BHAGAVAD GĪṬĀ BHĀṢYA

of Śrī Śaṅkarācārya

With Text and English Translation
SRĪMAD BHAGAVAD GĪTĀ BHĀṢYA
OF
SRI SAMKARĀCĀRYA

With Text in Devanagiri & English Rendering,
and Index of First Lines of Verses

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PREFACE

There has been a persistent demand from our readers for an edition of Śrīmad Bhagavad Gītā containing Śrī Śaṅkarācārya’s commentary on it in the original with a lucid translation in English. We have, therefore, great pleasure in presenting this volume with the Sanskrit original edited and translated into English by Dr. A.G. Krishna Warrier, Curator, Adyar Library, Madras. Dr. Warrier, who is an accomplished Sanskrit scholar and also well versed in philosophy both Eastern and Western, has worked in several centres of learning and has to his credit a number of outstanding works like ‘God in Advaita’, ‘Concept of Mukti in Advaita’, and a Malayalam rendering of Śrī Śaṅkara’s Brahmaśūtra Bhāṣṭya. The discerning reader will note how the English translation in this book makes pleasant reading without loss of precision or fidelity to the original. We are extremely grateful to Dr. Warrier for this labour of love.

A charming feature of the Sanskrit language consists in the linked sweetness of its Saṃdhis—words run together euphoniously to form long rolling phrases. This, however, poses a problem to most of the readers who cannot be expected to be familiar with the intricacies of Sanskrit grammar and so are put to the trouble of having to delink the words carefully in order to understand their purport. We have, therefore, thought it expedient to split the long phrases, so that each word stands by itself as in English and other modern languages. We crave the indulgence of the sticklers for Pāñinian grammar for this innovation meant for the convenience of the many.

May Śrī Śaṅkara’s dauntless exposition of the nature of the Ultimate Reality strengthen in us the conviction that man is essentially Spirit and it is the forgetfulness of this truth that causes all our misery.

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INTRODUCTION

Śaṁkara’s commentary on the Bhagavad Gītā, more than even his commentaries on the Upaniṣads and the Brahma-
sūtras, has aroused heated controversy among commentators,
interpreters, and thinkers all the world over. After long-
fought battles among them, there is a sort of consensus among
scholars today that the text of the Bhagavad Gītā, Śaṁkara
fixed long ago, viz: 700 verses—is a unitary work.1 Some
modern scholars, both Indian and foreign, as a matter of course,
pay tribute to Śaṁkara’s scholarship, intellectual power, and
supreme insight; they hope thus to make their attack on his
commentary look as if it is their scrupulous regard for objective
facts that has obliged them to indulge in it. For instance, Tilak
observes: “Sṛī Śaṁkara was an extraordinary scholar and sage,
who by virtue of his supernatural powers . . . established the
system of Advaitic thought on the firm foundation of the
Religion of the Vedas.”2 “It is no exaggeration to say that the
world has not known a sage and philosopher as eminent as
Śaṁkara.”3 He remarks that Jñānesvara has written his cele-
brated commentary on the Bhagavad Gītā in Marathi in the
light of Śaṁkara’s Advaitic doctrines. Nevertheless, Tilak
rejects Śaṁkara’s interpretation of it as sectarian and deems
as objective his own view that the Gītā establishes the pre-
eminence of Karma as an independent means to win mokṣa or
the summum bonum.

In like fashion W.D.P. Hill, a much-admired translator of
the Gītā, writes: “The famous founder of the Advaita school
of Vedanta philosophy, Śaṁkara, was a brilliant scholar,
gifted with one of the acutest intellects in history. His Gītā-
bhāṣya is full of keen argument; but not even the subtlety of a
Śaṁkara can conceal the fact that the Advaita and the Gītā

1R.C.Zaehner writes: “After teaching the Gītā for a number of years it appeared
to me to be a far more unitary work than most modern scholars . . . concede.” The
3Ibid; p.19.
systems are not at one. Nor is he able, in face of plain texts to the contrary, to make good his claim that the Gītā severs action from knowledge, the latter alone qualifying the aspirant for release." Hill speaks of undue emphasis on the power of knowledge. But it may be noted that Hill refuses to face the force of texts like BG.4.37 and 38. He concludes his critical remarks thus: The Philosophy of the Bhagavad Gītā more nearly approximates to that of the Viśīṣṭādvaita, though he demurely protests in the words, 'Rāmanuja errs perhaps in excessive emphasis on Bhakti'.

We may also note at this juncture a very recent and subtle attempt to extol Rāmanuja's interpretation of the Gītā—that of R.C. Zaehner, Spalding professor, who succeeded Dr. Radhakrishnan in that chair. He talks of the founder of the extreme school of Vedantic non-dualism, Śaṅkara, and of the commentary of the "modified non-dualist Rāmanuja, so much nearer in spirit to the Gītā." Zaehner however has his own fears that he may be taken as "trying to read only his own interpretation into the Gītā." A careful reader of his own voluminous work may easily find out that his object is to find a common ground between the Bhagavad Gītā and the Catholic theology on the basis of personal mysticism—eternal Jīvas and a Personal God being the basis of love or Bhakti.

In the confusion naturally caused by this multiplicity of interpretations, the independent reader who seeks to understand the Gītā as a well-knit text based on reasoning and spiritual insights has no other alternative than to study Śaṅkara's commentary in its entirety. The present situation as regards Gītā scholarship is intriguingly paralleled by the one which confronted Śaṅkara when he took up for explication this universal text of religious philosophy. Witness Śaṅkara's

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5 Jñānāgniḥ sarvakarmāṇi bhasmaśātkurute. . . .
   na hi jñānena sadṛṣam pavitramiha vidyate.
6 Hill, Ibid; p.274.
7 Ibid; p.3.
8 cf: A.Huxley, Introduction, The Song of God =BG; Translated by Swami Prabhavananda; p.13: "The Bhagavad Gītā is one of the clearest and most comprehensive
remarks in the Introduction to his commentary on the Gītā: “... but its sense is difficult to grasp. Many have striven to elucidate its words, their imports and their totality as a reasoned treatise. The public, however, has got it as a mass of self-contradictory ideas. Noting their plight, I shall set forth its contents, briefly elucidating the text with due discrimination.” Therefore now, as in Śaṅkara’s days, the discriminating student has no option but to turn to the guidance offered by him. Hence it is of the utmost importance to follow Śaṅkara’s subtle arguments as painstakingly and loyally as possible to get at the heart of the perennial philosophy embodied in the Gītā.

The aim of the Gītā is not to exalt the way of Karma, as Tilak would have us believe, over the ways of Jñāna and Bhakti. Śaṅkara makes this clear at the very out-set:—“Succinctly, the purpose of the science of the Gītā is to set forth (the nature of) the summum bonum consisting in the total cessation of transmigratory life and its causes.” Note that, in contrast, Tilak writes that the aim of the Gītā is to set forth Karma-yoga which is rooted in Jñāna, in which Bhakti is dominant and which ultimately leads to mokṣa—Jñānamūlaka-bhaktipradhāna-Karmayoga. Tilak does not seem to have attempted a formal definition of mokṣa, though he has devoted several pages in his Gītārahasya to the repudiation of Śaṅkara’s ideas on this pivotal concept. We shall examine briefly, in due course, Śaṅkara’s attempts to substantiate his well thought-out doctrine of mokṣa in the light of Gītā’s statements on it.

In this connection, it is of the utmost importance to remember the Advaitic emphasis on the doctrine of adhikāra or eligibility and competence. An elaborate elucidation of it may be found in B.S.B., 1.1.1 whose upshot is that he alone is summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind.” It is perhaps the most systematic scriptural statement of the Perennial Philosophy.” p.22.

9 BGB, Introduction.
10 Tilak, Ibid; p.12.
eligible for mokṣa who is equipped with the sādhana catuṣṭayam. 11 or fourfold discipline. In its briefest form adhikāra is that state of mind which wholeheartedly prays, "asato mā sadgamaya, tamaso mā jyotirgamaya, mātyormā amītam gamaya."12—"lead me from the false to the true, from darkness to light and from death to immortality." That the Gītā seeks to liberate man, to make him free, by revealing the light of Truth, is indisputably clear from its carama-śloka or valedictory verse13 whose climax is mokṣayiṣyāmi—'I shall liberate you.' Whether this verse is taken to stress bhakti or jñāna is a matter of detail; it points to emancipation, or Brahmatvā or attaining the nature of Brahma.

Equally important and decisive is the pre-eminence of jñāna in the Gītā's scheme of mokṣa: "Nothing exists here as purifying as knowledge, whose content is Vāsudeva sarvamiti—Vāsudeva is all existence.14 Here is Gītā's style of affirming sarvam khalvidam brahma—all this is Brahman.15 The function of this saving knowledge is to reduce all activities to ashes, to lift the mukta or liberated above the sphere of space, time, and causes.16 The mukta can no longer work in the way the empirical man works—i.e. with a sense of egoistic agency. This is the core of Śaṅkara's phrase in his Introduction to his commentary—samsārasyātyantoparamalakṣaṇam,17 i.e., characterized by the utter subsidence of the transmigratory cycle.

The concept of the saving knowledge may be elucidated a little more. As has just been said it is the knowledge of God in the Gītā, who has, at once, "the attributes of a full-fledged monotheistic deity and those of the Upaniṣadic Absolute". Verses like 13.12-17 leave no legitimate room for doubt on

11 BSB 1.1.1.
12 BU 1.3.28.
13 BG 18.66
14 BG 7.19
16 BSB 1.1.4.
17 BGB, Introduction.
this score. So much so that an objective scholar like Edgerton is obliged to set down his well-considered view in the following words: "Thus through its God the Gitā seems after all to arrive at an ultimate monism." 19 The impersonal Brahman in the Bhagavad Gitā is granted all the dignity which the Upaniṣads claim for It, while, of course, Kṛṣṇa representing the sāguṇa Brahman is claimed to be Its pratiṣṭhā or ground. 20 Śaṅkara says Brahman is the paramātmā (Supreme Self) that abides in the pratyagātmā (percipient Self). So by right knowledge the identity of the two is perceived. Alternatively, he adds: Brahman may also be taken as conditioned or savikalpam. "I am the ground of that Brahman and am Myself the unconditioned or nirvikalpam."

To explain the saving power of Brahmajñāna, it is vital to note that He is not, being hidden 21 by the power of Māyā, known to the non-adhikārins (the unqualified). Māyā, of course, is the power by which the Absolute appears as the world in space-time which is neither non-existent nor immutable. 22 Tilak apparently accepts this Śaṅkarite view. 23 When he goes on to identify that power with the divine play or ātā, he seems to be in accord with Śaṅkara’s explication of Māyā. In varying degrees does Māyā delude jīvas according to the dominance in them of sattva, rajas and tamas, or, in other words, to their different adhikāra. This decisive Advaitic doctrine has been lucidly expressed in the Pāṇcadasī in the verse,

\[
tucchā'nirvacanīyā ca vāstavī cetyasau tridhā |
\]
\[
jñeyā māyā tribhirbodhaiḥ śrātayauktikālaukikaiḥ || 24
\]

Therefore when the Gitā says that the fire of knowledge reduces the empirical realm of works to ashes making it neither possible nor necessary for the knower of God to work any more,

19 Ibid.; pp.146–47.
20 BG 14.27.
21 BG 7.13, etc.
22 BSB 2.1.14.
23 Vide his commentary on BG 7.24.
24 PD. 6.130:- Māyā is the object of three kinds of knowledge: according to revealed knowledge it is unreal; according to reasoning it is indescribable; according to the perceptions of the empirical man, it is real.
it has the uttamādhikārin (the most competent aspirant) in view, for whom nothing is real except God.

Tilak’s contention that the Gītā never envisages a situation in which all work drops off, that its final teaching is the continuation of Karma till death, violates śruti, smṛti and the experience of the perfected sage or vidvadanubhava.\textsuperscript{25} What about formulations like, tasmādasaktaḥ satatam kāryam karma samācara; karmaṇaiva hi samsiddhimāsthilā janakādaya, etc.\textsuperscript{26} (Therefore, ever perform unattached action that has to be done; by action alone Janaka and others attained perfection)? A point of utmost importance in Advaitic theory and practice in solving the problems of pravṛtti (work) and niśṛttī (withdrawal) has to be adverted to here. Śāmkara writes:—In the case of the knower who has, after purifying his mind through the performance of Karmayoga, won the knowledge of the primal Reality, the knowledge whose content is “all this is Brahman, the non-agent”, there is no more work to do; nothing remains for him to gain through it. Still he is diligently active for the welfare of the world. This, apparently, is activity on his part. But with this kind of activity, knowledge can’t be combined. An instance of this kind of activity and agency is the Lord Kṛṣṇa and His activity as a Kṣatriya. Combination is ruled out; for, His activity is not a means of realizing mokṣa; He is already perfect. The knower of God is like Him, since common to the two are the absence of the desire for perfection and the egoistic sense. A Karmayogin works without craving for work’s fruits, or by dedicating the fruits to God for mental purification. Karmayoga is never an end in itself: it is only the first step towards gaining the knowledge that liberates.\textsuperscript{27} Arjuna has been exhorted, as his nature is largely rājasic, to work without craving for fruit, without kāma, to achieve cittaśuddhi (purity of heart) and the ultimate saving knowledge. That achievement of kaivalyam, the flight of the ‘alone’ to the Alone,

\textsuperscript{25} cf. BG 2.69; 6.3-4, etc.
\textsuperscript{26} BG 3.19,20 etc.
\textsuperscript{27} BGB 2.11.
can be achieved only through *samnyāsa*, undivided consecration to God. Gītā itself affirms:

\[
\text{asaktabuddhiḥ sarvari jītātmā vigatasprheḥ!}
\text{naiśkarmyasiddhiḥ paramāṁ samnyōsenādhiṣñacchaiti} \quad 28
\]

—He, whose understanding is unattached throughout, whose mind is under control, who is devoid of craving, attains through renunciation that supreme state of freedom from action. Tilak’s mockery of the Advaitin who insists on exclusive consecration to God for gaining the saving knowledge is misconceived. In view of the theory of *adhikāra*, not every worker is called upon to renounce; 29 Gītā itself underscores this truth. 30

Śaṅkara’s detailed discussion on the *purvamāṁśa’s* claim on behalf of its scheme of works alone as leading to liberation, without full-fledged renunciation at any stage, is set forth in his Gītā commentary on 13.2 and 18.66; it serves to disillusion the unwary student regarding the possibility of achieving liberation without *Jñāna*. Another point however has to be noticed in this brief Introduction—the way Śaṅkara deals with *bhakti* and *Jñāna* in the Gītā’s scheme of liberation. Those who talk of Rāmānuja being nearer to the intention of the Gītā conveniently forget that the Bhagavad Gītā is a unified work that has arrived at an ultimate Monism; that its God is personal-impersonal combining the attributes of a monotheistic deity and those of the Upaniṣadic Absolute. Devotion to the God of the Gītā is logically capable of being synthesized with Knowledge of *nirguṇa* Brahman. Devotion 31 is only a means, may be an indispensable means, to the winning of the saving knowledge. The two, devotion and knowledge, have been intimately blended as means and end in the Gītā. Among the four kinds of devotees or *bhaktas*, *Jñānī* has been singled out as the very Self of the Lord—*Jñānī tvātmāiva me matam.* 32 Thus

\[28\text{BG 18.49.}\]
\[29\text{KU’ 4.1.}\]
\[30\text{BG 7.3.}\]
\[31\text{Edgerton, Ibid, p.168; p.173. “Devotion to God is an auxilliary means of gaining knowledge of Him.”}\]
\[32\text{BG 7.18.}\]
when the contents of the Bhagavad Gītā are logically synthesized and integrated, the paths and the goal, Yogas and salvation, fall into harmony; the paths lead the uttamādhikārīn (one of full competency) out of the realm of samsāra or empirical life to the realization of unitary consciousness as stated in Vāsudevaḥ sarvamiti or sarvam khalvidam brahma... Let it be noted and assimilated that it is Jñānādīpena bhāsvatā—by the lighted lamp of knowledge—that ajñānajam tamaḥ or the darkness born of ignorance is destroyed, and not by karmayoga or bhaktiyoga.

Once this basic stand of Śāmkara is grasped, the interpretation he gives to the most controversial verses of the Gītā will be seen to be inevitable. For instance in 4.18, both karma and akarma according to Śāmkara are acts of super-imposition, due to avidyā on the ineffable ground or Absolute, of perceptions like "I am the agent" and "I am no agent". The seeker after liberation is instructed to perceive the peaceful Ground as behind and beyond all forms of empirical activities. "I am no agent" is an egoistic ascription of actionlessness to the transphenomenal Ground that is strictly connoted only as neti neti. This perception alone yields kaivalyam, the supreme goal of life. Equally intelligible becomes the exhortation in 5.8.—"naiva kimcit karomīti yukto manyeta tattvavit—The knower of Truth should have the conviction, 'I am not doing anything'. The metaphysical Truth is that, being timeless and spaceless, the Self or the Ground cannot and does not act.

Before concluding these introductory observations it should be added that in the Sanskrit text of Śāmkara's commentary printed in the present edition the laws of euphonious combinations or samādhi have not all been strictly followed according

33 BG 10.11.
34 BG 10.11.
35 BU 2.3.6; 3.9.26, etc.
36 Those who talk of the Viśistādvaita as nearer to the spirit of BG do not ask how there can be a multiplicity of 'selves' or citis. Multiplicity can pertain only to things in space-time. cit is spirit, timeless and spaceless; that is why it is non-dual, and not even one. cf. Russell, H.W.P. 1946, p.783. How can action such as Kāmikarya, etc., pertain to the timeless and spaceless spirit?
to Pāṇini’s aphorisms. The aim has rather been to enable the readers, not so well versed in the intricacies of Sanskrit grammar, to get familiar with the original text of the commentary.

It may also be noted that none of the intricacies of Śaṅkara’s subtle arguments have been ignored. A conscientious effort has been made in the translation here offered to put his subtle arguments in intelligible English; some notes and summaries have also been appended to give the readers an insight into the Master’s mind. Perhaps this fact may serve as an adequate reason for translating anew Śaṅkara’s Gitābhāṣya despite the availability of Sri Mahādeva Śāstri’s well-known translation.

A. G. Krishna Warrier

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The abbreviations used:
1. BG The Bhagavadgītā
2. BGB Śaṅkara’s Commentary on BG.
3. BS The Brahmaśūtras
4. BSB Śaṅkara’s Commentary on BS
5. BU The Brhadāraṇyaka Upaniṣad.
6. CU The Chāndogya Upaniṣad.
7. KU The Kāṭhopaniṣad.
8. PD The Pañcadaśī.
9. HWP Bertrand Russell’s History of Western Philosophy, 1946.

* * *
THE LIST OF ABBREVIATIONS

Ait. Ā. Aitareya Āraṇyaka
Anu G. Anu Gītā
A.P.S. Āpastambhāsūtra
Aśva Aśvamedhāparva
B.D.S. Baudhāyanadharmsūtra
B.G. Bhagavadgītā
B.G.B. Śaṅkara’s Bhagavadgītābhāṣya
B.S. Brahmasūtras
B.U. Brhadāraṇyaka Upaniṣad
C.U. Chāndogya Upaniṣad
G.D.S. Gautamadharmsūtras
I.U.B. Śaṅkara’s Īsāvāsyas Upaniṣad Bhāṣya
Jal.U. Jābāla Upaniṣad
K.U. Kaṇṭha Upaniṣad
Kai.U. Kāivalya Upaniṣad
Ke.U. Kena Upaniṣad
Manu. Manu Smṛti
M.B. Mahābhārata
M.U. Muṇḍaka Upaniṣad
Nar.Pari.U. Nārada Parivrājaka Upaniṣad
P.D. Pañcadaśī
P.U. Prašna Upaniṣad
R.V. Rg Veda
Śānti. Śānti-parva
Ś.U. Śvetāṣṭvatara Upaniṣad
Sk. Skandha
T.A. Taṇṭirīya Āraṇyaka
T.B. Taṇṭirīya Upaniṣad Bhāṣya of Śaṅkara
T.S. Taṇṭirīya Śāṁhitā
T.U. Taṇṭirīya Upaniṣad
Vana Vanaparva
V.P. Viṣṇu Purāṇa
II गीताध्यायम् II

पार्थाय प्रतिवेदिताः भगवता नारायणेन स्वयं
व्यसेन प्रविष्टाः पुराणमुनिना मध्येमहाभारतम्।
अहैतुकृत्वर्णिणीं भगवतीमश्वदशाध्यायिनीं
अन्येन त्वामनुसंध्यामि भगवद्गृही भवदेविणीम्॥१॥
नमोऽहु! ते व्यास विशालदुम्भे फुलारविद्यायतपत्तनेत्र।
येन त्वया भारततैत्तर्यं प्रज्वलितो ज्ञानमय: प्रदीप:॥२॥
प्रपन्नपरिजाताय तोत्रवेत्रैकपाण्ये।
जान्मुद्राय वृष्णुय गीतामृतदुः कमः॥३॥
सवौपंशिवाँ गावो दोघा गोपालनन्दन:॥
पार्थो बलसं मुखीभूता दुःखो गीतामृतं महत्॥४॥
वनुदेवसु जेवं कंसचापूर्वसर्वं।
देवकीनरमानं कृष्ण वनं जगद्वृहम्॥५॥
भीमद्रोणिता जयद्रथजला गांधारनीलोत्पल।
शत्रुप्राह्वती कृष्णे पद्मी कर्णे वेलाकुला।
अप्पनामकर्णशृंगमुररकर वुधोधनार्वतनी।
सोतीर्णेन खलु पांडवः राजनवी वैश्वत: केशवे॥६॥
पाराशर्यवच सरोजमलं गीताध्यायन्योतक्कं।
नानाध्यायमक्रेसरं हरिकथ्यास्द्वासनावसितम्।
लोके सज्जनषुद्वैदेशहर: पेपीयमान मुदा।
भूया हृदारतपकं कलिमप्रत्वसि न: भृगसे॥७॥
सूरुं करोति वाचां पंगुं लघुवते विरिम्।
यत्क्रापा तमहं बंधे परमान्दमधयवम्॥८॥
यं ब्रह्मा कृष्णेदशवतं स्तुन्यति दिश्ये स्तवः
बंधे: सांगपद्रस्तोपिनिदेशायतिः यं सामयः।
ध्यानवस्थितवद्वातेन मनसा पदयति यं योगीनो
यस्यान्तं न विदु: सुरामुरगणा देवाय तस्मै नमः॥९॥
“Nārāyaṇa is beyond the Unmanifest (Prakṛti); the Cosmic Egg is born of the Unmanifest. Within the Cosmic Egg are these worlds as also the earth with its seven isles.”

1. Having created the cosmos and seeking to ensure its existence, the Lord brought forth in the beginning the Progenitors

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1 At the beginning of his commentary, instead of composing a verse of benediction or Mangala, Saṅkara quotes an ancient verse extolling Nārāyaṇa, “the Indweller immortal” (antaryāmi) who is also the supreme source of the world (vide Anandagiri on ‘Saṅkara’s Introduction to his Gītā Bhāṣya’). The seven isles constituting the earth are known as Jambu, Plakṣa, Kuśa, Krauṇḍa, Śāka, Śālimala, and Puṣkara.
Bhagavad Gitā Bhāṣyam

(Prajāpatīs) 2 Mrīci and the rest. Then he imparted to them the Vedic law of works. Later, bringing forth others like Sanaka and Sanandana. 3 He imparted to them the law of cessation of work (nivṛtti), marked by knowledge and detachment. Indeed, the Vedic law making for the world’s stability is two-fold: (i) embracing works; (ii) embracing cessation. The law of righteousness (Dharma) is what directly promotes the prosperity and emancipation of living beings. It is cultivated in the pursuit of progress by classes of men, set in different stations of life. Due to the lapse of long periods of time, the practitioners of the law of righteousness came to be dominated by cravings. Then lawlessness, arising from the decline of discriminative knowledge, overcame righteousness and became dominant. Therefore, with a view to ensuring the well-being of the world, the primal and all-pervading Agent, celebrated as Nārāyaṇa, is held to have been born of Vasudeva from Devaki’s womb by an aspect of Himself as Kṛṣṇa in order to safeguard the spiritual power in the world or the state of Brāhmaṇhood. Once the dominance of spirituality is assured, the survival of the Vedic law of righteousness is guaranteed; for, on it depends the multiplicity of the human classes and life-stations.

2. 2 Prajāpatīs are the progenitors of living beings. Manu applies the names to ten sages, the mind-born sons of Brahma. They are Mrīci, Atri, Aṅgira, Pulastya, Pulaha, Kratu, Vasīṣṭha, Pracetas or Dakṣa, Bhṛgu, and Nārada. According to some authorities there are only seven Prajāpatī identified with the Saptarṣis. The Śatapatha-brāhmaṇa names them as follows: Gotama, Bharadvāja, Viṣvamitra, Jamadagni, Vasīṣṭha, Kasyapa, Atri. The list in the Mahābhārata is: Mrīci, Atri, Aṅgira, Pulaha, Kratu, Pulastya, Vasīṣṭha. Saṅkharāsa seems to follow the Mahābhārata list.

3 The reference is to the eternal Kumāras, the non-procreating sages who remain in eternal and holy adolescence. They are Sanaka, Sanandana, Sanātana, and Sanatkumāra.
2. The Lord is in eternal possession of knowledge, lordliness, executive power, strength, energy and splendour. He has under His control His all-pervasive Māyā (Illusive Power) or material Nature, whose essence is the three constituents. Thus, though unborn, immutable, Lord of beings, and, in essence, eternally pure, conscious and free, He appears, by virtue of His Māyā, to be embodied and born as man, for ensuring the welfare of the world. Though he has no private end of His own to promote, in order to further the well-being of all living beings, He imparted to Arjuna, submerged in a sea of grief and delusion, the two-fold Vedic law of righteousness; for, when espoused and practised by men rich in excellences, it is bound to flourish. The Vedic Dharma, as it was imparted by the Lord, has been set forth by the omniscient and venerable Vedavyāsa in seven hundred verses, celebrated as the Gītā.

3. This science of the Gītā is the quintessence of all that goes under the name of the Vedas, but its sense is difficult to grasp. Many have striven to elucidate its words, their imports, and their totality as a reasoned treatise. Men in general, however, have got it as a mass of self-contradictory ideas. Noting this predicament, I shall set forth its contents, briefly explicating the text with due discrimination.

4. The three Guṇas, Sattva, Rajas and Tamas, constituting the Sāmkhyān Prakṛti, are referred to vide SK, verses 11–13.
4 Bhagavad Gītā Bhāṣyam

भवति। तथा इम्य एव गीतारथ धर्मं उद्दिष्ठं भगवते एव उक्तम्—
“स ति धर्मः सुप्रवर्त्तो तद्रहणः पदवेदने” [म.भा.अध्याय १६.१२।] इति
अनुगोतामु। तैव च उक्तम्—
“तैव धर्मम् न चादर्मम् न चैव न्द्रिः शुभासुभी” [म.भा.अध्याय १६.७।]
“ये स्यादेकाले लिन्ये तुश्च सिद्धिविनिग्रहणू” [म.भा.अध्याय १६.५।]
“जान्त संयासलक्षणम्” [म.भा.अध्याय ४३.२५।] इति च।
इहापि च अते उक्त अर्जुनाय—
“सर्वधर्मानु विरूप्यज्ञ मामेकं शरणं द्रश्” [१८.६६।] इति।

4. Succinctly, the purpose of the science of the Gītā is to set forth the summum bonum, which consists in the total cessation of the transmigratory life and its causes. This is brought about by the law of implementation of Self-knowledge, preceded by the renunciation of all works. Pointing to this sense of the Gītā—-the law of life which it inculcates—the Lord Himself has declared: “This Dharma is indeed adequate to lead one to the status of Brahman” (MB. Asva. 16. 12). The same context says: “Neither pursuing Dharma nor Adharma, neither good nor evil” (Ibid. 19. 7); “Whoever is quiescent, firmly seated, silent, not thinking any thought” (Ibid. 19. 1); also, “Knowledge marked by renunciation” (Ibid. 43. 25). In the Gītā itself, at the end, Arjuna is bidden: “Giving up all disciplines, seek refuge in Me alone” (18. 66).

5. अम्बुदयन्नौपि या प्रवृत्तिक्षणः धर्मः वर्णानु आधमांशस्य उद्दिष्ठं विभिन्नः स
देवादिस्याप्रतितंत्रते। अथि सन्तु, ईश्वरारण्यसाधनं अनुस्यैयमात् सत्यमुध्ये भवति
फलारितसन्धिरपूजितं। शुद्धसत्वस्य च जातनिष्ठायोपयत्त्राप्राप्तिविधारणं जानसत्तति—
हेतुल्लेन य निःशेषस्तेषुल्लं अथि प्रतिपद्गते। तथा चेमम् एव अर्थस् अभिसंधय
वश्यति—‘त्वरथ्यथायाय कर्मणि’ [५.१०।] ‘योगिनिः कर्म कृत्तलं सदाय न्य—
क्षत्वात्मकुश्ये’ [५.११।] इति।

5. The Vedic law of works, promoting prosperity in the world, and enjoined on the classes and life-stations, promotes the purification of the mind when it is observed with a sense of dedication to God and without expectation of rewards; though normally i.e., when done with desire for fruits, it leads its practitioners to the higher stations of heavenly beings and
so forth. It also, indirectly, subserves the attainment of emancipation (when performed without desire for fruits), since such work purifies the mind and the purified mind becomes fit for practising the discipline of knowledge which, in due course, generates the liberating knowledge itself. Keeping this idea in mind, the Lord declares in BG 5. 10 and 11: “The Yogins work without attachment for purifying the mind.”

6. इम द्विप्रकारं धर्मं निःश्रेयसप्रयोजनं, परमार्थतत्वं च वामुदेवायं पर- 
ब्रह्माविषेधेनेतुं विशेषत: अनिव्यन्यतुं विशिष्टप्रयोजनसम्बन्धाविषेधेनेतुं गीता- 
शास्त्रम्। यत: तदर्थविज्ञाने समस्तपुरुषार्थसिद्धे, अत: तद्विवरणे यत: कित्ते 
मया॥
अन्तः च धृतराष्ट्रः उवाच — “धर्मश्रेये” इत्यादि।

6. The science of the Gītā, thus elucidating especially the two-fold law of the Vedas, is aimed at emancipation; also, it sets forth the ultimate Truth that is synonymous with Vāsudeva, the content of Supreme Brahman. Hence it is equipped with a specific goal, relation and content.\(^5\) Since its mastery yields all values of life, I am endeavouring to explicate it.

\(^5\) The four anubhandhas entailed by a śāstra are visaya, prayojana, adhikāri, and sambandha—subject matter, necessity for its study, competency of the student, connection of subject matter with the book (cf the Vedāntasāra).
CHAPTER I
ARJUNA’S DESPONDENCY

धृतराष्ट्र उवाच:
धर्मिक्रेत्रे क्रुद्धिक्रेत्रे समवेता युयुत्तवः।
मामका: पाण्डवाश्चेत्र किमकुर्वत सञ्जय ॥१॥

Dhṛtarāṣṭra said:
1. On the field of Righteousness, on the grounds of Kurukṣetra, marshalled for war, what did my men and Pāṇḍavas do, O Saṅjaya!

सञ्जय उवाच:
वृद्धवा तु पाण्डवानीकं वृक्कं दुर्योधनस्तवा।
आचार्यमुपस्माय राजा वचनमनवीत् ॥२॥

Saṅjaya said:
2. Then seeing the marshalled army of the Pāṇḍavas, King Duryodhana approached the preceptor (Drona) and spoke the following words:

पञ्चयेतां पाण्डुपुत्राणामाचार्य महति चमूम्।
वृक्कं दुर्योधनेण तव शिष्येण धीमता ॥३॥

3. O Preceptor! Observe the immense army of Pāṇḍu’s sons, marshalled by your perceptive disciple, the son of Drupada.

अन्त्र शूरा महेश्वासा भीमार्जनस्मय युधि।
युयुधानो विराटश्रृः दुर्योधश्र महारथ: ॥४॥
4. In this army are present brave and mighty bowmen, equal to Bhīma and Arjuna in battle. There are Yu-yudhāna, Virāṭa and the mighty car-warrior Drupada.

5. Dhṛṣṭaketu; Cekitāna; the heroic King Purujit of Kāśi, Kuntibhoja and Saibya, a hero among men;

6. The valiant Yudhāmanyu; the formidable Uttamaujāḥ; the son of Subhadrā and the sons of Draupadī—all indeed great lords of mighty chariots.

7. As for the distinguished leaders on our side, note them, thou, best of the twice-born! I mention the leaders of my army to bring them to your notice.

8. Yourself; Bhīṣma; Karṇa; Kṛpa, victorious in battles; Asvatthāmā; Vikāraṇa; as well as Jayadratha, the son of Somadatta,
9. Many other brave warriors, too, there are who have staked their lives for my sake and are armed in manifold ways—all adepts in war.

अपर्याप्तं तदस्माकं बलं भीष्मामिरक्षितम्।
पर्याप्तं त्विदमेतेषां बलं भीष्मामिरक्षितम्॥१०॥

10. This force of ours, under the protection of Bhiṣma, is inadequate; but the Pāṇḍava force, protected by Bhima, is quite adequate.

अयनेषु च सर्वं यथाभागवतिता: ।
भीष्मवेवामिरक्षनु मयं: सर्वं एव हि ॥११॥

11. Stationed at all points of entry and exit, with due regard to order, all of you must provide protection to Bhiṣma.

tस्य संज्ञनयन् हर्षं कुरुव्रद्ध: पितामह: ।
सिंहनां बिन्दोच्च: शायणं दध्मै प्रतापवान्॥१२॥

12. Delighting him, the grand old man of the Kurus, the mighty grandfather (Bhiṣma) roaring aloud like a lion, blew his conch.

तत: शायणं मेंयंगं पण्डाकोपमुखः ।
सहस्रस्वाभन्ध्यन्त स शब्दस्नुमुलोबमवत्॥१३॥

13. Then conchs, kettle-drums, cymbals, double-drums and trumpets were sounded together. That din was tumultuous.

तत: अथेतक्ष्यैैव सहस्तेन स्त्यन्ते स्तुत्तिते ।
माधवं पाण्डवश्रीव दिय्यो शायणे प्रदध्मतु: ॥१४॥
14. Then stationed in a large chariot, yoked with white steeds, Kṛṣṇa and Arjuna blew their divine conchs.

15. Kṛṣṇa blew the Pāncajanya; Arjuna the Devadatta; Bhima, of formidable action, blew the mighty Pauṇḍra.

16. King Yudhiṣṭhira, son of Kunti, blew his conch the Anantavijaya, while Nakula and Sahadeva blew the Sughoṣa and the Manīpuṣpaka.

17. The supreme Bowman King of Kāsi, the great charioteer Śikhandi, Dhṛṣṭadyumna, Virāṭa and the unsurpassed Sātyaki;

18. Drupada, the sons of Draupadī, the mighty son of Subhadrā—these, O King! from all sides, severally blew their several shells.
19. That uproar tore up the hearts of the Kauravas and resounded on earth and in the sky.

अथ व्यवस्थितान् दृष्टवा धार्तराष्ट्रान् कपिलवः।
प्रवृत्ते स्तत्रसंपते धनुर्घण्य पाण्डवः।।२०।।
हृषीकेशं तदा वाक्यमिदमाह महीपते।

20-21. Then, seeing the followers of Dhṛtarāṣṭra in battle-array, when the missiles started to fly, the monkey-bannered Arjuna lifted his bow, and spoke, O King! as follows to Sri Kṛṣṇa.

अर्जुन उवा
सेनयोहव्योर्द्ध्द्धे यथं स्थापय मेच्युत।।२१।।
याबदेतात्तिरीरीः योद्धकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्तिन् रणसमुद्रमे।।२२।।

Arjuna said:
21-22. Station the chariot, Kṛṣṇa! between the two armies, that I may behold them standing, bent on doing battle—those with whom I have to fight in this warlike endeavour.

योत्स्मानानवेश्यं य एतेज्ज समागता।।
धार्तराष्ट्रस्य दुर्भूञ्ज्युद्धे प्रियचिकीर्षव।।२३।।

23. I shall observe them who have massed here and are about to commence the war, eager to please the wicked Duryodhāna in this enterprise of war.

सन्नजय उवा
एवमुत्तो हृषीकेशो गुडाकेशो भारत।
सेनयोहव्योर्द्ध्द्धे स्थापित्वा रथोत्तमसः।।२४।।
Sañjaya said:

24. Thus bidden, O King! by Arjuna, Kṛṣṇa stationed that best of chariots between those two armies,

भीष्मद्रोणप्रमुखः सर्वेषां च महीक्षिताम्।
उवाच पार्थ पश्येतान् समवेतान् कुरुनिति।॥२५॥

25. In front of Bhīṣma and Draṇa as well as of all those rulers, and said: Behold, Arjuna! those massed Kauravas here.

तत्रापस्यत् स्थितान् पार्थ: पितृतथ पितामहान्।
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पोत्रान् सङ्केत्यथा।॥२६॥
भगुरान् मुहूर्त्सङ्गवें सेनयोध्योरोऽर्पि।

26-27. There Arjuna saw standing, fathers, grandfathers, teachers, uncles, brothers, sons, grandsons and comrades, as well as fathers-in-law and friends in the ranks of the two armies.

तान् समीक्ष्य स कौलेयः सर्वान् बन्धुवस्थितान्।॥२७॥
कुप्या पर्यावरिण्विते विष्णुद्वित्रविविद्।
बहृजुन उवाच:
दृष्टेमं स्वजनं कृष्ण युगुतं समुपस्थितम्।॥२८॥

27-28. Seeing them, his kith and kin, Arjuna was overwhelmed by supreme compassion, and sorrowing, he said:

Arjuna said:

Beholding these relations of mine, in battle posture, ready to fight,

सीवति सम गात्राणि मुखं च परिशुष्यति।
बेपथुष्यः शारीरे मे रोमहर्षेऽर्जुन जायते।॥२९॥
29. My limbs droop, my mouth dries up, my body trembles, and hairs stand on end.

30. My bow, Gāndīva, slips from my grip; my skin is afire; I cannot stand steady and my mind wanders, as it were;

31. Also I see contrary portents. In killing one’s kin in a war, I can see no good at all.

32. I don’t seek victory, Krṣṇa! I want neither kingdom nor pleasures, O Govinda! How can kingdom, enjoyments or even life profit us?

33. Those for whose sakes are the kingdom, enjoyments and pleasures sought—those very persons stand here to fight, surrendering life and possessions.
34. Preceptors, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law, relatives.

एतान्म हन्तुमिच्छामि श्वासोपि मधुसूदन ।
अष्टि त्रैलोक्यराज्यस्य हेतोऽफि कि न महीषेऽ ॥ ३५॥

35. These I do not wish to slay, though they may slay, O Kṛṣṇa; nay, not even for dominion over the three worlds, much less for this earthly kingdom.

नित्यत्य धार्तराष्ट्राः का प्रीति: स्याजजनार्दन ।
पापमेवाश्रयेद्वमान् हत्वैतानात्तायिनः। ॥ ३६॥

36. What pleasure shall be ours in killing Dhṛtarāṣṭra’s sons? O Kṛṣṇa! only sin will accrue to us in killing these lawless foes.

तस्माभ्राह्सि वयं हन्तुं धार्तराष्ट्राः स्वामधवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७॥

37. Therefore, we ought not to slay our kinsmen, the sons of Dhṛtarāṣṭra. How can we, Kṛṣṇa! be happy, once we kill them?

यथायेते न पश्यन्ति लोमोपहत्चेतसः।
कुलक्षयकातं दोषं मित्रोपे च पातकम्। ॥ ३८॥

38. Blinded by greed, though they do not see the evil that threatens our family with decay, or the sin in being treacherous to relations,

कथं न ज्ञेयस्मात्मः पापास्मात्वर्जनार्दनः।
कुलक्षयकातं दोषं प्रपश्यः दुर्जनार्दनाद। ॥ ३९॥
39. How can we fail to turn away from sin—we who recognise the evil that threatens our family with downfall, O Kṛṣṇa?

कुलक्ष्ये प्रणश्यन्ति कुलधर्मं: सनातना:।
धर्मं नष्टे कुलं कुलमधर्मं भिभवत्युत न।।४०।।

40. With the downfall of the family, the eternal laws of righteousness fostered in the family will perish. When righteousness perishes, unrighteousness will overwhelm the entire family.

अधर्मांभिभवाकृष्ण प्रदुष्यन्ति कुलस्त्रियः।
स्त्रीषु कुष्टासु वार्ण्ययं जायते वर्णसदृशः।।४१।।

41. Due to the sway of unrighteousness, Kṛṣṇa! the women of the family will be ruined. From their ruination, confusion of classes is bound to ensue.

सदृशी नरकायैव कुलद्रानां कुलस्य च।
पतनत्ति पितरं होषां लुप्तिपिण्डोदक्षिणः।।४२।।

42. Such confusion will land in hell the wreckers of the family and the family itself. Then the ancestral spirits must indeed fall, robbed of the obsequial rites due to them.

दोषैरेते: कुलद्रानां वर्णसदृशकारकः।
उत्सादान्ते जातिधर्मं: कुलधर्मश्च वास्तवतः।।४३।।

43. By these flaws of the wreckers of the family causing confusion of classes, the eternal laws of the community and the family are nullified.
44. O Kṛṣṇa! We have been told that men whose family principles are nullified have necessarily to dwell in hell.

अहो बत महत्यापं कर्तुं व्यवसिता वयस्।
यद्राज्यसुखलोमेन हनुं स्वजनमुद्यताः।।४५॥

45. Alas! we seem determined to commit a grievous sin, since due to greed for a kingdom and its pleasures, we are up in arms to slaughter our kinsmen.

यदि मामप्रतीकारस्त्रस्य शस्त्रपाणयः।
धार्तराष्ट्रा रणे हन्युस्तन्मेष्येक्षेतरं मैते॥४६॥

46. If in battle the sons of Dhṛtarāṣṭra, weapons in hand, were to kill me unarmed and undefending, it will be better for me.

सञ्जय उवाच:

एवमुक्तवांज्ञूः सङ्क्षेपे रथोपस्थ उपाविशत्।
विसृज्य सतारं चापं शोकसंविग्नमानसः।।४७॥

Saṃjaya said:

47. Throwing away his bow and arrows, his mind consumed with grief, Arjuna spoke thus in battle, and sank into the seat of the chariot.

इति श्रीमहाभारते शतसाहस्रां शहितायां वैयासिक्यां भीष्मपर्वविभाजने नाम प्रथमोपवयः।।१॥
CHAPTER II
THE SĀMKHYA YOGA

सन्न्य उवाच:
तन्तथा क्रृष्णाःविष्टमभुपुर्णाकुलेक्षणम्।
विषीद्वंस्मिदं वाक्यमवाच मधुसूदनः।।१॥१॥

Sañjaya said:
1. To him thus overpowered by compassion, tearful, distressed and desponding, Kṛṣṇa spoke (the following) words:

श्रीभगवानुवाच:
कुतस्त्वा कर्मलिमिं विषमे समुपस्थितम्।
अनायांज्ज्ञेत्मस्वगर्भमकौटिकरमजुनः।।२॥

The blessed Lord said:
2. Whence, Arjuna! has this timidity, unwelcome to noble spirits, unhallow, and disgraceful, come upon you in this crisis?

कैलायं मा स्म गमः पार्थ नैतत्त्वयुपपद्यते।
क्षुद्रं हृदयदैवत्यं त्यक्तवोत्तिष्ठ परंतप।।३॥

3. Yield not to unmanliness, O Arjuna! It does not become you. Shake off this petty weakness of the heart and stand up, O terror of your foes!

अर्जुन उवाच:
कथं भीष्ममहं सहस्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्त्यामि पूजार्थविरुद्धल।।४॥
Arjuna said:

4. How shall I, Krṣṇa! fight back with shafts, in war, Bhīṣma and Drona who deserve my reverence?

गुरुनहत्वा हि महानुभावान्
श्रेयो मोतुः मैथ्यमपीहृ लोके ।
हत्वार्थकामांल्तु गुरुनहितव
भुज्जीय भोगान्तु शधिरप्रदिग्धान्। ॥५॥

5. Indeed it were better for me to live on alms in the world and avoid slaying my honoured elders. Killing these people who seek to gain ends of their own, I should be tasting blood-stained enjoyments.

न चैतथिवः कतरंशो गरीयो
यद्रा जयेम यदि वा नो जयेयः ।
यानेव हत्वा न जिज्ञेविषाम-स्तेच्चस्यिता: प्रमुखे धार्तराष्ट्रः। ॥६॥

6. Nor do we know which is better for us—victory over them, or their victory over us. The very persons, destroying whom we should not care to live, are standing in front of us—the followers of Dhṛtarāṣṭra.

कार्पण्डोपप्पहुतस्वभावः
पृच्छामि त्वं धर्मसम्मूढचेताः ।
यच्च्चेत: स्यात्मःश्रितं बृहि तन्मे
शिर्यस्तेच्चहुः शाखि मां त्वं प्रपन्म। ॥७॥

7. My inborn nature has been overwhelmed by the bane of faintheartedness, and I am confused as regards
the law of righteousness. So I am asking you: Tell me for certain what shall prove beneficial. I am your dis- ciple. Teach me who have surrendered myself to you.

न हि प्रभवायमि ममाप्युवाद्
यज्ञोकमुच्छोषषामनिद्रयायाम् ।
अवाय्य भूमावसपत्तमृदूः
राज्यं सुरायामं च चाधिपत्यम् ॥८॥

8. I do not see that an unrivalled and prosperous king- dom on earth and overlordship over the denizens of heaven will dispel the grief that has scorched my senses.

सन्न्याय उवाच
एवमुक्तव हृषीकेशो गुडकेोः पररत: ।
न योत्स ईति गोविन्दमुक्तवा तूणीं बभूव हि ॥९॥

Sañjaya said:

9. Having spoken thus to Kṛṣṇa, the valiant Arjuna added, “I shall never fight.” Then he maintained silence.

तमुवाच हृषीकेशः प्रहसन्विव भारत ।
सनयोह्ययोर्मध्ये विषीलत्तमिं वचः ॥१०॥

10. To him, who sat despondent between the two armies, spoke Kṛṣṇa mockingly, as it were, O King!

11.0.a अर्जुन ‘दृष्ट्वा तु पाण्डवानीकम्’ [१.२.] इति आरम्भ ैवतु ‘न योत्स ईति गोविन्दमुक्तवा तूणीं बभूव हि ’ [२.९.] इत्येवदतः: प्राणिनां शोकमो- हादिसंसारकोशमुद्दवकारणप्रदर्श्यार्थितवेत् व्याख्यात:। तथा हि — अर्जुनं राज्यसुपुरुषगतिं सुहृत्वः संसारवान्वितवेषु ‘अहं एषा’ ‘मम एते’ इत्येवं
11.0.a. The text beginning from “Seeing the army of the Pāṇḍavās” (1.2) and ending with “Telling Govinda ‘I shall not fight’, he remained silent” (2.9)—must be explained as designed to elucidate the origin of flaws like grief and delusion, which form the defects constituting the seed of the transmigratory life of all living beings. This may be explained as follows: In regard to the kingdom, teachers, descendants, allies, friends, kinsmen and relatives, both remote and intimate, Arjuna displayed his grief and delusion, born of the fear of a breakdown of his affection. This affliction itself was a product of the illusory cognitions, “I belong to them” and “they are mine”. Vide: “How shall I (oppose) Bṛhaṣma in battle?” (2.4) etc. It was because his discrimination and practical knowledge were undermined by grief and delusion that Arjuna refrained from fighting, though he had voluntarily undertaken to fight his opponents as the duty of the Kṣatriya, and instead got ready to live a mendicant’s life, conforming to an alien law of life (paradharma). Thus all living beings, whose minds are gripped by defects like grief and delusion, might readily forsake the law (of their life) and embrace forbidden courses of action. Even when they live according to the proper law of their life (swadharma), the activities of their speech, mind and body are surely impelled by their desire for the fruits of those very activities which emanate from egoism. In these circumstances, owing to an accumulation of righteousness and unrighteousness, transmigratory life continues unabated. There-
fore, the seeds of the transmigratory life are grief and delusion. They can be exhausted only by the knowledge of the Self, preceded by the renunciation of all activities, and not by any other means. Therefore, in order to impart that knowledge for the well-being of the entire world, Lord Kṛṣṇa says, making Arjuna but an occasion for it: “Those for whom one should not grieve” (2.11).

11.0.b. अत्र कैचित्व आहुः—सर्वकर्मसंयंसपूर्वकात् आत्मज्ञाननिष्ठ्यामात्रात् एव केवलं न प्राप्यते एव। कि तहि? अभिदेशादिवैदित्तमार्कर्मसहितात् ज्ञानात् कैचित्वप्राप्ति: इति सर्वोपो गीतामु निर्धित: अर्थः इति। जापक च आहुः अथ अर्थम्—अथ चैत्वमिं धर्मम् सर्वाः न करिष्यति ॥ २.३३॥, 'कर्मरूप-वाचिकारस्ते' [२.४७]। 'कु र्कर्मं तत्सात्त्वम्' [४.१५]। इत्यादि। हिसादि-गुह्यवात् वैदिक कर्म अधर्मियोऽति इति इति। अपि आशात् क न कान। कर्मम्–क्षा कर्म युद्धलक्ष्यं गुह्यमात्रेदिविगुह्याद्विगुह्यां अच्यंत्तकृतं अधि स्वर्णम्। इति हृद्वा न अधर्मियं। कथार्थम्। तद्करणे च—'ततः स्वर्णम् कृतं च हित्वा पापावास्पदिति।' [२.३३]। इति बुद्धम् यावजीविद्विषुविद्विधितानां पापाविगुह्याद्विगुह्यानां च कर्ममां प्राप्तेऽन अधर्मस्वर्हत्ति सुनिधित्वं उक्तम् भवति—इति।

11.0.b. In regard to this matter, some argue as follows:

Objection: Aloneness (kāivalyam) is surely not won by mere adhesion to unaided Self-knowledge preceded by the renunciation of activities; on the contrary, the indubitable sense of the entire BG is that aloneness has to be won by means of knowledge combined with the system of activities like the fire-sacrifice (agnihotra) ordained by Śruti and Smṛti. They also point out the following passages that indicate this sense of the BG: “On the other hand, if you do not wage this righteous war” (2.33); “To perform action alone have you the obligation” (2.47); “Therefore, perform action alone” (4.15) and so forth. It need not be apprehended that Veda-enjoined actions entailing infliction of pain and so forth will promote unrighteousness. Why not? War, the activity of the Kṣatriya entailing the slaughter of even one’s teachers, brothers, children, etc., though cruel in the extreme, will nevertheless not make for unrighteousness, because it is the proper law of a Kṣatriya’s life. On the other hand, it is declared that by refusing to fight “sacrificing both the law of your life and your reputation, you will incur sin” (2.33). Therefore, making these affirmations, the
Lord emphatically asserts that the Veda-oriented, life-long activities, though they entail the slaughter of animals and so forth, cannot conceivably be sinful; for they are obligatory in their nature.

11.0.c.  तत् असत्; ज्ञानकर्मनिष्ठ्योऽविभागवतसनातु, बुढ़िष्ठायाणिष्ठ्योऽविभागवतसनातु। ‘असोऽच्यात्’ [२.११] इत्यविना भगवता गावतु ‘स्वधर्ममात्रचावेक्ष्’ [२.२१] \(तत्स्नेत्रतनेन प्रन्येन यत्समायोऽभवात् अत्तर्ती आत्मा इति प्रकरणायामिष्ठ्यानात् या जातोऽ् सांस्कृतिकः। सा येषां ज्ञानिनां उपनिषता भवति, ते सांस्कृतिकः। एत्यस्य बुढ़िष्ठः; ज्ञानम्; प्राक्क आत्मम्; देवादिव्यावितरितादेवतिकृत्वा सोपयोजया, धर्माचर्यम्; स्विवेकपूर्वकः। मोक्षाधानानुष्ठानलक्ष्यः; योगः। \(तत्स्नेत्रतनेन प्रन्येन यत्समायोऽभवात् अत्तर्ती आत्मा इति प्रकरणायामिष्ठ्यानात् या जातोऽ् सांस्कृतिकः। सा येषां ज्ञानिनां उपनिषता भवति ते योगिनः। तथा च भगवता विभागते देवे बुढ़िष्ठी निरीक्षे ‘एषा ऐतिहिष्ठा सांस्कृतिकः बुढ़िष्ठायोऽविभागवतसनातु शून्यः’ [२.१९।] इति। तत्योऽ् सांस्कृतिकयायाणिष्ठ्योऽविभागवतसनातु भवति ‘पुरुष केदारामणा मया त्रितताः’ [३.३।] इति। तथा च योगवशूष्णायाणिष्ठ्योऽविभागवतसनातु भवति ‘कर्मयोगोऽविभागवतसनातु भवति’ [३.३।] इति। एवं सांस्कृतिकः; योगुष्ठः; च आत्मित् देवे निष्ठे विभागते भगवता एवं उसे ज्ञानकर्मकोण; कर्तव्यार्थोऽविभागवतसनातु ‘उपासनां एकपुष्पाचार्यवाणीसंभव वस्यता।’

11.0.c.  \textit{Reply:}  All that has been said above is vacuous. For, the discipline of knowledge and that of action, rooted in two kinds of understanding, have been clearly distinguished from each other. The content of the text beginning from—“Those who should not be grieved for” (2.11) and ending with “And in view of the law of one’s life” (2.31), where the Lord elucidates the eternal Truth of the Self—is the Śāmkhya. This teaches that the Self, being free from the six-fold transformation like birth and so on, is a non-agent. This knowledge, generated by the study of the relevant context (prakarana), is the Śāmkhya knowledge. Those for whom this knowledge is appropriate are the Śāmkhyas. Prior to the birth of this knowledge is the state of Yoga characterised by the performance of activities instrumental to liberation. Such performance is based on the discrimination between righteousness and unrighteousness; it depends on the notion that the Self is other than the body, etc., and is an agent of actions, a reaper of the fruits thereof and so forth. This kind
of knowledge is the Yoga-knowledge. Those for whom it is appropriate are the Yogins. Accordingly, the Lord has made a clear distinction between these two kinds of knowledge—the knowledge of the Sāṃkyyas rooted in the understanding of the Sāmkhya, and that of the Yogins rooted in the understanding of the Yoga. Thus realising the incompatibility, at one and the same time in one and the same person, of Jñāna (knowledge) and Karma (action), and also with due regard to the understanding of Sāmkhya and Yoga, the Lord has discriminated between the two disciplines. The incompatibility (above referred to) is due to the fact that knowledge and action are rooted respectively in the notions of the non-agency and of the agency of the Self, and in the perception of unity and of plurality in the world.

11.0.d. यथा एतत् विभागचन्तन तथैव दशितं शाषपधीये ब्राह्मणे—“एतमेव प्रज्ञाजिनो लोकमिल्लनो ब्राह्मणो: प्रज्ञाजिति” इति सर्वकर्मसंयासं विधाय तच्चेष्येन “कि प्रज्ञा करिष्यामो वेषं नोज्ञमात्रायं लोक:” [बु. उ. ४.४.२२.] इति।

तैत्तिर्थ च प्राक्क दारास्यमहात्म पुरुषः। ‘आत्मा’ प्राक्त: धर्मोजिज्ञासोतकां लोकः।
नवसात्त्वम् पुनः, द्विप्रकारं च बिंतः—‘मानुषः,’ ‘दैव’ च; तत्त्व मानुषं कर्महृदं पितृलोकप्राप्तिसाधनं, विषया च दैवं बिंतं देवलोकप्राप्तिसाधनं ‘सोल्कामयत’ इति।

अविधायाकामात्। एव सर्वाणि कर्माणि शौचतावैनि दशिताति।

tem: (व्युत्थायं, प्रज्ञाजिति इति) व्युत्थायं आत्मां एव लोकः। अतिक्रमण विनिविदम्।

11.0.d. This declaration of distinction between knowledge and action in the BG corresponds to the following demonstration of the same in the Āṭapathanā: “Desiring only this world of the Self, mendicant Brāhmaṇas wander forth.” Here, having laid down the renunciation of all actions, it has been affiliated the idea contained in the following passage: “Of what profit is progeny to us, who have this Self, this world?” (BU 4.4.22). In the very same text has also been highlighted the fact that all actions pertain only to those who are subject to nescience and desire; for, before marriage the human self is ‘unregenerate’ (प्राकृत). After an investigation into the
science of Veda-enjoined actions, man, becoming ‘regenerate’, desired (akāmayata) the means to secure the three worlds viz., a son and the two-fold wealth, human and divine. The ‘human wealth’ consists in activities by which the world of the manes is attained. The ‘divine wealth’ is knowledge by which the world of the gods is attained. The transcending of the sphere of all activities and the pursuit of a life of mendicancy have been laid down for one who seeks only the world of the Self and who is rid of all cravings. Now this pronouncement on the distinction between knowledge and action will be illogical, if the Lord had intended to combine Vedic activities and knowledge of the Self.

11.0.e. न च अर्जुनस्य प्रश्नः उपपत्तः भवति ज्यायसी चेत्त्वर्मणात्ते [3.1] इत्यादि। एकुपुरेषाः ईत्यादि संभवं बुद्धिक्षरणोऽयः संभवता पूर्वं अनुरक्तं कथं अर्जुनं अप्रवृत्तं बुद्धिक्षर्मणं। ज्यायस्त्वं भवति अध्यायपछि मूृष्वव ज्यायसी चेत्त्वर्मणात्ते मता बुद्धि। [3.1] इति ॥

11.0.e. Nor in that case could Arjuna’s question—“If, according to You, knowledge is superior to action etc. . . ?” (BG.3.1)—be logical. How could Arjuna super-impose on the Lord, falsely, what He has never so far affirmed, viz., the impossibility of combining knowledge and action? Again, how could he ascribe to Him what He had never clearly stated viz, the superiority of knowledge to action? The fact that Arjuna ascribes both these views to the Lord shows that he had understood the Lord as affirming both.

11.0.f. किंचिद् बुद्धिक्षरणोऽयः संभव्यं समुच्चयं उत्तं स्वातं अर्जुनस्यापि संभव्यं एव इति, ‘यज्ञेऽय एत्यादि। न तथापि अन्यत्राविविधं एव प्रश्नं स्वातं न हि नित्यप्रशास्तिनि नैवृत्तं मद्धुर्वीचारं अन्यत्र भोज्यं इति उपविष्टं तयोर्न्यतरित्तित्त्राविविधान्त्मकारणं बृहि।’ इति प्रश्नं संभवित। अथ अर्जुनस्य भगवद्विमवनाथविविधानविविधानवार्तानिन्द्यं प्रश्नं कल्यात्। इति नैवृत्तं मद्धुर्वीचारं अन्यत्र चेत्त्वर्मणात्ते मतात्तं एव ‘द्वेष्टे मया पुरुषार्थं देहि’ [3.3] इति वत्तु युक्तमुः।

11.0.f. Again, if the combination of knowledge and action
had been universally laid down, it would of course have been valid for Arjuna also. How then, when both were taught, could he make a request regarding only one of the two, in the words, “Tell me, for certain, that one of these two, which is superior to the other” (5.1)? When, for instance, a doctor has prescribed a diet, which is both sweet and cooling, for a patient suffering from biliousness, the patient’s request, “Please tell which of these two will cure my malady”, is clearly impossible. Even if Arjuna’s query is supposed to be due to his inability to grasp the distinction stated by the Lord, the latter should have given a reply like this suited to that query: “I bade you combine knowledge and action. Why are you confused in regard to it?” It is not proper for Him to have given an unsuitable reply, unrelated to the query, in the words “Of old, two disciplines were laid down by Me” (3.3).

11.0.g. नासि स्मारतेन कर्मणा बुधे: समुच्चयेदभिंप्रेते विभागवचननादि सर्वम् उप- पन्न्न फिंच कृत्तियम् युद्ध स्मार्त कर्म स्वधर्मं इति जानतः ‘तत्कां कर्मणि चोरे मान नियोजयसि’ [ 3.१ ] इति उपालम्यः अनुपपन् ।

11.0.g. Nor is the distinction in its totality reasonable if the combination proposed related only to knowledge and action enjoined by Smṛtis. Besides, knowing as he did that fighting is the law of the Kṣatriyas according to Smṛtis, Arjuna’s complaint, “Why do you bid me plunge into this dreadful action?” is not in order.

11.0.h. तस्मादगृहातास्ते ईशव्यम्वेणाति श्रैतेन स्मारतेन वा कर्मफलमञ्चज्ञानस्य समुच्चयः न केनचिर्हायथितु शक्यः ।

11.0.h. Therefore, none can possibly demonstrate that in the science of the Gītā there is the slightest proposal to combine knowledge of the Self with action laid down by Śruti or Smṛti.

11.0.i. यथा तु अज्ञानादात्मादिदृष्टो वा कर्मणि प्रवृत्तस्य यज्ञेन, दानेन, तपसा वा विशुद्धसर्वम् ज्ञानमुच्यते परमार्थक्षाय एक्मेवेदं सर्व वर्गं अक्रूरं च प्रतित, तथा कर्मणि कर्मप्रयोजने च निवृत्तेऽपि लोकसंग्रह्य यत्पूर्व यथा प्रवृत्ति:
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11.0.1. On the other hand, when either due to nescience or flaws like attachment, a person proceeds to act and his mind is in the course of it purified by means of sacrificial rites, the giving of gifts, austerities etc., then the knowledge of the supreme Truth dawns. The content of that knowledge is ‘All this world is the one Brahman, a non-agent.’ For him both activity and its goal cease to operate. Still, for the well-being of the world, that Brahman-knower may be observed to persist in his activity, purposefully, as of old. The form of activity observed in his case is not real action with which Self-knowledge (buddhi) can be combined. An instance is the warrior-like activity of the divine Kṛṣṇa. This is not action combined with Self-knowledge for winning the summum bonum. The same is the case with any knower of the Self, as he, like the Lord Himself, is free from the egoistic sense and the desire for the fruits of activities. On the contrary, the knower of the Truth
of the Self maintains: “I act not”; and he does not seek theruits of his actions. His position is similar to what happens to
a householder who commences the fire-sacrifice for winning
the desired objects, namely heaven and the like, but who,
after going through half of the rite, ceases to desire them and
yet carries the ceremony through. Now, of course, the sacrifi-
cicial rite ceases to be desire-prompted. Accordingly does the
Lord, in different contexts, affirm: “Though working, the
agent is not stained” (5.7), “He neither works nor gets stained”
(13.31) etc. As for utterances such as the following: “As your
progenitors performed of old” (4.15), “Janaka and others
achieved perfection by means of action alone” (3.20)—
these have to be distinguished and grasped. How? If, at
the outset, it is held that enlightened people like Janaka per-
formed action in bygone days, they did so, aiming at perfection
and to promote the world’s well-being; for they knew that
“Guhás operate in the medium of Guñás” (3.28). That is, it
was appropriate for them to renounce all action; nevertheless,
they sought that perfection through the medium of action;
they did not renounce action. Such is the import of this passage.
On the other hand, if it is held that they were not enlightened,
the passage may be explained to mean that Janaka and others
like him achieved saṁsiddhi, purity of mind, by means of ac-
tions dedicated to God; or, saṁsiddhi here denotes the dawn
of Self-knowledge. The same idea will be conveyed by the
Lord in the words: “They act to purify the mind” (5.11).
Having stated, “Worshipping Him by means of his own ac-
tions, man achieves siddhi or pre-eminence” (18.46), for one
who has (thus) achieved pre-eminence, He prescribes the dis-
cipline of knowledge or jñānaniṣṭhā saying, “The way that the
pre-eminent one attains Brahmān” and so on (18.50). There-
fore, according to the science of the Gītā, the attainment of liberation is
by means of the unaided knowledge of Truth alone. This is the indau-
bitable doctrine. That this is the (the right) doctrine, we shall
demonstrate with reference to the various contexts of the
Bhagavadgītā.
11.0.j. तत्र एवं धर्मसमूहं चेतसं: मिथ्याज्ञानवतः महति शोकसागरे निमन्त्य अर्जुनसं अस्य आत्मज्ञानात् उद्धरयत् अपशयन् भगवान् वासुबेदव: ततः कृपया अर्जुनं उदिधार्यविषः आत्मज्ञानम् अवतारयन् आह—

11.0.g. Convinced that the redemption of Arjuna, whose mind was confused in regard to the law of righteousness, swayed by nescience, and sunk in a vast sea of sorrow, is impossible except through the knowledge of the Self, Lord Kṛṣṇa, seeking to save him, introduces to him the theme of Self-knowledge.

श्रीभगवानुवाच :
अशोच्यान्वयन्तीशोचस्तं प्रजावादांश्र भाषसे |
गतासूनगतासुं श्रोते नानुशोचनित् पण्डितः: 11.111

The blessed Lord said:
11. You grieve for those who call for no grief; at the same time, you utter words of wisdom. The wise grieve neither for the dead nor for the living.

11.1. अशोच्यान् इत्यादि।। न शोच्या: अशोच्या: भीष्मद्रोष्यदयाः।। सदृशुतः त्वात्। परं ज्ञात्वभेणैं च नित्यत्वात्।। तत् अशोच्या अन्वशोच: अनुशोचितवान् असि।। ते स्मृयते मविशिष्यत: अर्जुन ते: विनापूर्त: कि करिष्यानि राज्यसुखादिना? इति।। तं प्रजावादाण्ड प्रजावतं बुधमस्ताव वादान् च वचनानि च भाषसे।। तदेतत् मौढष्यं पाणितयं च विरस्तं आत्मनि दर्शयसि उन्मत्त: इव इति अभिमयः।।

श्रमात् गतेऽसून गत्यार्यान् मृताः। अगत्यासून अगत्यार्यान् जीवतः च न अनुशोचिते पण्डितः। आत्मजः।। पण्डा आत्मविषयं बुधः। कथा ते हि पण्डिता:।। भाष्य: ते हि पण्डिता:।। पाणितयं निर्वचियुः।। [३.२.३.१.\] इति भ्रुते।। परमार्थस्तु तत्तु नित्यानं अशोच्यान् अनुशोचिति, अतः मूहः।। असि।। इति अभिमयः।।

11.1. Not meriting grief (aśocyan) are Bhīṣma, Droṇa, etc.; for, their conduct is virtuous. From the point of view of transcendental Truth, they are eternal. For them, who call for no grief, you have grieved, thinking, “They will die on account of me; what shall I, deprived of them, do with the happiness that the possession of kingdom, etc., will bring me?” And at
the same time, you utter words befitting the wise—those who have wisdom (praṇā) or intellect. Thus at once combining an air of wisdom with misplaced grief, you display in yourself, like one demented, confusion and wisdom that are mutually contradictory. This is the idea of the Lord. For, both for those whose vital airs have departed (the dead), and for those whose vital airs have not, (the living), the knowers of the Self (ātmajānak) do not grieve. Pañcā is knowledge of the Self. Those who have it are panditāh. Vide the śrutī: “Securing the status of Self-knowers” (BU.3.5.1). Transcendently speaking, you grieve for those who are eternal, and, as such, do not call for grief. Therefore you are demented. This is the Lord’s idea.

12.0. कुतः: ते अशोच्या | यत: नित्या: | कथम्: | —

12.0. Why do they not call for grief? Because they are eternal. How?

न त्वेवाहं जातु नासं न त्वं नेमेजनाधिया: ।
न चैव न भविष्याम: सर्वं वयमतं: परम् ॥ ॥ ॥

12. Never, at any time, have I been not; neither you nor these rulers of men. And never shall we all cease to be.

12.1. न तु इति: ॥ न तु एवं, जातु क्षतिः अहं न आसम: किंतु आसम्: एव। अतीतेत्र देहोपतितिविनाशकुं घटाविष्यो विक्रयो इव नित्य: एव अहं आसं इति अन्विश्यः। तथा — न त्वं न आसी: किं तु आसी: एव। तथा — न इसे, जनाधिया: न आसम: किं तु आसम: एव। तथा — न च एव न भविष्याम: किं तु भविष्याम: एव सर्वं वयम्य अत: अक्षर स्वेदविनाशकु न पर उत्तरकालेन: प्रिष्ठिपि कालेन नित्या: आत्मस्वक्षरपि: इत्यत्य: । देहेश्वदातुवृक्षा बहुवचनम्, न आतमेश्व- रामिष्ययेन ।

12.1. Never, at any time, was I not; on the contrary, I certainly ever was. Though My bodies originated and perished in the past, in them all, like space in pots and the like, I remained an eternal entity. This is the idea. Similarly you were
not non-existent; on the contrary, surely, you too existed. So also these rulers of men were not non-existent; they too existed, to be sure. So, too, we all shall not cease to exist, but continue to be in the future as well, after the disintegration of the body. The idea is that in all the three divisions of time we are eternal as identical with the Self. The plural number in verse 12 refers to differences in respect of bodies; it does not point to a plurality of Selves.

13.0. तत्र कथमिव नित्यः आत्मा इति ? दृष्टान्तं आह —

13.0. In what manner is the Self eternal? An example is offered:

『टैहिनोस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिन्धीरस्त्रत्नं न मुष्टे ॥१३॥』

13. Just as the embodied Self has, in the body, childhood, youth, and old age, so does it win another body. An intelligent man is not bewildered by it.

13.1. देहिनः इति ॥ देहं: अस्य अस्ति इति देही तस्य देहिनः: देहवतः: आत्मनः: अस्मानं वर्तमाने देहे यथा येन प्रकारेण कौमारं कुमारभवे: बाल्यावस्था, यौवनं युनं: भाव: मध्यावस्था, जरा क्योहां स्न: जीर्णवस्था, इति एता: तित्व: अवस्था: अन्योपविवल्लक्षणा: । तसा प्रथमावस्थानास्के न नासा: द्वितीयावस्थोपजनने न उपजनने आत्मन: । कि ताहं? अविक्रियस्य एव एकस्य द्वितीयस्यावस्थाप्राप्ति: आत्मन: दृष्टा । तथा तद्वते एव देहातु अन्यं: देह: देहान्तरं, तस्य राप्ति: देहान्त्रापाप्ति: अविक्रियस्य एव आत्मन: इत्यर्थः । धीरा: धीमानु, तत्र एवं सति, न मुष्टि न मोहं आपचते ॥

13.1. The embodied Self, dehi, is what owns a body. For the embodied Self, in the present body, there are childhood, the condition of a child, or the early stage of life; youth, the condition of a young man, the middle stage; and old age or decline due to age, the stage of disintegration. These three stages are different among themselves. When the first among
them ends, the Self does not end. When the second comes into being, the Self is not born. On the contrary, it is observed that to the one immutable Self the second and the third stages accrue. Just as in the example cited, so the undoubtedly immaterial Self wins another body, different from the present one. This is the sense. An intelligent person, dhīraḥ, is not bewildered in these circumstances.

14.0. Though for one who knows the Self to be eternal, it is impossible to be bewildered by the notion that the Self perishes, still bewilderment due to cold and heat, pleasure and pain, is commonly noticed. So too is noticed bewilderment due to separation from the joys of life and grief arising from contact with pain. The Lord anticipates that Arjuna may raise this question and says:

मात्रास्पर्शाः स्तु कौन्तेय शीतोष्णसुखुदः।
आगमापायिनोपिनित्यास्तांस्त्विनित्यास्तिः भारत ॥१४॥

14. O son of Kunti! Contacts of senses with their objects cause cold and heat, pleasure and pain. These come and go—they are fleeting, O Bhārata prince! Endure them.

14.1. मात्रास्पर्शः इति ॥ मात्रा: आभिः मीयते शब्दादयः इति श्रोतादीनि इन्द्रियाणि । मात्राणां स्पर्शाः: शब्दादिभिः संयोगः । ते शीतोष्णसुखुदः बदा: शीतं उष्णं सुखं दुःखं च प्रयत्न्यन्तीति । अथवा — स्पर्शः इति स्पर्शाः विषयः शब्दादयः मात्रात्मा स्पर्शाश्च शीतोष्णसुखुदः बदा: — शीतं कदाचित्तं सुखं कदाचित्तं दुःखं । तथा उष्णम् अपि अनिष्टतस्वित्तमः । मुखुदः छुङ्कः पुनः नियतरहस्तां न विभिन्नतः । अतः तास्यं पृथक् शीतोष्णायोः ग्रहणम् । यस्मात् ते मात्रास्पर्शादयः आगमापायिनः
14.1. *Mātras* are the senses like the ears etc., by which are measured, i.e. determined, objects like sounds. Touches (*sparśāḥ*) of these senses are their contacts with objects like sounds. They generate cold and heat, pleasure and pain. The root *dā* in the text refers to the idea of giving rise to cold, etc. Alternatively, what are “touched” are the objects like sound and so forth. The senses and their objects, *mātrāḥ* and *sparśāḥ*, are the yielders of cold and heat, pleasure and pain. Cold is sometimes pleasant, sometimes unpleasant. So heat, too, has no stable form of its own. Pleasure and pain, on the contrary, never lose their identity. Hence they have been mentioned apart from the former two. As these senses, objects, etc., by their very nature, appear and disappear, they are impermanent. Therefore, endure these objects, cold, heat and so forth. The sense of the verse is: Feel neither pleasure nor pain in respect of them.

15.0. ष्टतोष्टादिनू सहत: कि स्वातः इति ? गृणु —

15.0. What happens to one who endures cold, heat, etc.? Listen:

यं हि न व्ययन्ते पुरुषं पुरुषर्मस।
समदुःखमुखं धीरं सोष्मृतमाय कल्पते ॥ १५॥

15. O hero! The man whom these do not agitate, who is the same in pain and pleasure, and who is wise, becomes fit indeed for immortality.

15.1. यं हि इति ॥ यं हि पुरुषं समदुःखमुखं समे दुःखमुखे यस्य तं समदुःखमुखं सुखम्:स्मातिसहिती हर्षविषादरहितं धीरं जीवतं न व्ययतं न चालयति नित्यात्मदर्शिनात् एते यथोत्कर्षं: ष्टतोष्टादिनूः, सं नित्यात्मस्थवर्धपदर्शिनिष्ठ: इन्द्रसिद्धिः:
16. The unreal comes not into being, the real never lapses into non-being. The truth about both these has been perceived by the seers of Reality.

16.1. नासतः: इति ॥ न असतः: अविद्यामानस्य शीतोष्णादेवः: सकारात्मकृ न विचारे नासिता भावे भवन्ति असति ॥

न हि शीतोष्णादिः सकारात्मकृ न्यायां: निरूपणां: वस्तु सतु भयति । विकारो हि सः: विकारां व्यभिचारितः। यथा घटादिसंख्यानं चक्षुषा निरूपणां: मृदूच-तिरिक्ष्णां अनुपलब्धे: असतु ॥ तथा सवन्ते विकारः: कारणव्यतिरिक्ष्णां अनुपलब्धे: असतमु ॥


16.1. The unreal i.e. that which has no being, such as cold
and heat as well as their cause, has no true existence. Effected states like cold and heat are observed to be unreal in themselves when tested by means of valid cognition. They are only inconstant transformations. Take, as an example, effected entities like a pot. When scrutinised, they are not seen apart from clay and the like, their material causes. Therefore, as effects, they are unreal. In the same way, all transformations, not being cognizable apart from their causes, are unreal. Unreal are effects like pots, for they are unknown before their origination and after their destruction. The same holds good for things like clay, the cause of pots and the like, for these causes too are not known apart from their causes.

Objection: If the totality of causes and effects be unreal there arises the contingency of an absolute vacuum.

Answer: No; throughout the sphere of cognitive experience we have to deal with two cognitions: (i) the cognition of the real and (ii) the cognition of the unreal. That alone is real whose cognition is not mutable, and that is unreal whose cognition proves mutable. Thus the distinction between the real and the unreal rests on cognitions. Throughout the sphere of experience the two cognitions with an identical substratum are available to one and all. Note that this case is different in nature from the cognition of “a blue lotus”. Right examples are “the pot is”, “the cloth is”, “the elephant is” and so on throughout the whole sphere of cognitive experience. Of these two cognitions, the one whose content is the pot and the like, is mutable. And so it is demonstrated. Not so the cognition of reality or sat. Therefore, being mutable the objects of the cognitions of pot and the like are unreal; not so, the object of the cognition of the “real”, it being immutable.
16.2. *Objection*: When the pot perishes and the cognition of the pot proves mutable, the cognition of the real, *sat*, too proves mutable.

*Answer*: No, the cognition of the real is still available in regard to other objects like the cloth. The cognition of the real has, as its content, only the *adj*ec*ti*ve.\(^1\)

*Objection*: Like the cognition of the real, that of the pot also is available in regard to another existent pot.

*Answer*: No; it is not available in regard to the cloth.

*Objection*: The cognition of the real, too, does not occur in regard to the pot that has perished.

\(^1\) *Viveśanaviśayā eva sā sād-buddhiḥ.*

The question being discussed dialectically, both from the points of Sanskrit grammar and metaphysics, relates to the status of “*is*” in cognitions like “the pot *is*”, “the cloth *is*” etc. Para 15 cited these examples. The metaphysical proposition is: when the content of a cognition does not change, it is *sat* or real. What changes is either empirical or illusory. The distinction between *sat* and *asat*, thus depends on the concerned cognitions. Cognitions of pot etc., change; not so the cognitions of *sat* or being. The reference of the cognition of *is*ness in the compound cognition “pot *is*” does not change.

Even when the pot perishes, *isness*, qualifying it, does not, for, it manifests itself with reference, say, to a cloth, *vide* “*Patah san*”. In the examples, *isness* is grammatically an adjective, as it refers to what qualifies substantives or nouns like pot and cloth. Its cognition is not on a par with that of pot and cloth. For, though the cognition of a given pot may perish with reference to other pots, the cognition of the pot may very well continue. On the other hand, the cognition of a pot is impossible with reference to objects like cloth. But the cognition of *isness—sād-buddhiḥ*—does not perish even when the given pot has perished; it may be had in relation to a cloth, for example. True, the cognition of *isness* is ruled out in relation to the pot that has perished; yet the fact that it may be had in relation to cloth etc., shows that it is imperishable, unlike the individual pots. The answer to the objection that *isness* is not experienced with reference to the individual that has perished, is that it nevertheless continues to be available with reference to surviving pots and non-pots like cloth etc. *Isness* appears as an adjective only (in the grammatical sense) in cognitions relating to individual objects. Whereas the substantives perish, the adjective, *isness*, just ceases to be experienced; it does not perish. Only, being an adjective qualifying individuals, in the absence of the latter, it cannot manifest itself.

There is the further question: Can the cognition of a real entity and that of an unreal entity inhere in a common ground? Look at the cognition ‘this is water’ with reference to a mirage, where ‘this’ alone is given, while the water is absent. The entire world of dualities is like the water in the mirage; it inheres in the Eternal Ground, the ultimate Reality or Brahman that timelessly persists unsublated, unlike the world that inheres in it.
Answer: No; your remark sounds plausible only because the substantive is absent. The cognition of the real, whose content is the adjective sat, will not have that as its referent; for, an adjective without a substantive is illogical. The non-occurrence of the cognition of the real, then, is not due to the absence of the real.

16.3. Objection: Dependence on the same substratum of both the cognitions is illogical, since the substantives like the pot are, in truth, not there at all.

Answer: No; in fact one observes that the cognitions of light and so forth expressed in the proposition, 'there is water' refer to an identical substratum, though one of the two component elements, water, is not there at all. Therefore, on the one hand, unreal and caused entities like the body and dual entities like heat and cold do not come into being; on the other hand, a real entity like the Self never lapses into non-being. For, as we observed, it is everywhere present. Thus has the unshakable truth about the Self and the non-Self—the real and the unreal—namely, that the real is ever real and the unreal ever unreal, been perceived by the seers of Reality.

16.4. Tat in the word tattva is the name of the ‘all’, and the all is Brahman. Those who habitually perceive it are the seers of Reality. By them has the above Truth been perceived. Relying
on this perception of the seers of Reality, you must endure grief and delusion. Giving up both grief and delusion and firmly holding that uncertain dualities like cold and heat are unreal transformations or effects that, like a mirage, illusorily appear, you should endure them. This is the idea.

17.0. कि पुनः तत् यत् सत् एव सर्वदा इति ? उच्चते —

17.0. What then is that which is eternally real? Listen:

अविनाशिः तु तद्विषि येन सर्वं दिः तत्तम् ।
विनाशमय्यस्यस्य न कष्टकत्वमहि ॥१७॥

17. On the contrary, know that to be imperishable by which all this is pervaded. None can destroy that which is immutable.

17.1. अविनाशिः इति ॥ अविनाशिः न विनयं शीर्षं अस्य इति ॥ तु शब्दः
असतः विशेषणार्थः । तत् विषि विज्ञानीहि । किम् ? वेन सर्वं इतं जगत् ततं
व्याप्तं सदावेन ब्रह्मणं साकारं, आकाशे इव घटादयः । विनाशं अवर्जनं,
अभावम् । अव्ययस्य न वैति उपन्यायाचरयिः न याति इति अव्ययं, तस्य अव्ययस्य ।

17.1. What does not habitually perish is the imperishable. 

Tu, on the contrary, distinguishes It from the unreal. Know that. What? Brahman or Sat, i.e. Being, by which the whole world, together with the sky, is pervaded, just as pots and the like are pervaded by the sky. Destruction is non-perception or non-being. The immutable is that which neither increases nor decreases.

17.2. न एतत् सर्वं भ्राह्म स्वेन रूपेष्य वैति, अभ्रवतिः निरववस्तवात्,
देहादिवात् । नापि आन्तिकिबेन, आन्तिकिसावात् । यथा देवदत्तः घनावन्या वैतिः,
वत् तु एवं भ्राह्म वैति । अतः अव्ययस्य अस्य ब्रह्मण: विनाशं न कष्टकत्वं कहतुः
अहि, न कष्टकत्वं आत्मां विनाशादिः शक्तिः ईश्वरोपिः । आत्मा हि ब्रह्म;
स्वातमति च क्रियाविरोधात् ॥
17.2. This Brahman known as *sat* does not change. Its own nature, i.e. does not forfeit it; for, It is partless, unlike the body, etc. Neither in respect of Its properties does It change; for, It has no property. For example, Devadatta decays through loss of his wealth; but Brahman does not. Therefore, none can bring about the destruction of this immutable Brahman. None, not even God, may destroy the Self. Indeed the Self is Brahman and any transitive activity of the Self (the Self acting on Itself) is inconceivable.

18.0. कि पुनः तत् अस्तु यत् स्वात्मसतां ब्रजिनि ितिः? उच्चते—

18.0. Again what is that which, being unreal, has but an inconstant existence? It is thus set forth:

अन्तवन्त इसे देहात नित्यस्योक्ता: तरीरिः ।
अनायसिनोप्प्रभेयस्व तस्मात्युध्यस्व भारत ॥१८॥

18. These bodies that perish are said to pertain to the eternal Self that is embodied—the eternal Self, that is imperishable and indeterminable. Therefore, fight, O scion of the Bharatas!

18.1. अन्तवन्त: इति। अन्त: ‘विनाश: विनाशे वेषः ते अन्तवन्त:। यथा
मृत्यु: काऽधी सदृशः। अन्तृत: प्रमाणनिरूपणान्ते विचित्रणे; स तस्य अन्तः।
तथा इमे देहे: श्वपन्मायावेऽदिवम्वम्ब अन्तवन्त: नित्यस्य शरीरिः: शरीरवत:।
अनाधिश: अन्तौभेयस्य आत्मं: अन्तवन्त इति उत्त: विवेकिष्ठः इत्यतः। ‘नित्यस्य’
अनाधिश: इति न पुनरस्तातः; नित्यस्य दिविविधः तवोऽस, नाशस्य च। यथा
देहे: भस्ममूतृः। अवर्जनं गन्ध: नर्त्त: उच्चते। विद्वद्वानीष्ठ यथार्थम्
व्याधिवदुक्त: जात: नर्त्त: उच्चते। तत्र ‘नित्यस्य’ ‘अनाधिशः’ इति दिविविवेचनापि
नाहो अस्तेयः इत्यतः। अन्तौथा पृष्ठ्याचिववियवः अर्थ नित्यस्य स्वात्तृ आत्मः।
तत: मा भूतृ इति ‘नित्यस्य’ ‘अनाधिशः’ इत्यांह।

18.1. The perishables are things which have an end or *anta*. For instance, the idea of reality, associated with things like a mirage, snaps when tested by means of right cognition. This is
its ‘end’. Likewise, these bodies of the eternal and indeterminate Self are as perishable as the bodies seen in a dream or projected by a magician. Men of discrimination affirm this truth. The expressions ‘eternal’ and ‘imperishable’ (nityasya, anāśinah) are not tautologous; for, eternity and perishability are of two types. For instance, a body, reduced to ashes and no longer perceptible, is said to have perished. It is also said to have perished when, though existent, it has undergone a great transformation due to diseases, etc. The two expressions nityasya and anāśinah rule out both these forms of destruction as regards the Self. Otherwise, the eternity of the Self may be held to be similar to that of objects like the earth. To exclude this possibility the text says, “of the eternal” and “of the imperishable.”

18.2. अप्रायेयस्य न प्रस्थेयस्य प्रत्यावादिप्रमाणे: अपरिच्छेद्यस्य इत्यथ: । नन्दु आतमेत्त आत्मा परिज्ञाने विद्यायत्ता च पूर्वेऽ । त, आत्मस्य स्वतं: निदर्शनात् । सिद्धे हि आत्मस्य प्रत्यावादः प्रमृत्त्त: प्रमाणावलेखणं भवति । न हि पूर्व ‘इत्य अह’ इति आत्मेत्त आत्माय अप्रभावत प्रेमपरिच्छेदेत्त नवत: । न हि आत्मा नाम कस्यचित्त्तु अप्रलिङ्गस्तं भवति । शास्त्रं तु अत्यन्तं प्रमाणं अतिद्वावतीयारोपणमात्र-निवर्तकेवेत्र प्रामाण्यं आत्मस्य प्रत्यावशस्तेऽ न तु अत्यन्तत्त्वापपकेवेत्र । तथा च चुम्बति:— ‘यथै साक्षाद्विराज्ज ब्रह्म य आत्मा सर्वान्तर:.’ [बृ. उ. ३.४.१.] इति ॥

18.2. “Of the indeterminate” means “of that which is not measurable by the means of right cognition like perception and so forth.”

Objection: The Self is measured or determined by Revelation, and, earlier, by perception and so forth.

Answer: No; for the Self is self-established. Indeed it is only when the knower, the Self, is given, that there arises the search for the means of right cognition on the part of the seeker after knowledge. Without knowing the Self earlier as “such and such am I”, none attempts to secure determinate knowledge of the object of knowledge. To none at all is the Self altogether unknown. The final means of right cognition, the śāstra or scripture, acquires validity as regards the Self by setting aside the non-attributes of the Self superimposed on It, and not by
revealing what was altogether unknown. Thus the śrutī declares: “That which is immediately present is Brahman, the Self in all” (BU.3.4.1).

18.3. यस्मात् एवं नित्यः अविक्रियः आत्मा तस्मात् युद्धस्व, युद्धात् उपरम् मा कार्यः इत्ययः: ||

न हि अत्र युद्धकर्त्त्वता विधियते, युद्धे प्रवृत्तः एव हि असी शोकोपरिवृत्तं: तुष्णो आस्यते । अतः तस्य कर्मकर्मप्रतिविन्ध्यायनमात्रं भयतो श्रवणे । तस्मात् 'युद्धस्व' इति अनुवादभाष्ट्रं, न विधिः: ||

18.3. Since the Self is thus eternal and immutable, you must fight, and not withdraw from battle—this is the sense. Here fighting is not enjoined as a duty. For, Arjuna has already addressed himself to fight. But he remains immobilised due to grief and delusion. Therefore, the Lord removes the impediment in his path to the performance of his duty. Hence the term “fight” is only a restatement of a given position and not an original injunction.

19.0. शोकोपरिवृत्तं संसारार्थकारणनिवृत्तं गीताशास्त्रं, न प्रवेश्यां इति एतत्स्य अर्थस्य साक्षात्मके कृष्णे [कठ. उ. २.१८.१९.] आत्मिनाय भगवान् ॥

यत्र मन्मये युद्धे शोकोपरिवृत्तं मया हृत्यते, अहम् एवं तेषों हृतां इति एवं वृजः मृष्णेव प्रति: । कथम् ?—

19.0. The Lord has cited two mantras (KU.2.18.19) that testify to the fact that the science of the Gītā purports to remove the cause of transmigratory life consisting of grief, delusion etc., and not to compel anyone to initiate action of any kind. It tells Arjuna: Your notion that people like Bhīṣma are slain by you in battle—that you are their slayer—is indeed false. How?

य एवं वेति हन्तारं यश्नेन मन्यते हतम् ॥
उभों तौ न विजानोति नायं हृति न हुष्ठले ॥१९॥

19. Both he who takes It for the slayer and he who
takes It to be the slain know not (the truth); It neither slays nor is slain.

19.1. य एनं इति ॥ यं एनं प्रकृतं देहिनं वेति विजानाति हन्तारं हनन-क्रिययाः कर्तारं, यं च एनं अयं : मन्यते हल्ल देहहननेन ‘हल्ल: अहम्’ इति हल्ल-नक्रिययाः कर्मभूतं, तौ उभयं न विजानीति: न आतवन्तो अविवेकन आत्मानम् ।
‘हल्ल: अहम्’, ‘हल्ल: अस्मि अहम्’ इति देहहननेन आत्मानं आत्मात्यं विचित्तां दो विजानीति: तौ आत्मस्वरूपानिधिः इत्यर्थः । यस्मातृु न अयं आत्मा हल्लि न हननक्रिययाः कर्तारं भवति, न हल्लते न च कर्म भवतीत्यर्थः: अविविक्रियत्वात् ॥

19.1. He who takes the embodied Self in question for the slayer or the agent of the action of slaying and he who deems It the slain or the object of that action, crying out “I am slain” when the body is slain—both these do not know aright the Self due to their lack of discrimination. The sense is that both these are ignorant of the proper nature of the Self, because this Self is neither the agent nor the object of the action of slaying. The reason is that the Self is immutable.

20.0. कथं अविक्रिया आत्मा इति द्वितीयः मन्त्रः —

20.0. The second mantra (from KU.) explains how the Self is immutable.

न जायते चिन्तते वा कदाचिन्
नायं मूल्याभिषिक्तं वा न भूयः ।
अजो नित्यः शास्त्रस्थितं पुराणो
न हल्लते हल्यमाने शरीरे ॥ २०१॥

20. This Self is never born; It never dies either. Having been born, It never ceases to be, again. Unborn, eternal and everlasting, this ancient One is not slain when the body is slain.

20.1. न जायते इति । न जायते न उत्पत्तिः, जतिस्य वस्तुस्विक्रिया न आत्मनः
विद्यते इत्यर्थः । तथा न स्रियते वा । वास्तवः चार्थः । न स्रियते च इति अन्या
20.1. This Self is not born i.e., It does not come into being. The sense is that the transformation of things known as birth does not happen to the Self. Similarly It does not die either. ‘Either’, vā, has the sense of ‘and’. And It does not die. The final transformation known as destruction is negated of the Self. The phrase “at any time” (kadācit) is associated with the negation of all transformation. It means: at no time whatsoever is It born, at no time whatsoever does It die and so on. Because, having been, i.e. having experienced the state of being, this Self does not again reach the state of non-being. Therefore, It does not die. In the world one who, having been, ceases to be, is said to die. Due to the force of words “either” and “not”, it follows also that the Self, having ceased to be, does not again come into being, like the body. Therefore “It is not born”. That which, having been non-existent, comes into being, is said to be born. The Self is not an entity like that. Hence It is not born. Since, It is such, therefore, It is unborn. Since It does not die, therefore, It is eternal also.

20.2. वद्यपि आयतनपि: विक्रिययो: प्रतिषेधे सवा: विक्रिया: प्रतिषिध्या: भवन्ति, तथापि मध्यभावविनानां विक्रियानां स्वाधृत: एवं तदर्भ: प्रतिषेध: कर्त्तव्य: इति अनुक्तानां अपि वौवनादिसमस्तविक्रियाणां प्रतिषेध: यथा स्वातु: इत्याह—शास्त्रत: इत्यादिनाऽकड़ि: शास्त्रत: इति अपक्षयविलक्षणा विक्रिया प्रतिषिध्यते। शास्त्राः शास्त्राः। न अपक्षिये वृहुपेन, निर्ब्रह्मवत्वात्। निर्गुणवत्वात् च नापि गुणगृपये अपक्षयः। अपक्षयविपरीता अपि वृहुपेन विक्रिया प्रतिषिध्यते पुराण: इति। यदिः हि अपक्षयमेवुपक्षीये स विधेये, अभिन्न: इति च उच्यते। अयं तु आयत निर्ब्रह्मवत्वात् पुराण: अपि नवः। एव इति पुराणः। न विधेये इत्यतः। तथा— न हृते। इति: अथ विपरीतोऽथायेऽपि इत्यतः। अनुस्मृत मन्त्रे द्वृत्त: भवाविकारा:।
20.2. Though by the negation of the first and the last transformations, all transformations are in effect negated in regard to the Self, still it is meet that the intermediate transformations also are negated specifically. Therefore, to negate transformations like youth, not specifically mentioned, expressions like ‘everlasting’ are used in the text. By the term ‘everlasting’ is negated the transformation consisting in decay. What exists for ever is everlasting. In Itself the Self does not decay; for It is impartite. Being devoid of attributes, It does not suffer decay through that of the attributes, either. The term ‘ancient’ denies also the transformation of growth, the opposite of decay. What develops through the accession of parts is said to grow. It is also called new. But this Self, being impartite, was new even in times of yore. So it is ancient, purâna, i.e. It grows not. Similarly It is not slain. The root han in this context must be taken in the sense of decay, to avoid redundancy. The sense is that the Self does not decay, though the body is slain i.e., undergoes decay. In this mantra are repudiated, in respect of the Self, the six transformations which affect empirical objects. The sense of the proposition is that the Self is free from all kinds of transformation. Such being the case, this verse must be understood in conjunction with the previous one (2.19), “both of them know not”.

21.0. ‘य एनं वेति हन्तारम्’ [२.१९.] इत्यनेन मन्त्रेण हन्तनक्रियायां: कर्ता कर्म च न भवति इति प्रतिज्ञाय, ‘न जायते’ इत्यनेन अविक्रियते हेतु उक्त्वा प्रतिज्ञातार्थं उपसंहरति —

21.0. Having affirmed, in verse 2.19, that “the Self is neither the agent nor the object of the action of slaying” and pointed out in 2.20 the reason for Its freedom from mutability, the Lord concludes the argument already set forth:
21. How can a man, O Arjuna! who knows It as the imperishable, the eternal, the unborn, the undecaying, cause anyone to be slain? Whom can he slay?

21.1. He who knows the Self as imperishable, i.e., as free from the last transformation, and as eternal, i.e., as free from decay—thus are these two words, anāśinam, nityam, to be construed—how can such a knower of the unborn and imperishable Self slay or cause to be slain when he fights as a matter of duty? In no manner does he slay; in no manner does he cause to slay. The upshot is the repudiation of the two suggestions of slaying and causing to slay. The idea that two questions are here being asked is impossible in this context. The reason, namely, the immutability of the Self, being the same for negating all actions on its part, the Lord here conveys the idea of negation of all actions by a knower of the Self. The negation of slaying has been chosen as an example.

21.2. विदुष: कं कर्मासंबंधे हेतुविशेषे पश्यन् कर्माणि आक्षेपति भवानि् ‘कथं स पुरुषः’ इति। न नः उक्तः एव आत्मन: अविक्षिप्तं स्वर्गकर्मांसंभवकरणविशेषे। सत्यं उक्तः। न तु स: कारणविशेषे: अन्यत्वं विदुष: अविक्षिप्तं आत्मन: इति। न हि अविक्षिप्तं स्थापन्न विदितवत: कर्मं न सम्भवति इति चेतु — न; विदुषः आत्मत्वात्। न देहादिसंघातस्य विदिता। अत: परिशेष्यात् असहं आत्मा विद्यान् अविक्षिप्य: इति तस्य विदुषः कर्मासंबंधात् आक्षेपः युक्तः ‘कथं स पुरुषः’ इति।
21.2. In the light of what specific reason for ruling out all activities, does the Lord negate them in the words, “How can a man who knows. . . . ?” That has been mentioned already. It is the immutability of the Self. This is the reason that makes all action impossible for the Self-knower. True, it has been mentioned; but it cannot be the specific reason; for, the knower of the Self is different from the immutable Self. For example, action is not impossible for one who has known that a post is actionless. The case in question, however, is different, because the Ātman is the Self of the knower. The state of being a knower does not, of course, pertain to the conglomerate of the body, senses, etc. Therefore, after their elimination whatever remains—the non-composite Self—is the knower, free from all actions. Thus actions being impossible for the knower, it is appropriate to negate all of them in the words, “How can a man who knows. . . . ?”

21.3. Through nescience the immutable Self is deemed a knower both of the sense-objects and of the Self itself. In the former case, the immutable Self is supposed to know objects like sound presented to the intellect and so forth, because there is a lack of discrimination of the Self from the modifications of the intellect. In the latter case, the Self is said to know by virtue of the intellect’s modification of discrimination between the Self and the non-Self. This knowledge by discrimination, too, is unreal, metaphysically. On the basis of the Lord’s teaching that it is impossible for the Self-knower to act, whatever actions have been enjoined by the Śāstras have reference only to the non-knower. This may be taken to be the settled doctrine of the Lord.
21.4. Objection: But knowledge also has been enjoined on the non-knower only. On one who has acquired knowledge, the enjoining of knowledge is pointless like the grinding of corn already ground. Therefore the distinction that actions have been enjoined only on the non-knower and not on the knower is not logical.

Answer: No; the distinction between existence and non-existence is sound only as regards what has to be accomplished. After knowing the sense of an injunction regarding rites like agnihotra (fire-sacrifice), which require the assemblage of numerous accessories, they have to be performed by the non-knowers of the Self, each of whom thinks, “I am an agent; I have to perform this.” But different is the case of one who masters the sense of propositions like “This Self is never born”, which set forth the real nature of the Self. After acquiring the knowledge
he has no ritualistic act to perform. On the dawn of knowledge that the Self is one, a non-agent, a non-expericner and so forth, no action supervenes. A distinction like this is thus logical. On the other hand, for him who thinks of his Self as “I am an agent”, the inevitable thought follows: “I must perform this.” As regards such actions, he is obliged to play the role of the agent. In respect of him actions are performable. And he is a non-knower in the light of the verse 2.19: “Both of them fail to know.” Besides, the words, “How can a man...?” (2.21) repudiate actions in respect of the knower, who has been distinguished from the non-knower. Therefore, both the Self-knower perceiving the immutability of the Self, and the seeker after liberation, are called upon exclusively to renounce all Veda-enjoined works. It is for this reason that the Lord Kṛṣṇa, distinguishing the Sāṅkyas, who are Self-knowers, from the ritualists, who are non-knowers of the Self, enjoins on each group a distinctive discipline—by the Yoga of knowledge for the Sāṅkyas, and by that of works for the Yogins (3.3).

Accordingly Vyāsa tells his son: “Two are the paths here” (MB.12.240.6). Also, “First the paths of works, then renunciation” (TA.10.62.12; cf.IUB.2; KeUP.1). The same distinction will be drawn by the Lord repeatedly: the non-knower of the Self, with a mind confounded by egoism, deems, “I am an agent”, but the Self-knower holds “I act not” (BG.3.27.28). Again, “He, the Self-knower, is seated, mentally renouncing all works” (5.13), and so on.

21.5. तत्र कैसे प्रभृतिः परिवर्तनया: वदन्ति — ‘जन्मादिप्रभृतिविनियमितः अविक्रयं अकर्मा एकः अहं आत्मा’ इति न कर्मचिरु जानं उत्पेक्षयेत्, यथायम् सति सर्वभरसंस्थानः उपस्थस्य, इति। ततु न; ‘न जायते’ इत्यादिविधासयोपदेशानथर्गप्रसन्नात्। यथा च शास्त्रोपदेशायस्मायं धर्मार्थमानिष्ठात्वेऽविषयं कर्मसंन्यासोऽविषयम् तदन्तर्संबन्धविज्ञानं उत्पेत्तोऽस्मात्, तथा शास्त्रात् तस्य एव आत्मनः अविक्रियत्वाति। तत्त्वोऽविषयोऽविषयक्त्वाधिविज्ञानं कर्मसंन्यासं उपस्थत: इति प्रदेशं: तेन। करणागाढोर्त्तात् इति चेतत् — न, ‘प्रभृतिः परिवर्तनया:’ [बु. उ. ४.४.१९.] इति श्रुते। शास्त्रायेवन्योपदेशायस्मायं अविक्रियत्वात् सति सति जानं न उत्पेक्षयेत् इति साहसमात्र एतत्।
21.5. In this context some self-styled scholars affirm: None can acquire the knowledge “I am the Self”, that is, the one who is a non-agent, is immutable, and free from the six transformations like birth and so forth—the knowledge by virtue of which the renunciation of all works is enjoined. This affirmation is untenable; for, it will stultify the Śāstraic (scriptural) teaching regarding the Self that “It is not born etc.” (2.20). If, on the strength of Śāstraic teaching, the knowledge of the existence of righteousness and unrighteousness and of the relation of the agent’s self with future bodies can arise, why will not, similarly from the śāstra, arise the knowledge of Self’s immutability, non-agency, unity and so forth? When this question is put to these so-called scholars, they reply, “Because the Self is beyond the range of the senses.” But this won’t do. For, the śruti teaches that ‘by the mind alone is the Self to be perceived’ (BU.4.4.19). The mind, purified by the teachings of the Śāstra and the teacher, and by the control of itself and of the senses, is the means of Self-perception. Also, when inference and scripture are available for winning Self-knowledge, the bare assertion that such knowledge won’t arise is merely presumptuous.

21.6. ज्ञान च उत्पादानं तद्विपरीतं अज्ञानं अवश्यं बाध्यते इति अस्मयापत्त-व्यमु । तदृशः अज्ञानं दशितं ‘हत्या अहं, हतः अस्मि’ इति, ‘उभो ती न विजानीत्.’ [ २.१९. ] इति । अत्र च आत्मनः हननक्रियायां: कर्तृतवं, कर्मचरं, हेतुकर्तृतवं च अज्ञानकृतं दशितमु । ततृ च सर्वक्रियायुं अपि समानं कर्तृतवादेः: अविद्याकृतवं, अविद्य्यावतु आत्मनः । विद्यावान् हि कर्ता आत्मनः कर्मभूतं अत्र यथौज्ज्वलित ‘कुर्ष’ इति —ततृ एतौ अविशोषण विद्युष: सर्वक्रियायुं कर्तृतवं हेतुकर्तृतवं च प्रतिपेदवति भगवानु वासुदेवः: विद्युषः कर्माधिकाराभावप्रदश्यां ‘वेदाविनायांिािािािािश’ कथं च पुरुषः इत्यादिना ।

21.6. It must be granted that the dawn of knowledge of the Self is bound to sublate its opposite, namely, ignorance. The content of that ignorance, “I am the slayer, I am the slain...” (2.19), has already been set forth. It was elucidated there that the states of the Self as agent, object and causal agent in
regard to the action of slaying are the products of ignorance. The fact of the agency etc., as products of ignorance applies to all actions, because the Self is immutable. Only a mutable agent can cause another, its object, to act. To clarify the absence of any obligation to act for a Self-knower, in verses like 2.21 the Lord repudiates alike the agency, direct and causal, of the knower in respect of all actions.

21.7. कि पुनः विद्वेशः अधिकारः इति ? एततु उत्तर पूर्वसेवः ‘जानयोगण साध्यानम्’ [३.३४] इति । तथा च सर्वकर्मसंत्यासं वस्त्रयति ‘सर्वकर्माणि मनसा’ [५.१३] इत्यादिना ।

ननु ‘मनसा’ इति वचनात् न वाचिकानाः कायिकानाः च सत्यां: इति चेतु—न, सर्वकर्माणि इति विशेषितत्तवाः । मानसानां एव सर्वकर्मणां इति चेतु—न, मनोध्यापारावृक्षं वाक्यायापाराणाः, मनोध्यापाराभवे तदनुपपत्ते । शास्त्री—याणां वाक्याकर्मणां कारणानि मानसानि कर्माणि वर्जयित्वा अन्यानि सर्वकर्माणि मनसा संयस्य इति चेतु—न, ‘नैव कुर्वेः कारयन्’ [५.१३] इति विशेषणात् । सर्वकर्मसंत्यास: अर्थं भागवता उत्त: मरिष्यतः, न जीवत: इति चेतु—न, ‘नवाद्वैरु पुरे देही…आस्ते’ [५.१३] इति विशेषणानुपपत्ते । न तति सर्वकर्मसंत्यासेऽभुतस्व तदनुव आस्ते अभ्यं । अकुर्वः: अकारायत्र एवं इति संयस्य इति सांवन्धः, न वेद्वः आस्ते इति चेतु—न, सर्वत्र आत्मताः अविभक्तविवधारणातु, आत्मानक्रियाया: च अधिकरणेश्चत् तदनुपपत्ताः च संयस्यात् । संपूर्णेतु व्यासवत् अत व्यागर्भः, न निःख्यातः । तस्मातो गीताशास्त्रेऽदाप्रभानत्व: संयस्य एव अधिकारः, न कर्माणि इति तत्त तत्त उपरिषद्वात् आत्मानक्रियान्येऽदशविष्याम: ।

21.7. Objection: In regard to what, then, is there an obligation on the part of the knower of the Self? The answer has already been stated thus: “By means of the discipline of knowledge as regards the Śāṅkhya” (BG 3.3). Accordingly the Lord enjoins the renunciation of all works in 5.13: ‘Renouncing all works, mentally, etc.’ It may be objected: The term ‘mentally’ shows that the renunciation in question does not apply to the activities of speech and body. “No; for the term ‘works’ is qualified by the word ‘all’”. “But this may mean only ‘all mental activities’”. “No, the activities of speech and body also are preceded by those of the mind in the absence of which the former are inconceivable.” “The verse, then, may be construed thus: renouncing mentally all activities other
than the mental causes of the śāstraic activities of speech and body.” “No, the Lord’s statement has been qualified as follows: ‘Neither performing nor causing to perform.’” A new objection may be raised: “The Lord enjoins renunciation of all works on one about to breathe his last, and not on the living.” “No, in that case, the description, ‘the embodied Self is seated in the nine-gated city’ (5.13), will prove incompatible. One who dies after renunciation of all works cannot possibly be seated in his body.” It may be objected: “The way the words are to be construed is not ‘seated in the body’, but ‘depositing (saṁnyasya) in the body the sense of acting and causing to act.’”

Reply: “Not so; for both in the BG and the Upaniṣads the Self has been determined to be immutable. The act of sitting requires a place while that of renunciation does not. The term nyāsa preceded by the preposition sam means abandonment and not depositing. Therefore, in the science of the Gitā, the Self-knower is obliged to renounce and not to perform works of all kinds.” This doctrine will be further demonstrated wherever the topic of Self-knowledge is discussed.

22.0. प्रक्षतं तु वश्यामः। तत्र आत्मन: अविनाशितं प्रतिज्ञातम्। तत् किमिव इति ? उच्चले —

22.0. Let us however discuss what is immediately relevant. What has been asserted is the imperishability of the Self. What is it like? The answer follows:

वासांसि जीर्णानि यथा विहाय
नवानि गृह्वाति नरोपराणि ।
तथा शरीराणि विहाय जीर्णानि-
न्यथानि संयाति नवानि बेही ॥२२॥

22. Just as a man puts on fresh clothes after discarding worn-out ones, so does the embodied Self, discarding worn-out bodies, proceed to take up new ones.
22.1. As in the world, discarding worn-out clothes a man puts on new ones, so, discarding worn-out ‘bodies,’ the ‘embodied Self’—the immutable Spirit—proceeds to take up fresh bodies. This is the meaning.

23.0. Why qualify the Spirit as ‘immutable’? Answer:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयत्यापो न शोषयति मास्तः।

 Weapons do not cut It; fire does not burn It. Neither does water wet It; nor does the wind dry It.

23.1. ‘It’ means the embodied Self under discussion. Weapons do not cut It. Being impartite, It has no parts to be severed. Weapons—swords and so forth. Similarly, fire does not burn It, i.e., even fire does not reduce It to ashes. So, too, water does not wet It. Water has the power to wet or decompose only objects having parts. This process cannot apply to the partless Self. Likewise the wind destroys an oil-soaked material by drying up that oil. But this Self even the wind cannot dry up.
Therefore,

अच्छेदोक्यमदाह्योक्यमक्लेघोक्य्य एव च।

नित्यः सर्वगतः स्थायुपरवलोक्यं सनातनः। ॥ २४॥

24. This Self cannot be cut, burned, wetted or dried. Eternal, all-pervasive, stable, immovable and everlasting is It.

24.1. अच्छेदोक्यं इति ॥ यस्मातू अन्योत्पत्तेहृति भूतानि एवं आत्मानं

नाचित्रं न उस्तहले तस्मातू नित्यः । नित्यत्वातू सर्वगतः । सर्वागतत्वातू स्थायुः

इव सिद्धः इत्येति। स्वर्गलोकात्मकः अर्थः अर्थः आत्मा, अतः सनातनः। चिरार्थः,

न कारणात् कृतकिर्तिः निष्णातः; अतिनवः इत्यतः ॥

24.1. As the elements that ruin one another cannot destroy this Self, therefore It is eternal. Being eternal, It is all-pervasive. Being all-pervasive, It is stable like a pillar. Being stable, this Self is immovable. As such It is everlasting, i.e. ancient, and not produced by any cause whatsoever. The sense is—It is ever new.

24.2. न एतेऽथ श्रृङ्कानां पौनस्कवं चोदनीयम्, यतः एकेन एव श्रृङ्केन आत्मः

नियमं अविनियमं चोत्कम् ‘न जाते निर्घ्यते ना’ इत्यादिता ॥ ततः यदेव आत्म-

विनियमं किन्तु उच्चते तत्र एतस्मातू श्रृङ्कार्यम् न अतिरिक्तः, किंतु तथे शब्दः

पुनर्लक्ष्म किन्तु अर्थः इति । दुस्चिन्तात् आत्मस्नुनः पुनः पुनः प्रसङ्गं आपाधा

शब्दान्तरेण तदेव वस्तु निरूपयति भगवान्वायुवदेवः कथं न नाम अव्यतिसंसारिण्यं

[असंसारितः] बुध्गोचरं आच्छादन सतं संसारनवृत्तये स्वरूपः इति ॥

किंश् —

24.2. No objection may be raised against the verses (21-24) on the score of their redundancy, though it may be said that the eternality and immutability of the Self are affirmed in 2.20. Repetitions are obvious in 2.24. The explanation is that the Lord recurs to the theme of the recondite Self in order to elucidate it still more; for, He is anxious that even the empirical man should grasp the abstract truth about the Self and overcome the state of transmigratory life.
Further,

अव्यत्रोयमचिन्त्योयमविकारौयममूल्यते।
तस्मादेवं विदितवेन नानुशोचितुमहृसि। ॥२५॥

25. This Self is said to be unmanifest, imponderable and immutable. Knowing It to be such, you ought not to grieve for It.

25.1. अव्यत्रोय इति ॥ सर्वकरणाविषयत्वातु न व्यज्यते इति अव्यत्रः अयं आत्मा । अतः एव अचिन्त्यः अयमः। यद्य हि इद्रियगोचरः तत् चिन्ताविषयत्वं आपदते । अयं तु आत्मा अनुविक्रियात्वातु अचिन्त्यः अविकारः अयमः, यथा क्षीरं दध्यात्मानादिना विकारि, न तथा अयं आत्मा । निरंबियत्वातु च अविक्रिया:। न हि निरंबियं किष्टितु विक्रियात्मकं दृष्टि । अविक्रियात्वातु अविकारः अयं आत्मा उच्चते । तस्मातृ एवं यथोक्तत्सक्यः एवं आत्मानं विदित्य त्व न अनुशोचितु अहंसिः हन्ता अहं एषा, मया एते हन्यन्ते इति ॥

25.1. Being beyond the ken of all the senses, the Self is not manifest; so It is unmanifest. For the same reason, one cannot ponder on It. Only what is accessible to the senses becomes an object of thought. Being beyond their ken, the Self is imponderable. It is immutable also. Unlike things like milk that change into curds, the Self does not undergo changes. Also because It is impartite, It is immutable. Nothing partless is known to mutate. As impartite, the Self is said to be immutable. Knowing the Self thus, you ought not to grieve thinking, “I am their slayer, by me are they slain.”

26.0. आत्मान: अनित्यवं अभ्युपास्य हृदं उच्चते —

26.0. Granting for argument’s sake the non-eternity of the Self, the following observation is made:

अथ चैनं नित्यजातं नित्यं वा मन्यते मृत्यमः।
तथापि त्वं महाभावो नैवं शोचितूमहृसि। ॥२६॥

26. Even if you think that the Self is perpetually born
and perpetually dies, still, O hero! you ought not to grieve for It thus.

26.1. अथ चैनं इति ॥ अथ च इति अयुपपमार्थः । एवं प्रकृतं आत्मां
निवज्जतं लोकप्रसिद्धयं प्रत्यन्तेकारीरोपणि जातो जात: इति वा मन्यसे, तथा
प्रतितत्ततंनाशं नितं वा मन्यसे मृतं मृतं मृत: इति; तथापि तत्याभावेऽपि
आत्मनि ल्य भावाभो न एवं शोचितुं अहृसि, जन्मबत: नाथ: नाशवतः जन्म च
इति ऐतौ अवस्थंभविनी इति यस्मात् ॥
तथा च सति —

26.1. The words *atha ca* have the sense, ‘granted’. On the basis of popular notion if you think that this Self is perpetually born with the birth of the bodies It indwells, and that It perpetually dies with their destruction, still, O hero! you ought not to grieve with regard to It, because what takes birth undergoes destruction and what is destroyed necessarily takes birth.

Therefore:

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृत्स्य च 
तस्मादपरिहार्यं न त्यं शोचितुमहेः स ॥२७॥

27. Death is indeed certain for one who is born; and for one who dies, birth, too, is certain. Therefore, as regards this unavoidable sequence, you ought not to grieve.

27.1. जातस्य इति । जातस्य हि लघुप्रज्ञमान: ध्रुव: अवभिचारी मृत्यु: 
परं ध्रुवं जन्म मृत्स्य च । तस्मादुत्त अपरिहार्यं जन्ममरणलक्षणं: अर्थं: [यस्मात् 
—तस्मादुत्त अपरिहार्यं अर्थं न त्यं शोचितुं अहृसि । जन्मवतो नाष: नाशवतो जन्म 
इति च स्वाभाविकाध्येतु अपरिहार्यं स: अर्थं: ॥] तस्मातु अपरिहार्यं अर्थं 
न त्यं शोचितुं अहृसि ॥

27.1. For one who is born, i.e. who has taken birth, death is an inevitable concomitant; so too is birth for one who dies. Therefore the sequence of birth and death is unavoidable, and is a matter of course. Hence you ought not to grieve for it.
28.0. It is not reasonable to grieve for beings who are mere bundles of causes and effects, because,

अव्यक्तादीनि भूतानि व्यत्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना॥ २८॥

28. The beginning of beings is unmanifest, O Bhārata prince! Their middle state is manifest. Their end, too, is unmanifest. In these circumstances, why lament?

28.1. ‘Unmanifest’, i.e., unperceived or unknown, is the beginning of beings such as one’s sons, friends, etc. These seem to be nothing but bundles of means and effects, organs and bodies. Before their appearance in time, these beings are unmanifest. Having appeared, their intermediate state, till their death, is manifest. Again, their end in death is ‘unmanifest’, unperceived. The idea is that after death they arrive at a state of unmanifestedness. So it has been affirmed in the MB (Strī, 2.13): “He has come from an unseen state and has returned to that state again. He does not belong to you nor do you, to him. Why, then, this vain lament?” In these circumstances where is the room for lamentation or vain speech as regards beings whose very essence is a delusion—who are unseen, then seen, and finally wiped out? This is the idea.
29.0. The Self in question is hard to comprehend. Why should I blame you alone when the cause of the delusion is universal? For, how hard it is to comprehend the Self! The Lord affirms:

आत्मार्थवत्तस्यतिः कृशिदेन- 
मात्मार्थवत्तस्य तथेच चान्यः।
आत्मार्थवच्चैवनमत्वः शृणुणोति
श्रुत्वायेन वेद न चौैव कृशितः॥२९॥

29. One beholds It as a marvel. Similarly, another talks of it as a marvel. Yet another hears of It as a marvel. Even after hearing, none indeed knows It aright.

29.1. आत्मार्थवत्तू इति ॥ आत्मार्थवत्तू आत्मार्थ अद्वृत्तपुर्यः अद्वृत्तं अन्तःमात् दृश्य- 
मानं तेन तुल्यं आत्मार्थवत्तू आत्मार्थवत्तू एनं आत्मानं पश्यति कृशितः । आत्मार्थवत्तू
एनं बदति तथैव च अथः; आत्मार्थवत्तू च एनं अथः: शृणुणोति । श्रुत्वा दृष्टवा
उत्तवा अपि एनं आत्मानं वेद न चौैव कृशितः ।

29.1. As a marvel: a marvel is what is unseen before, a wonder, that is unexpectedly seen. So, as a marvel, one beholds the Self. Similarly another talks of It as a marvel and yet another hears of It as a marvel. Having heard, seen, and spoken, too, none at all comprehends this Self.

29.2. अच्छवा—यः अयः आत्मानं पश्यति स आत्मार्थवत्तूः ॥ यः बदति यः च
शृणुणोति, स: अनेकसद्वेशोऽक्षिदेन भवति । अतः: दृष्टवा: आत्मा इत्यभिध्रायः ॥

29.2. Or, he who sees the Self is, as it were, marvellous, He who speaks and he who hears about the Self is but one in
in many thousands. Therefore the idea is that the Self is hard to comprehend.

30.0. अथ इदानी प्रकरणाय उपसन्हरति—

30.0. Now the theme in hand is wound up:

देही नित्यमवधयोऽयं देहे सर्वस्यं भारत।
तस्मातस्वर्णि भूतानि न त्वं शोचितुमहर्षिः।३०॥

30. This embodied Self (dwelling) in the bodies of all, O Bharata prince! is eternally indestructible. Therefore you ought not to grieve for any being at all.

30.1. देही इति॥ देही शरीरी नित्यं सर्वं द तत्र अत्यःप्रोऽयं देहेष शरीरे सर्वस्य सर्वांत्वत स्थायरांदिषु स्थितोऽः॥ सर्वस्य प्राणिजात्यं देहेष वज्ञानेऽपि अर्थ देही न वचः यस्मात् तस्मात् भौमादीनि स्वर्णि भूतानि उद्द्धवं न त्वं शोचितु महर्षिः॥

30.1. ‘Eternally’—at all times and in all states—the embodied Self is indestructible, because It is impartite and everlasting. The Self dwelling in no body may be slain. Being all-pervasive, the Self present even in stationary objects like trees is indestructible. Even when the bodies are slain, the Self remains indestructible; so you ought not to grieve for beings like Bhīṣma and the rest.

31.0. इह [२.३०ः] परमार्थतत्वापेक्षाय शोको वा मोहो वा न संभवति इत्युक्तम्। न केवलं परमार्थतत्वापेक्षायाम् एव कितुः—

31.0. In 2.30 it is stated that in the light of the ultimate Truth neither grief nor delusion is possible. Not only in the light of ultimate Truth is this so, but also,

स्वयर्मेऽपि चाविष्या न विकम्पितमहर्षिः।
धर्मार्थं युक्तायोऽयं त्व नष्टिः न विज्ञते।३१॥
31. Having regard to the law of your own life, you ought not to be perturbed. A Kṣatriya cannot have a greater good than a righteous battle.

31.1. स्त्रयोऽर्थ इति। स्त्रयोऽर्थ अचि स्त्रयोऽर्थ: क्षर्यस्य धर्म: युद्ध तम तामिन अवेश्य तन न विक्रमितु प्रचलितु अहिन्सा धर्मा युद्ध क्षर्यस्य स्त्रयोऽर्थ: धर्मान्तु आत्मानान्वयात् इत्यभिधायः। तत्त्व युद्ध पृथ्वीविजयंद्रार्ण धर्मार्थ प्रजारक्षणार्थ च इति परं धर्माम्। धर्मान्तु अनेनन्त धर्माम्। तस्मात् धर्मात्म युद्धात् श्रेयः। अन्यपुरुष धर्मास्यन विचायते हि यस्मात्।

31.1. ‘The law of your life’—your law is the Kṣatriya’s law of battle. With due regard to that, you ought not to be perturbed or upset. The righteous law of battle is what is natural to, is the very nature of, a Kṣatriya. Such is the purport. And battle is for the sake of righteousness and people’s security, through the conquest of the world. Hence it is eminently righteous, dharma, which means what is not divorced from righteousness. Than a righteous battle, no greater good can accrue to a Kṣatriya. This is the reason for the assertion in 2.31.

32.0. कुलाध तत युद्ध कर्तव्य इति उच्चयेते—

32.0. What additional reason is there for fighting? Answer:

यदृच्छ्या चोपप्रवेश स्वर्गवारम्बार्तम्।
सुविनः क्षर्याः पार्थ लभन्ते युद्धमील्काशम्।

32. An open gateway to heaven has, by a happy chance, offered itself to you. O Arjuna! For, fortunate Kṣatriyas alone gain an occasion to wage a war like this.

32.1. यदृच्छ्या इति। यदृच्छ्या च अप्राप्तत्वाः उपप्रव आत्मानं स्वर्गद्वारं अवधारितं उद्धारतित्वं एतं ईश्वर युद्ध लभन्ते क्षर्याः। हे पार्थ! कि न सुविनः। ते ?

32.1. ‘By chance’, i.e., what has come unsought. An open
gateway to heaven is this war. Are not Kṣatriyas happy to get a chance to wage a war like this?

33.0. एवं कर्त्तव्यात्माप्तम् अपि —

33.0. This war has offered itself to you as your duty; still,

अथ चेत्तमं स्वर्गमं न करिष्यसि।
ततः स्वर्गमं कीर्ति च हित्वा पापमवाप्यसि।।३३।।

33. On the other hand, if you refuse to fight this righteous war, sacrificing both the law of your life and renown, you will incur sin.

33.1. अथ इति।। अथ चेतु त्वं इमं स्वर्गमं धर्मदनपेतं विहितं स्वतः स्वर्गमं न करिष्यसि चेतु, ततः तद्दर्शनात् स्वर्गमं कीर्ति च महादेवादिशमामममतिमितान्ति हित्वा केवलं पापं अवाप्यसि।।

33.1. ‘On the other hand’ if you do not fight this war that is righteous, i.e. the war that conforms with the rules of righteousness, for that very reason, abandoning the ‘law of your life’ and forfeiting the ‘renown’ gained in your duel with Siva and the like, you will incur sin.

34.0. न केवलं स्वर्गमं कीर्तिपरित्यागः।—

34.0. Not only will you have given up the righteous law of your life and renown—

अकौति चापि भूतानि कथविष्णुति तेतव्ययाम्।
संभावितस्य चाकौतिर्मरणावतिरिच्च्यते।।३४।।

34. All will recount your everlasting infamy! For one honoured, infamy is worse than death.

34.1. अकौति इति।। अकौति च अपि भूतानि कथविष्णुति तेतव्ययाम्। धर्मविवेद्यादिबि: गुणे: संभावितस्य च अकौति मरणात्।।
34.1. All will recount your everlasting ‘infamy’ for a long time to come. For one honoured so far for virtues like righteousness, bravery and so forth, infamy is worse than death. The sense is that for an honourable man death is preferable to infamy.

Besides,

भयाद्रणावपरतं मस्त्यन्ते त्वां महारथा: ।
येषां च त्वं बहुमतो भूत्ता यास्यसि लाधवम् ॥ ३५॥

35. Great heroes will deem that out of fear you withdrew from battle. You will fall in the esteem of those very heroes who have honoured you (so far).

35.1. भयात् इति ॥ भयात् कर्णोदिष्टय: रणात् युढत स्वरतं निवृत्तं मस्त्यन्ते चिन्तामयित्वति न कुपथा इति त्वां महारथा: दुर्योधनप्रभृतय:। [के मस्त्यन्ते ? इति आह—] येषां च त्वं दुर्योधनादीना बहुमत: बहुभि: गुणि: युक्त: इत्येवं मतः।
बहुमत: भूत्ता पुनः त्वं यास्यसि लाधवं लघुभावम् ॥
किच—

35.1. Due to fear of Karna and others you have withdrawn from battle and not due to compassion—so will mighty heroes like Duryodhana think. Who will think so? Those very heroes, Duryodhana etc., who esteemed you as very rich in virtues. Now you will become light in their esteem.

Also,

अवाच्यवादांश्रेष्ठ बहूनं वदिष्यति तताहिता: ।
निवद्तस्तव सामथ्यं ततो दुःखतरं नु किम् ॥ ३६॥

36. Your foes will hurl many unmentionable insults at you—foes bent on downgrading your competence. What can be more painful than that?
36.1. ‘Many unmentionable insults’—they are of many sorts that your foes will hurl at you, pouring scorn over your competence, established by your encounters with Nivātakavaca and others. Is there any pain worse than suffering such insults? That no pain can be more miserable is the sense.

37.0. On the other hand in the battle with Karṇa and the rest,

हतो वा प्राप्यसि स्वर्गं जिज्ञा वा भोक्ष्यसे महीम्
तस्मादुतिष्ठ कौन्तेय युध्याय कृतनिःश्यायः।

37. Getting slain, you will gain heaven; victorious, you will enjoy this world. Therefore, O son of Kunti! stand up, determined to fight.

37.1. हतो वा इति॥ हतः वा प्राप्यसि स्वर्गं, हतः सन्न स्वर्गं प्राप्यसि।
जिज्ञा वा कर्णादिनौ शूरानौ भोक्ष्यसे महीम्।
उभययात्रा तव लाभः एवं इत्यभिप्रायः।
यतः एवं तस्मादुतिष्ठ कौन्तेय।
युध्याय कृतनिःश्याय: ‘जेष्ठामि श्रूणु, मरिष्ठामि
वा’ इति निःश्याय कृत्वा इत्यथः॥

37.1. If you are slain you will win heaven. Victorious over heroes like Karṇa and others, you will enjoy this world. In either case, you stand only to gain—this is the Lord’s idea. Such being the case, O son of Kunti! Get up, determined to fight i.e., having resolved, “I shall either conquer my foes or perish.” This is the idea.

38.0. तत्र युद्ध स्वयम्: इत्येव युध्यमानस्य उपदेशम् इमं श्रुणु—

38.0. Listen to this instruction of Mine addressed to one who fights with the idea, ‘fighting is the law of my life’.
38. Looking with an equal eye on pleasure and pain, gain and loss, victory and defeat, strive to fight; thus will you incur no sin.

38.1. युद्धाय युज्यत्व नैवं पापमवाप्स्यति ॥३८॥

38. ‘Looking with an equal eye’ on pleasure and pain, i.e., without attachment to the former or aversion to the latter. Similarly in respect of gain and loss, victory and defeat. Thus strive to fight. Fighting thus, you will not incur sin. This counsel is incidental.

39.0. शोकमोहापनये [नयनाय] लौकिकः न्यायः ‘स्वर्मंमिपि चाचेक्षा’ इत्यादिः: श्रोकः उक्तः, न तु तात्पर्यः। परमार्थवर्जनं तु इह प्रकृतम्। तथ्च उत्क उप-सन्हियते—एषा ते अभिप्रत्येकः इति शास्त्रविवेचनमेव भक्तिमूलये। इह हि प्रदत्ते पुनः: शास्त्रविवेचनमेव उपरिप्रेरण्तात् “ज्ञानयोगेन सांख्यानां कर्मयोगेन प्रयोगाम्” [३.२३] इति निष्ठायविवेचित्रम् शास्त्रम् सुखं प्रवृत्तिमयेत्, प्रोतारकः विवेचनमेव सुखं ग्रहीत्वम् इति — अतः आह—

39.0. Considerations of worldly wisdom in (2.31-36) were cited with a view to dispelling grief and delusion, and not as ends in themselves. But what is relevant in this context is the perception of the ultimate Reality. What has already been remarked about it is concluded here (2.39) in order to set forth clearly the valid divisions of the Śāstra. For, once this division is set forth here, the later recurrence to it in 3.3 will easily make this Śāstra, comprising the two disciplines, fully operative, and the listeners will grasp it smoothly in all its details. Hence the Lord says:

एषा तेजसिनहिता सांख्ये बुद्धियोगे स्विभावं श्रृणु ।
बुद्धिः युज्यो यथा पार्थ कर्मबन्धः प्रहास्यति ॥३९॥
39. This knowledge of the Sāṁkhya has so far been imparted to you. Now, listen to (a statement of) the knowledge of Yoga by acquiring which, O Arjuna! you will discard the bondage of works.

39.1. एषा ते इति || एषा ते तुष्य अभिहिता उक्ता साख्ये परमार्थस्वत्वविद्विमाहे बुद्धिः ज्ञानं साक्षात् शोकमोहाविरुसार्थेव दुर्दौषितवित्तिकारम्, योगे तु तत्प्राप्युपये निष्क्रियया इच्छारागाधानोर्थकं कर्मयोगे कर्मानुप्राणन समाधियोगे च इमां अनन्तरम् एव उच्चमानां बुद्धिः शृणु । ता च बुद्धि स्तूलित प्रतोचनार्थम् — बुध्या यथा योगविषय्या युक्तं हेपि पार्थ ! कर्मबन्धं कर्म एव धर्मायमाद्यः वन्यः कर्मबन्धं तं प्रहास्यसि इच्छारपसादिनित्तिजनप्राप्त्य एव इत्यभिज्ञायः ||
किच अन्यते —

39.1. This knowledge of the Sāṁkhya or discrimination of metaphysical reality has been imparted to you. It is the cause of the removal of that flaw, attachment, aversion and so forth, which engenders the transmigratory life. Yoga leads to the knowledge of the Sāṁkhya. Yoga is Karma Yoga whose immediate purpose is the worship of God. It is to be performed after discarding, by the force of detachment, the pairs of opposites like heat and cold. Also it includes the achievement of samādhi or concentration. Now listen to the immediately following exposition of the knowledge of Yoga. This knowledge of Yoga is lauded to heighten the interest of the listeners. Acquiring this knowledge, O Arjuna! you will surely cast off the bondage of works. Note that action, righteous or unrighteous, is bondage and that Arjuna was to discard their bondage by virtue of knowledge attained through God’s grace. This is the idea.

Moreover,

नेहामिक्रमनाशोद्विन्ति प्रत्यवायो न विच्छते ।
स्वत्यप्रस्त्य धर्मस्त्य त्रायते महतो मयात् ॥४०॥

40. Here in the sphere of Karma Yoga there is no loss of
good beginnings; nor is there any sin involved. Even a little of this righteous law delivers one from great peril.

40.1. नेहु इति ।। न इह मोहमाचं कर्मयोगं अभिवक्षनाचं अभिक्रमणं अभिक्रमणं अभिक्रमणं अभिक्रमणं अभिक्रमणं प्रारम्भं तत्स्य नास्य न अस्ति यथा कृष्यादेः । योगविषयं प्रारम्भं न अनौकान्तिकर्त्तृत्वं इत्यथः । किं च — न अपि चिचित्तावत् प्रत्यवायः विचितः । किं तु स्वतं प्रियं अस्य धर्मस्य योगपर्यायेऽनुष्ठितं स्रावते रक्षति महतः । भयातु संसारभयं जन्ममरणाविविक्षणात् ।।

40.1. Here, in Karma Yoga, the path leading to liberation, there is no loss of the good beginnings one makes; unlike in the case of agriculture etc., the effects of these beginnings are conserved. And unlike what may happen in undergoing a medical treatment adverse reactions will not result from the practice of Karma Yoga. On the other hand, even a little of this Yogic discipline delivers one from the great peril of transmigratory life with its births, deaths and so forth.

41.0. या इति सांवः बुढः उत्तर योगे च विक्षणवल्क्षणा सा —

41.0. In regard to the knowledge of Śāmkhya already set forth, and of Yoga about to be set forth, note the following:

व्यवसायात्मिका बुढ़िरैकेह कुरुक्षन्नदन।
बहुशाश्च ह्यान्तात्र बुढ़िरुपेव्यवसायिनाम्।२४।१॥

41. The conviction as regards this (twofold Yoga), marked by resolution, is single; the convictions of the irresolute are indeed many-branched and endless, O Arjuna!

41.1. व्यवसाय इति ।। व्यवसायात्मिका निन्द्यप्यत्वमावः एका एव बुढः: इत्यर्विपरितबुढ़िरेष्याकामेव स्वयम्, सम्प्रति प्रमाणज्ञात्वचा, इह योजनामुः हे कुरुक्षन्नदन । या: पुनः इतरः विपरितबुढः: यासां शाश्वेतभ्रावतावशातु अनल्व: अपारः अनुपरतः संसारः निर्द्यप्तत: विस्तीर्णः भवति, प्रमाणज्ञात्वट्टेष्वकुढ़िर-निमित्तवशाच्च उपत्तातु अनल्भेदबुढः संस्मरोपमित उपरस्वस्त: बुढः: बहुशाश्च:
41.1. Regarding the path to the supreme good, know O Arjuna! that there is only one conviction, marked by a firm resolution. It abolishes the plurality of other and opposed notions, because this conviction has been engendered by the right means of cognition. Many-branched are these opposed notions. Because of the pursuit of this play of multiplicity has arisen the infinite, shoreless, and ceaseless transmigratory life perpetually spread out before us. But upon their cessation, due to the discrimination that the right means of cognition engenders, transmigratory life comes to a halt. The differences among them being a legion, those opposed notions are many-branched. Each branch gives rise to infinite notions. For whom does this hold good? For the irresolute, who lack the conviction marked by discrimination and born of the means of right cognition.

42.0. घेषां व्यवसायात्तिमका बुझ नारस्ते ते —

42.0. Regarding those who lack resolute conviction:

यामिमां पुष्पितां वाचं प्रचवदन्त्यविपश्चितिः ।
वेदवादरतां पार्थ नान्यदस्तीरति बादिनः ॥४२॥

42. They are the unwise who utter flowery speeches, O Arjuna! They revel in the letter of the Vedas and declare, “There is nothing else.”

42.1. यामिमां इति ॥ यद इमा व्यक्त्यां पुष्पितां पुष्पितव्रृक्षः इव श्रोभमां श्रुयमाणरमणीयं वाचं वाक्यलोक्यं प्रवदन्ति । के ? अविपश्चितः अव्यमध्यसं अविभेकित्वा इत्यर्थः । वेदवादरता: बल्लवादग्लास्यस्माप्रकाशकेश्व वेदवादकेषु रताः हे पार्थ ! न अयत्त स्वर्गप्राप्तादिन्तान्यभेदोऽपि कर्मम्यः अस्ति इति एवं बादिनः वेदनशीला: ॥

tे च —
42.1. They utter speech pleasant to hear and splendid like a tree in flower. Who are they? The unwise, men of feeble minds who lack in discrimination. They are addicted to the Vedic words which glorify or condemn and set forth works as well as modes of their implementation. They maintain there is nothing in the Vedas other than rites which promise heaven, cattle, wealth and the like.

And further:

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रवदम् ।
क्रियाविशेषबहुलां भोगेष्यर्गति प्रति ॥४३॥

43. Desire-ridden, heaven-bent, they utter words which lead to births and actions replete with specific rites that yield enjoyments and power.

43.1. कामात्मानः इति ॥ कामात्मानः कामस्वभावः, कामपरः इत्यषः ।
स्वर्गपरः, स्वर्गः परः पुरुषार्थः येषां ते स्वर्गपरः स्वर्गप्राप्तः । जन्मकर्मफलप्रदः, कर्मणः फलं कर्मफलं, जन्म एव कर्मणः फलं जन्मकर्मफलं ततू प्रवदति इति जन्मकर्मफलप्रदः, तात वाचम् — प्रवदति इति अनुज्ज्वलित । क्रियाविशेषबहुलाः, क्रियाः विशेषः क्रियाविशेषः, ते बहुला यस्यां बाचि तात, स्वर्गपुषुपाद्यः
यया वाचा बाहुल्येन प्रकाशयते । भोगेष्यर्गति प्रति, भोगार्थ ऐस्यं च भोगेष्याः,
तयोः गति: प्राप्ति: भोगेष्यर्गति: । तात प्रति साधनमूलः: । इति क्रियाविशेषः, तड़हुलां
तात वाचक प्रवदति: मुखः: संसारे परिवर्त्तने इत्यभिप्रायः ॥
तेषां च —

43.1. They are ‘desire-ridden’, i.e., they are embodiments of cravings. That they are enslaved by cravings is the sense. They are "heaven-bent", for their supreme goal in life is heaven. Heaven comes first in their scheme of things. Their speech points to 'births' which are the fruits of Veda-enjoined actions. That speech enjoins specific acts by which are won things like heaven, progeny and animal wealth. Again these specific acts are the means by which enjoyments and power are won. The idea is that these deluded persons, who utter Vedic words laying down rites, flounder in transmigratory life.

The fact is:
44. In the case of those who have given themselves up to pleasures and power and whose minds have been enslaved by the words of the Vedas that command rites, there is no chance of the resolute mind addressing itself to concentration.

44.1. Of those who love enjoyments and power that constitute the very substance of their selves, over whose sense of discrimination has fallen the shroud of Vedic words enjoining specific rites, the resolute mind or the conviction in respect of Sāṁkhya or Yoga does not influence the inner sense (antah-karaṇa). Samādhi in the text means the inner sense, since all things are reflected therein for promoting the experience of the self.

45. The scope of the Vedas embraces the three-fold force of nature, O Arjuna! Go beyond these three forces. He who has mastered the self rises beyond all dualities,
beyond acquisition and all states of welfare, and rests in eternal placidity.

45.1. शैवुण्य इति॥ शैवुण्यविषयः— शैवुण्य संसारः विषयः प्रकाशायतिस्वः येषा ते वेदः। शैवुण्यविषयः। त्वं तु निश्चैवुण्यः भव अर्जुनः निर्व्वाकः भव इत्यतः। नित्यंः। सुशुभःखोऽसत्ततिपक्षः पदार्थं इन्द्रशश्वायनः। ततः निव्वतः नित्यंः। भव। नित्यास्त्य्यः सदा सत्तनुण्यास्तितः। भव। तथा नियोगकेम्मः अनुत्तरः उपायानं योगः। उपायस्त्यः रक्षणं क्षेत्रं। योगस्त्रिघ्नस्य श्रेयस्य प्रवृत्तिः दुःक्षरः इति अतः। नियोगकेम्मः भव। आत्मवान् अभ्यस्तः च भव। एव तव उपदेशः। स्वर्थं अनुतिष्ठतः॥

45.1. The scope of the gunās (Nature’s forces or constituents) covers all transmigratory life. It is what the Vedas set forth. On the other hand, you, Arjuna, must go beyond their scope i.e., rise above all desires. Dualities are mutually opposed to each other, causing pleasure and pain. Go beyond them all. He who always resorts to the Sattva-constituent of nature rests in eternal placidity. Yoga here means the securing of what has not been made one’s own, and kṣema the securing and guarding of what has been acquired. Bent upon acquiring and preserving, one will find it hard to strive for spiritual well-being. Therefore go beyond seizing and guarding. Master the self, and be vigilant. This is the instruction for you who are to discharge your duty.

46.0. सर्वेणु वेदेषु श्रेयाः कर्मसु यानि उत्तानि अनन्तानि फलानि तानि न अपेक्षान्ते वेदत, किंतौ तानि इधरयात्र इति अनुष्ठीयन्ते इति? उच्च्यते, गृहु—

46.0. If the countless fruits of actions laid down by all the Vedas are not to be gathered by the agent, why should those actions be performed at all as offerings to God? Listen to the answer:

यावानर्थ उदपाने सर्वं सम्प्तुतोदके।
तावान् सर्वेणु वेदेषु ब्राह्मणस्य विजातः।।४६।।

46. For a knower of Brahman who has realised the
ultimate Truth, there is as much profit from all the Vedas as there is profit from reservoirs when all around there is an inundation.

46.1. Just as in the world, various purposes like bathing and drinking are served by reservoirs of water like a well, a tank and so forth, and they are all, in the same measure, served by a widespread flood, so too is the case as regards the purpose of the Vedas. Here ‘Vedas’ means the actions enjoined by them. The fruits of such actions are all included in the fruit of the realization of Truth won by an all-renouncing mendicant, a Brāhmaṇa. This latter fruit corresponds to the widespread flood of waters. Vide the śruti: So whatever good thing creatures do, all that goes to him who knows what he knows (CU.4.1.4). BG (4.33) also declares “All works in their totality. . . .” Therefore, before acquiring the fitness for practising the discipline of knowledge those who are called upon to work, must do such works as promote limited ends, like those served by wells, tanks, and so forth.

As for you:

कर्म्येवाधिकारस्ते  मा  फलेषु  कदाचन ।
मा कर्मफलेषुर्मूर्त्मां  ते  सज्जनस्त्यकर्मणि ॥४७॥
47. To work alone have you the right and never to the fruits (of works). Don’t be impelled by the fruits of works; (at the same time) don’t be tempted to withdraw from works.

47.1. कर्मणि इति ॥ कर्मणि एव अधिकारः, न ज्ञानिन्द्यां ते तव । तत्र च कर्म कुर्वेतः मा फलेषु अधिकारः: अस्तु, कर्मफलतृणा मा भूत् कवाचन कस्यान्तितृ अपि अवस्यां इत्यथः ॥ यदा कर्मफले तृणा ते स्यात् तदा कर्मफलप्राप्ते: हेतुः स्याः; एवं मा कर्मफलहेतुः भूः । यदा हि कर्मफलतृणाप्रयुक्तः कर्मणि प्रवर्तिते तदा कर्मफलस्य एव जन्मन: हेतुः: भवेत् । यदि कर्मफलं न इत्यते, कि कर्मणा दुःखरूपेऽ इति मा ते तव सज्जः: अस्तु अकर्मणि अकर्षणे प्रीति: मा भूत् ॥

47.1. You have right only to perform work and not to undertake the discipline of knowledge. While doing works, do not think you have the right to claim their fruits. Never, in any state of life whatsoever, should you crave for the fruits of your works—this is the idea. When you crave for the fruits of your works, you make yourselves liable to reap those fruits; (but) you should never be the cause of such fruit-gathering, for when one works, impelled by the craving for fruits, one has to reap the fruits of such works, namely, birth in the world. ‘If the fruits of works are not to be desired, why should painful works be undertaken at all?’ This thought should not tempt you, Arjuna, to withdraw from all works, either.

48.0. यदि कर्मफलप्रयुक्तेन न कर्तव्यं कर्म, कथं ताहं कर्तव्यं इति ? उच्यते —

48.0. If work, impelled by the desire for its fruit, is not to be performed, how should it, then, be performed? Listen:

योगस्थः कुर्श कर्मणि सञ्ज्ञातः त्यस्तत्वा धनञ्जय ।
सिद्धपरिपद्धोः समो मूत्वा समतवं योग उच्यते ॥४८॥

48. Giving up attachment and established in Yoga, with evenness of mind in success and failure, perform works, O Arjuna. This evenness is Yoga.
48.1. Established in Yoga, do works, O Arjuna! just for the sake of God. Give up even the desire to please God with such work. ‘Success’ here is the attainment of knowledge born of mental purity, which, performance of works without craving for their fruits produces. ‘Failure’ is due to works of the opposite sort. As regards both these, let there be evenness of mind and then do works. What is this Yoga, established in which Arjuna is asked to do works? It is this very same thing—evenness of mind, both in success and in failure.

49. Work impelled by the desire for the fruit is indeed far inferior, evenness of mind being far above it. O Arjuna! Take refuge in the evenness of intelligence. Pitiful are those impelled by the desire for the fruits of works.
49.1. Indeed, far inferior is work done by one impelled by desire for its fruit, compared with work inspired by the intelligence of evenness (Karma Yoga), because the former is the cause of birth, death and so forth. Therefore, Arjuna! resort to the intelligence of this Yoga of evenness, or to that of Sāṁkhya, the mature form of the former. It will produce fearlessness. “Seek refuge in the knowledge of the supreme Reality”—this is the idea. Those who do inferior work are pitiful. Impelled by cravings for the fruits of works, they have to reap them i.e., undergo transmigratory life. Vide: “Gārgi! Pitiful is he who departs from this world before knowing that imperishable Ātman” (BU.3.8.10).

50.0. With the intelligence of evenness one discards (in this world) both good and evil works (i.e. the merits and demerits of works). Therefore strive to secure this Yoga; Yoga is skill in works.

50.1. बुद्धि इति ॥ बुद्धिपुत्रः समत्वविनयया बुद्धया युक्तः बुद्धिपुत्रः स: जहाति परित्यज्जित हि अस्मिन् लोके उभे मुक्ततुष्टे गुणपापे सत्वशुद्धिसाधन-प्राप्तिद्वारेण यतः; तस्मात् समत्वशुद्धियोगाय युज्यस्य घटस्य । योगः हि कर्ममु कौशल स्वगमऽपयेषु कर्ममु वर्त्तमानयः या सिद्धांसिद्धयोः समत्वशुद्धि: ईश्वरापि- तचेतत्स्या ततू कौशल्यां कुशलभावः । तत् कौशल यतु बन्धस्वभावात् अपि कर्माणि समत्वशुद्धय: त्वभावात् निवर्तनेऽ । तस्मात् समत्वशुद्धियुक्तः भव त्वम् ॥

तस्मात् —
50.1. Rich in the intelligence of evenness, one discards in this world both good and evil works, i.e. merit and demerit, by the process of purifying the mind and attaining knowledge. Therefore, strive to win this intelligence of evenness. Yoga is skill in the performance of works. That skill consists in maintaining the evenness of mind in success and failure in the performance of works as one’s duty, with the mind dedicated to God. With such dedication should one work, conforming to the law of one’s life. That indeed is skill by which works that bind cease to do so due to the intelligence of evenness. Therefore, unite with the intelligence of evenness.

For,

कर्मजं बुद्धियुक्तं हि फलं त्यक्तं मनोविषयं।
जन्मबन्धविनिरपेक्षं पदं गच्छन्त्यनामयम् ॥५५॥

51. Wise men, united with the intelligence of evenness, discard, indeed, the fruits of works; they are liberated from the bondage of birth and attain the status which is free from all sufferings.

51.1. कर्मजं इति॥ ‘कर्मजं फलं त्यक्तं’ इति व्यवहितेन संबन्धः इत्यानैष्टे
देहप्राप्तिः कर्मजं फलं कर्मस्य जातं बुद्धियुक्तं समत्वबुद्धियुक्तं सत्तं हि यस्मात्
फलं त्यक्तं परित्यज्य मनोविषयं ज्ञातिः भूत्वा जन्मबन्धविनिरपेक्षं जन्म एव
बन्धः जन्मबन्धः, तेन विनिर्पेक्षः जीवनतः एव जन्मबन्धातू विनिर्पेक्षः सत्तं,
पदं परं विषयं भोजायें गच्छति अनामयम् सर्वोपपदवरहिलं इत्यथाः।

51.1. “Discarding the fruits of works” — thus these separate words (in the verse) have to be construed. The fruit of works is pleasant or unpleasant embodiment; karmaja (born of works) means that which works yield. “Wise men” are those who possess the intelligence of evenness; they discard the fruits of works, and, liberated from the bondage of birth—for birth is bondage—attain the supreme status of Viṣṇu; i.e., emancipation. This status is free from all kinds of sufferings.
51.2. Alternatively, in verses from 49 onwards, what is set forth is knowledge, the realization of the metaphysical Reality, consequent on the purification of the mind through Karma Yoga. This knowledge corresponds to “the inundation all around” (2.46), because it is held to obliterate all deeds, good and evil, alike.

52.0. When shall this intelligence (or knowledge), born of mind’s purification, be won, mental purification itself being the product of Karma Yoga? Listen:

यदा ते मोहकलिं बुद्धिव्यतिरिष्यति ।
तदा ग्नतासि निबेवं श्रोतव्यस्य श्रुतस्य च ॥५२॥

52. When your intellect goes beyond the mist of delusion, you will win detachment from both what is to be heard and what has been heard.

52.1. यदा इति ॥ यदा यस्मिन् काले ते तव मोहकलिं मोहत्स्वय अवि-वेकरूपं काल्यं, येन आत्मानात्मविवेकवर्धयं कल्पीकृत्य विषयं प्रति अत:-करण प्रवर्तते, तत्तु तव बुद्धि: व्यतिरिष्यति व्यतिकरिष्यति, अतिरिष्षियः आपत्तिः इत्यथः । तदा तस्मिन्ते नातु गतासि प्राप्त्वसि निवेदं वैरायं श्रो-तव्यस्य श्रुत्तस्य च, तदा श्रोतव्यं श्रुतं च ते निष्फलं प्रतिभाति [प्रतिपद्यते] इत्यभिप्रायः ॥

52.1. When your intellect goes beyond the mist of non-discrimination, whose essence is the delusion obscuring the distinction between the Self and the non-Self, and drives the inner sense towards the sphere of objects, i.e., when your in-
tellect is thoroughly cleansed, you will reach detachment from both 'what is to be heard and what has been heard'. In other words, both knowledge already gained and that which remains to be gained will strike you as unprofitable. This is the idea.

53.0. मोहकलितात्ययद्रेण लभातमविवेकप्रज्ञ: कदा कर्मयोगज फलं परमार्थयोगं अवास्यां इति चेतु, ततु शून्य —

53.0. If you ask when, having won the discriminative knowledge of the Self through the destruction of the mist of delusion, you will attain to Yoga proper (paramārthayoga), which attainment is the real fruit of Karma Yoga—here is the answer:

श्रुतिविप्रतिपप्ता ते यदा स्त्रास्यति निश्चला ।
समाधायवचला बुद्धिस्तदा योगमवास्यति ॥५३॥

53. You will win this supreme Yoga when your intellect, bewildered by Vedic texts, becomes firm and unwavering in concentration.

53.1. श्रुतिविप्रतिपप्ता इति ॥ श्रुतिविप्रतिपप्ता अनेकसाध्यसाधनसंबन्धप्रका-\n\n\n
dshanāsthūtibhiḥ. श्रवणी: प्रवृत्तिनिर्वृत्तिलक्षणी: विप्रतिपप्ता नानाप्रतिपप्ता [श्रुतिविप्रतिपप्ता] विक्षिप्ता सति ते तत्त बुद्धिः यदा तत्स्मिन् काले स्मरात्मा स्त्रास्यति स्वरूपभूमा भविष्यति निश्चला विक्षेपचलनवजिता सति समाधौ — समाधीयते चित्तम् अस्मिन् इति समाधि: आत्मा, तत्स्मिन् आत्मनि इत्येतु । [सा अष्ट] अच्छला, तत्राधि विक्षेपवजिता इत्येतदु । बुद्धि: अन्तःकरणम् । तदा तत्स्मिन् काले गोम् अवास्यति विवेकप्रज्ञां समाधि प्राप्यति ॥

53.1. ‘Bewildered by Vedic Texts’ refers to the intellect distracted by the manifold directions of the Vedic texts. These elucidate the links between the various ends and means, involving activities and abstention therefrom. Becoming stable and stirless, it rests in concentration (samādhi). Concentration
is the Spirit, the Self, in which the mind is concentrated. It (the concentrated mind) is unwavering or free from all distractions. Intellect (buddhi) is the inner sense. Then will you win union, the wisdom born of discrimination. This is concentration, the content of the Spirit.

54.0. प्रश्नबीजं प्रतिष्ठय अर्जुनं उवाच लग्नसमाधिप्रज्ञस् लक्षणबुद्धियाः—

54.0. Here arose an occasion for a question. Wishing to know the characteristics of (the sage) who has won the wisdom that concentration yields.

अर्जुनं उवाच:
स्थितप्रज्ञस् का भाषा समाधिस्थत्य स्तव्यः
स्थितधिः कि प्रभाषेत किमानीत ब्रजेत किम् ॥५४॥

Arjuna said:

54. How can a man of stable wisdom, anchored in concentration, be described, O Kṛṣṇa? How does a man of steadfast intelligence speak? How does he sit? How walk?

54.1. स्थितप्रज्ञस् इति ॥ स्थिता प्रतिष्ठिता ‘अहं अति परं ब्रह्म’ इति प्रज्ञा यथस् स्थितप्रज्ञः, तस्य का भाषा भाषणं वचनं, कथं असि परि: भाष्यते समाधिस्थत्य समाधी स्थितत्स्य हेके शंकः । स्थितधिः स्थितप्रज्ञः स्वयं वा कि प्रभाषेत ? कि आसीत ? ब्रजेत कि ? आसनं ब्रजनं वा तस्य कथं ? हत्यारं: । स्थितप्रज्ञस् लक्षणं अनेन खूफङ्कन पृष्ठयते ॥

54.1. A man of stable praṇā (wisdom) is he who has the assured wisdom born of the experience, “I am the Supreme Brahman.” Of such a man, what is the description? How is he spoken of by others? O Kṛṣṇa! How would he himself speak? How would he walk? In what manner does he sit or move about? What is requested in this verse is a definition (of the sage) of stable wisdom.
55.0. In the verses from 2.55 to the end of the chapter are taught the characteristics of, and the means employed by, the sage of stable wisdom who concerns himself with the discipline of knowledge. He does so either after renouncing actions right from the beginning, or he may have become a sage practising Karma Yoga. For, in all texts on the science of the Spirit, the very characteristics of the perfected sage have been set forth as means, too, to be cultivated by the practitioner of the life of the Spirit. Thus, indeed, are these characteristics acquired through directed effort. The blessed Lord recounted these characteristics that are at once the means, demanding efforts on the part of the aspirant, and also the marks of the accomplished sage. So the Lord said:

The blessed Lord said:

55. When one wholly discards desires of the heart and becomes exclusively content with the Self, one is called a sage of stable wisdom. O Arjuna!
55.1. One “wholly discards” when, in an eminent degree, one gives up all desires, i.e. all forms of desire which fill the heart. It may be objected: “But when all desires are discarded, causes of satisfaction dry up, still there would remain the need to sustain the body. What follows then may well be aimless movements as of a person deranged.” So it is stated: “Content with the Self.” The idea is that contentment should be due to the Self alone, independently of external gains. Since he has tasted the immortalizing nectar of the knowledge of supreme Reality, he is indifferent to everything else. His wisdom, born of discrimination between the Self and the non-Self, has become stabilized. Such a sage is said to have stable wisdom. The idea is that the monk, who has renounced the desire for progeny, wealth, and reputation, who rejoices and revels in the Self, is the sage of stable wisdom.

Besides,

दुःखेष्वनुविन्दनमना: सुखेषु विगतस्यः:
बीतरागसंयक्रोधः स्थितिधीमुमनिर्लच्यते ॥५५॥

56. The silent sage is said to have stable wisdom when sufferings no longer perturb his mind, when he ceases to cling to pleasures, and he is rid of attachment, fear and wrath.

56.1. दुःखेषु इति ॥ दुःखेषु आध्यात्मिकादिवशु [प्राप्तेषु] अनुभिमि न प्रभुमितं दुःखप्राप्तो मनः: यस्म कोणं अनुभिमना: ॥ तथा सुखेषु प्राप्तेषु विगता स्वहा तृणणा यस्य, न अनि: इव इत्यनाधायातेन, सुखानि अनुभिवधिये स विगतस्यः ॥ बीतरागसंयक्रोधः रागश्र भय च क्रोष्ठ बीता: विगता: यस्मातु स: बीतरागसंयक्रोधः स्थितिधी: स्थितस्यः मूलि: संन्यासी तदा उच्चयते ॥

किंच —

56.1. He whose mind, even amidst the threefold suffering,
stays unperturbed is the anudvignamanāḥ. When pleasures come, he does not crave for them, his mind being unlike the fire fed on fuel. From him have departed attachment, fear and wrath. He, the silent sage and renouncer, is said to be the man of stable wisdom.

Moreover:

य: सर्वचानिमित्तेहस्तत्तत्त्राप्य शुभाशुम्मम् ।
नामिनन्दति न देविद्व तत्स्य प्रज्ञा प्रतिष्ठिता ॥५७॥

57. His wisdom is stable who clings to nothing good or evil when these occur to him; he neither seeks nor shuns them.

57.1. य: सर्वच इति ॥ य: मूनि: सर्वच देहजीवनादिषु अष्टः अननिन्दनेः; अस्मेवेवार्जितः तत्त तत्त प्राय शुभाशुम तत्त तत्त शुभं अशुभं वा लक्ष्यं न अभिनन्दति न देविद्व शुभं प्राय न लक्ष्यं न हृष्यति अशुभं च प्राय न देविद्व इत्यथ: । तत्स्य एवं हर्षिणिष्ठार्जितस्य विवेकजय प्रज्ञा प्रतिष्ठिता ॥

किंश्र —

57.1. The silent sage does not care even for his own body, life-style and so forth. He is devoid of all attachment and aversion when good and evil occur to him. He neither seeks the one nor shuns the other. The discriminating wisdom of such a sage, free from gaiety and depression, is stable.

Also:

यदा संहरते चायं कूमोऽध्वीनीव सर्वशः ।
इन्द्रियाणीन्द्रियार्ब्धस्तत्त्व प्रज्ञा प्रतिष्ठिता ॥५८॥

58. When he wholly withdraws his senses from their objects, just as a tortoise does his limbs from all sides, his wisdom is stable.

58.1. यदा संहरते इति ॥ यदा संहरते सम्यक् उपसंहरते च अयं ज्ञानिनिष्ठायाः
58.1. Actively engaged in the discipline of the Yoga of knowledge, when he withdraws arihrt his senses from their objects, just as a tortoise tucks up, due to fear, its limbs on all sides, his wisdom is stabilised. This idea has already been explained.

59.0. The senses even of a sick man who does not react to objects become indrawn; but his attachment to them does not cease. How can that attachment be withheld? Answer:

विषया विनिवर्तते निराहारस्य देहिनः।
रसवर्ज रसोप्यस्य परं वृष्ट्वा निवर्तते ॥५९॥

59. Objects, but not the taste for them, fall off as regards the man who feeds not on them. When he intuits the supreme (Reality), even this taste wanes.

59.1. विषया इति ॥ यदापि विषया: विषयोपलक्षितानि विषयशब्दवाच्यानि इन्द्रियाणि [अथवा विषया: एव] निराहारस्य अनाहिमासंविषयस्य कष्टे काष्ठ- तपसि स्थितस्य मूर्षस्य अपि विनिवर्तन्ते देहिनः: देहवतः रसवर्ज रस: राग: विषयेः यः तं वर्जितवा । रशश्व: रागेः प्रसिद्ध: ‘स्वरसेन प्रवृतः’ ‘रसिकः’ ‘रसजः’ इत्यादिविद्विभास्तु । स: अपि रस: रश्चनुप: सूक्ष्म: अस्य यते: मये परमार्थत्तदं कहा दृष्ट्वा उपलब्ध ‘अहमेव ततु’ इति वर्त्तमानस्य निवर्तते निर्बिंद्र विषयविज्ञानं संपन्नति इत्यथः । न असति सम्यक्ष्यनि रसस्य उच्छेदः । तस्मातु सम्यक्ष्यानानिकपायः: प्रजाया: स्थैर्यं कर्तव्यं इति अभिप्रयात: ॥

59.1. Though the objects, meaning the senses related to them (or the very objects themselves) cease to operate as regards the man who rejects them—and this happens even if
the practitioner of severe austerities be but a fool—the taste or joy in the objects may, nevertheless persist. This taste or rasa is the attachment to the objects concerned, vide usages such as “active due to specific attachment”, ‘enjoyer’, ‘knower of taste’ etc. Even that subtle joy which makes objects attractive retreats from the disciplined sage, once he realises the supreme Reality as “I am verily That”. The sense is that, then, the source of objective awareness dries up. In the absence of this realization, “the taste” won’t be obliterated. The import is that the stability of wisdom whose essence is right knowledge must be secured.

60.0. One who seeks stability of wisdom, defined as right knowledge, must, first, control the senses. Otherwise evil may ensue:

यत्तो इति कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाणौ न हर्न्ति प्रसं मनः ॥६०॥

60. The impetuous senses, Arjuna! of even a learned man who strives, forcibly drive the mind astray.

60.1. यत्तः इति ॥ यत्तः प्रयत्नं कुर्वतः हि यस्मात् कौन्तेय, पुरुषस्य विपश्चितः
मेघाविन्तः ‘अपि’ इति ब्रह्मलोकं सभुवः त। इन्द्रियाणि प्रमाणाः प्रमथनशीलानि
विषयाविस्मृत त् इस पुरुषं किं विकृष्टमिति आकृतिकुर्वतः, आकृतिक्रत्य च नहर्न्ति
प्रसं मनः प्राकाशम् एव पश्चतः: विवेकविज्ञायुक्तं मनः ॥
यत्: तस्मात् —

60.1. “Since the impetuous senses of even a learned man, intelligent man, who strives”—this is how these separately placed words have to be construed. The impetuous senses drive him towards objects and agitate his mind. Thus, per-
force, they carry it away, though he has clear perception or the right knowledge of discrimination.

Therefore,

तानि सर्वाणि संयम्य युत्क आसीत मत्तरः ।
वसो हि यस्येन्द्रियाणि तत्स्य प्रज्ञा प्रतिष्ठिता ॥६१॥

61. Controlling them all, one should sit integrated, deeming Me supreme. Stable is his wisdom who has brought his senses under control.

61.1. तानि इति ॥ तानि सर्वाणि संयम्य संयमनं वशीकरणं कुंत्व युत्कः समाहितः सन् आसीत मत्तरः अहं वामुदेवः सर्वप्रत्यगात्मा परः यस्य स मत्तरः । न अन्योऽहं तस्मात् इति आसीत इत्यर्थः । एवं आसीनस्य यतः वसो हि यस्य इन्द्रियाणि वर्तने अम्बासबशादु [बलातु] तत्स्य प्रज्ञा प्रतिष्ठिता ॥

61.1. “Controlling them all”, establishing dominion over all of them, “integrated” i.e. concentrated, one should sit. “Deeming Me supreme”, means that for him Vāsudeva, the inner Self of all, is supreme. The idea is that he should sit, thinking, “I am not different from Vāsudeva.” The wisdom of that Yogin, seated thus, is stable. Through the force of repeated efforts he has brought his senses under control.

62.0. अथ इदानी पराभविष्यतः सर्वनिर्मूलं इदं उच्यते—

62.0. Now is pointed out the root of all disaster betiding one who fails in his efforts at self-control.

ध्यायते विषयान् पुनः सङ्गतेषौष्यजायते ।
सङ्गतात्सञ्जायते कामः कामाक्रोधोपमिज्जायते ॥६२॥

62. Attachment to objects is born when one ponders on them. Of attachment is born desire, and of desire, wrath.
62.1. In the case of the man who “ponders on” i.e., who thinks of or contemplates, particular objects like sounds, “attachment to them”, pleasure in them, arises. Of that pleasure is born desire or craving. From this craving, when obstructed somehow, wrath arises.

63. From wrath arises delusion; from delusion, failure of memory. Due to this latter, intelligence perishes, and from its loss total destruction ensues.

63.1. From wrath arises delusion or lack of discrimination between what ought and what ought not to be done. Indeed an angry man, being deluded, rails even at his teacher. Due to delusion confusion of memory results, i.e. the fading of those impressions constituting memory which the Śāstras and the instructions of teachers have engendered. In other words even when the causes of its appearance are present, that memory fails to arise. Due to this failure, Buddhi, the competence of the mind to discriminate between right and wrong, perishes.
Through the loss of this discrimination, one is wholly destroyed; for a man retains self-identity only as long as he retains his power to discriminate between right and wrong. Where this power fails, the man in question perishes, indeed. The sense is that with the destruction of the organ of discrimination man perishes; he becomes unfit to realise the ends of life.

64.0. सर्वार्थस्य मूलं उत्तरं विषयामित्यानम्। अथ इदानि मोक्षकारणं इदं उच्च्यते —

64.0. The contemplation of objects (of desire) has been pointed out as the root of all evil. Now is pointed out the cause of liberation:

रागद्विषेषविचरणस्तु विषयानिन्द्रियेऽप्रचारन्।
आत्मवस्त्याविधेयात्मा प्रसादमधिगच्छति ॥६४॥

64. Approaching objects with senses free from attachment and aversion, and controlled by the mind, the man who has mastered his mind wins serenity.

64.1. रागद्वेष इति ॥ रागद्वेषविचरण: रागद्वेष देशश्र रागद्वेष; ततुरः सरस हि इन्द्रियाणां प्रकृति: स्वाभाविकी । तत: येः मुमुक्ष: भद्रति स: ताम्याम: विचर: भोज्या-दिब्य: इन्द्रिये: विषयात्म: अवर्जनीयानु इतनं उपलभ्यात: आत्मवस्त्य: आत्मनः
वश्यानि धर्मार्ततानि [—भूतानि] इन्द्रियाणि तै: आत्मवस्त्य: विधेयात्मा इच्छात: आत्मा अन्तःकरणं यथं स: अथ प्रसादं अघिगच्छति । प्रसाद: प्रसत्रता, स्वास्थ्यम् ॥

64.1. Indeed, the normal activities of the senses are impelled by ‘attachment and aversion’. One who seeks liberation, however, approaches unavoidable objects by means of his senses, ear, eye, etc., which are free from attachment and aversion. Besides, these senses are under the sway of the disciplined mind. He whose self, the inner sense or mind, has been disciplined, attains serenity, which is placidity or Self-abidance.

65.0. प्रसादे सति फँ स्वात्तु हति ? उच्च्यते —

65.0. What happens when serenity is won? Listen:
65. Serenity won, sufferings come to an end; the reason of that man, whose mind is serene, soon becomes steadfast.

65.1. In serenity the three kinds of sufferings of the disciplined sage come to an end. Also, the reason of the sage, whose inner sense has been purified, soon becomes steady like the sky in all circumstances. The sense is that it becomes immutable, having been assimilated to the Self. Since he, whose mind is serene and reason immutable, has achieved his life's goal, he may approach the unavoidable sense-objects, permitted by the śāstras, with senses free from attachment and aversion. This is the upshot of the verse as a whole.

This serenity is lauded:

66. The unintegrated mind has no wisdom; nor can such a person have yearning (for Self-knowledge). Without such yearning, no peace (is possible). For one lacking peace, how can there be happiness?

66.1. In serenity the three kinds of sufferings of the disciplined sage come to an end.
66.1. There is not, i.e., there cannot exist buddhi or Wisdom born of the perception of the real Self, for one whose inner sense is ‘unintegrated’, or unconcentrated. Neither can such a one have yearning for Self-knowledge. Without this yearning one cannot gain peace or quietude. How can there be happiness without quietude? The turning away of the senses from the craving for enjoyment of object is happiness; it is not the craving for objects. The latter indeed is pain. So long as there is craving, there cannot be even the remotest semblance of happiness. This is the sense of the passage.

67. The mind that conforms to the roving senses robs (one) of perception, just as the wind sweeps the boat off its course at sea.

67.1. The mind that follows the senses in their pursuit of their proper objects destroys the ascetic’s perception, born of discrimination between Self and non-Self; for, it is a slave to
these senses and their objects. How? As the wind blows off its course a boat (at sea), so the mind, suppressing Self-perception, causes one to hurry after objects.

68.0.  ‘यततो ह्वापि’  [२.६०.]  इत्युपन्यस्तस्य अर्थस्य अनेकधा उपपाति उक्तवा तं च अर्थं उपपात्व उपसंहरति —

68.0. Having discoursed in manifold ways on the rightness of the view advanced in verse II.60 and supported it with reasoning, the Lord winds it up:

तस्मादाध्यस्य महाबाहो निगृहोतानि सर्वसा: ।
इन्द्रियाणिन्द्रियार्थस्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८॥

68. Therefore, O hero! his wisdom is stable whose senses have been withdrawn on all sides from their (respective) objects.

68.1. तस्मात् ैति ॥ इन्द्रियाणां प्रज्ञां दोषः: उपपातिः यस्मात् तस्मात् यस्य यते: हे महाबाहो ! निगृहीतानि सर्वता: सर्वप्रकारः मानसादिः सम्बन्धिते: इन्द्रियाणि इन्द्रियार्थम्: तस्य प्रज्ञा प्रतिष्ठिता ॥

68.1. The evil caused by the activities of the senses has been set forth. Therefore, O hero! that ascetic’s wisdom becomes stable, whose senses have been withdrawn totally from their objects such as sounds etc., on all planes of activity.

69.0. योज्यं लोकिक: वैदिकश्च व्यवहारः स: उपत्यक्षबक्षणस्य स्थितप्रज्ञस्य अविद्याकर्ष्ट्वतात् अविद्यान्तुती निवर्तते, अविद्याया: च विद्याविरोधात् निवृत्ति:, इत्येत अर्थं स्फुटीकृतवत् आह —

69.0. For the sake of stable wisdom who has won the knowledge of discrimination, all works, secular and Vedic, cease, since nescience, their cause, has been sublated. Nescience, too, is sublated as it is opposed to knowledge. Clarifying this idea, the Lord says:
69. The restrained ascetic (the sage) is awake in what is night for all living beings, while, when these latter are awake, it is night for the silent sage who perceives.

69.1. या निशा इति ॥ या निशा रात्रि: सर्वयदार्शानां अविकृतकरि तमः स्व-भावतलात् सर्वभूतानां सर्वं भूतानम् । कि तत्र ॥ परमार्थतत्त्वं स्थितप्रज्ञश् विष्यः । यथा नतं चरणाणां अहं एव सतु अथैव निशा भवति, तद्तत् नतं-चरमस्थानीयानां अजः [तिः] नां सर्वभूतानां निशा इव निशा परमार्थतत्त्वं, अमो- चरत्वात् अस्ति तवानैः ॥ तथा च परमार्थतां विष्मणाय अजाननित्याः: प्रभुः जागर्तं संयमी संयमवानु, जितेन्द्रियः योगी इत्यः । यथा प्रायोगिक [रेड-] लक्षणाः अविद्यान्त्र[शा] या प्रसुतानि एव भूतानि जागर्तं इति उच्चन्ते [रेड-], यथा निशायाः प्रसुता इव 'व्यन्यात्रा', सा निशा अविद्यापत्तात् पर-मार्थतत्त्वं पश्यतः: मुने: इति ॥

69.1. The supreme Truth, the sphere of the sage of stable wisdom, is night for the rest of the world. At night things cannot be distinguished because of darkness. Just as what is day to nocturnal creatures is night for others, so the supreme Truth is, as it were, ‘night’ for all ignorant beings who correspond to these nocturnal creatures. The supreme Truth, of course, does not fall within the range of their understanding. Into that (day of) ultimate Truth, the ascetic sage, the Yogi who has mastered his senses, wakes up from the sleep of nescience. Sunk in the sleep of nescience, marked by the plurality of subjects and objects, the rest of the world is said to be awake like dreamers in their sleep. But this is night for the sage who has grasped the ultimate Truth.

69.2. अतः कर्मणि अविद्यास्याः एव चोदने, न विद्यास्यामाः । विद्यायां हि सत्यां उदिते सबितरि शावं इव तमः प्राणां उपस्थिति अविद्या । प्राकृत्विष्णुःतताः: अविद्या प्रमाणारुः गृह्यमाणाः किमानाःकृतफलमेवत्पत्र सति सर्व-कर्महितान्तरं प्रतिपदन्ते । न अतः प्रमाणारुः गृह्यमाणाः: कर्महितान्तरं प्रतिपदन्ते । 'प्रमाण-भूतेन वेदेन सम चीत्वं कर्मं इति हि कर्मणि कर्मी प्रवर्तिते, न 'अविद्यामृत्तिं सवं निशा इव' इति । यथा तु पुनः: 'निशेषविद्यामृत्तिं सवं भेदजाताम्' इति
69.2. Therefore, works are enjoined (on man) only in his state of nescience and not in that of knowledge. When knowledge dawns, nescience perishes like the darkness of the night when the sun rises. Before the dawn of knowledge, the deliverances of nescience in its varied forms of action, accessories and fruits are entertained as valid. When known to be invalid, nescience stops its operations. An agent acts under the impression that valid Vedic injunctions have enjoined actions on him; he cannot do so when he judges the world to be (a sort of night)—a mere structure of nescience. On the other hand, he who knows the whole sphere of objects to be nothing but nescience is the knower of the Self. What is incumbent on him is to renounce all actions and not to perform them. This the Lord will elucidate in the verse 5.17: ‘Their intellect anchored in It, having That as their Self’ etc. The exclusive obligation of the sage is the pursuit of knowledge.

69.3. Objection: He cannot address himself even to the discipline of knowledge in the absence of a valid source of knowledge that prescribes it.

Reply: No, for Self-knowledge is directed to one’s own Self. The Self does not need an (alien) source of knowledge to initiate activity in regard to Itself, the goal being the realization of the Self. Once Self-realization is won, it is no longer possible to discuss the distinctions between the means of knowledge and their objects. The last means of knowledge indeed
liberates the Self from its status as a knower. Doing this, it ceases to be a valid means, resembling in this respect the means of knowledge in a dream. In the state of supreme enlightenment and in the empirical world, once the reality is known, the means of knowledge is not experienced as leading to further activity of any kind. In this world, too, means of right cognition yielding right knowledge ceases to cause any further activity. Therefore it follows that the Self-knower is under no further obligation to perform work.

70.0. विद्युम् त्वत्वैर्दहीयम् विष्ठतप्रजन्यम् यतेत्: एव मोक्षार्थः: न तु असंपन्यासिनः कामकामिनः इत्येवत्: अर्थ दृष्टान्तेन प्रतिपादित्ययः आह् —

70.0. In order to elucidate with the help of a simile the idea that emancipation can be won only by the ascetic sage of stable wisdom who has renounced all desires, and not by a non-renouncer pursuing objects of desires, the Lord affirms:

आपूर्वमाणमचलप्रतिष्ठ
समुद्रमायः प्रविशत्ति यहुः।
तद्वल्कामा यथा प्रविशत्ति सवेः
स शान्तिमान्योतिर न कामकामी।।७।।

70. He wins peace into whose mind objects of desires enter as waters flow into a full and stable sea that is being filled; and not he who yearns after objects of desire.

70.1. आपूर्व इति। आपूर्वमाण अविद्युः: अविचलप्रतिष्ठ: अविचलात्मा प्रतिष्ठा अवस्थितः: यथा तमस: अविचलप्रतिष्ठ: समुद्रम: आप: सवेवते गता: प्रविशत्ति स्वात्मस्य अविचल्यम् एव सत्त् यहुः तद्वल्कामा: विष्ठत्यान्धी अथ सवेः: इत्याविशेषः: यथा पुरुषः [-मुनि], समुद्रमः इति आपः: अविचल्यत: प्रविशति सवेः आत्मनि एव अविचलात्मनि न स्वात्मवचः कुर्वति सः: शान्तिः मोक्षं आत्मनि न इतरः: कामकामी — काम्यान्ते। इति कामाः: विष्ठत्या: तत्त: कामयितुः शीलं यस्य स कामकामी, सः नैव प्राप्तोति इत्यतः: ॥

यस्मादस्तु एवं तस्मात्—
70.1. Though being filled on all sides by waters, the sea remains unchanged; for it is stable. These waters flow into it from all sides, while the sea abides in itself, unaltered. Thus all forms of desire, all around, like the waters into the sea, enter the sage’s mind. He contains them all, and is not enslaved by them. Only he wins peace or liberation, and not any other who habitually yearns after objects of desire.

Such being the case,

विहाय कामानू य: सर्वानू पुराणश्रवरति निःस्यूहः ।
nिर्ममो निरहंकारः स ज्ञानिन्मधिगच्छिति ॥७१॥

71. The man who, giving up all objects of desires, moves about seeking nothing, and rid of all sense of ‘mine’ and ‘I’, wins peace.

71.1. विहाय इति ॥ विहाय परित्याज्य कामानू य: सन्त्यासी पुराणू सर्वानू अशीषत: काल्यानं चरति जीवनमात्रेऽपि: एवंति इत्यथ: । निःस्यूहः शरीर-जीवनमात्रेऽपि निगता स्यूहः यस्य स: निःस्यूहः सन् निर्मम्. शरीरजीवनमात्रा-क्षात्मकर्पिता पुण्यं हृद्व इति अभिनिगेयवाजित:, निरहंकारः. वियावत्वादि-निमित्तत्त्वसंभावनात्रहितं इत्येवत् । स: एवभूत: स्थितप्रजयः. ब्रह्मवित्त: शालिं सर्व-संसारं.क्षोपरमलक्षणा निर्विवाच्यो अधिगच्छिति प्राप्तोति ब्रह्मभूत: भवति इत्यथ: ॥

सा एषा ज्ञानिन्नास्य स्तूपते —

71.1. Giving up, i.e. having renounced objects of desires in their totality, the renouncer moves about. His efforts have been reduced to securing just what sustains life—this is the sense. ‘Seeking nothing’—he does not desire even to keep the body alive. So he is free from all sense of ‘mine’—he has no sense of possessions even in regard to those few things needed to maintain his body alive. Neither has he egoism, being free from all feelings of self-esteem based on his scholarship etc. So circumstanced, the sage of stable wisdom, the knower of Brahman, attains peace—the cessation of all forms of transmigratory sufferings. This is Nirvâna. He becomes assimilated to Brahman.
This discipline of knowledge is eulogised.

एषा ब्राह्मी स्थितिः पार्थ नैना प्राप्य विमुच्छितः ।
स्थितवाण्यान्तकालेषु प्रभुनिर्वाणमृत्तिः॥७२॥

72. This is the status of Brahman, Arjuna!; attaining it, none gets deluded (any more). Abiding in it, at least at the hour of death, one gains super-consciousness in Brahman.

इति श्रीमहाभारते शतसाहस्रयां सहितायां वैयासिक्यं श्रीमपपर्वणि श्रीमद्भगवं-
देवगितायु उपनिषतमु ब्रह्मविद्याया योगशास्त्रे श्रीकृष्णाङ्गुनसंवादे
संवहयोगो नाम द्वितीयोध्यायः।

72.1. एषा ब्राह्मी इति ॥ एषा यथोत्त ब्राह्मी ब्रह्मण भवा इत्य स्थिति: सर्वा
कर्म संयत्स्य ब्रह्मस्वर्पेण एव अवस्थानं इत्येतु ॥ हे पार्थ ! न एतां स्थिति
प्राप्य लवंचा विमुक्ति मोहं प्राप्नोति । स्थितवा अस्या स्थिती ब्राह्मणाः यथोत्तायां
अन्तकालेषु अन्ये वयव्यास्ति ब्रह्मनिर्वक्ति मोक्षम कृच्छिति गच्छति ।
किमु वक्तृव्व ब्रह्मचार्यास्व एव संयत्स्य यावजीवं य: ब्रह्मण एव अपतिष्ठते स: ब्रह्मनिर्वक्ति कृच्छिति इति ।

72.1. The status engendered in Brahman is *brāhmi*. It is the status as Brahman, won after renouncing all works, O Arjuna! Having won it, one is no longer deluded. Stationing oneself in it, as described above, at least in the final stage of one’s life, one achieves super-consciousness in Brahman—the bliss of Brahman. It goes without saying that he who renounces works right from the station of celibacy (a *Brahma-cārin*) and remains anchored in Brahman throughout his life, attains Brahmic super-consciousness.

इति श्रीमतपरमहंसपरिभ्राजकाचार्यंगोविन्दभगवंश्यामादिश्येषं
श्रीमछक्कपरमगत: कृतः श्रीमद्भगवद्गीताभासे संवहयोगो
नाम द्वितीयोध्यायः।
0.1. In the science of the Gītā the Lord has pointed out, as causes of action and abstention from it, two kinds of intelligence pertaining to Yoga and Sāmkhya. Now, beginning from the verse 2.55 up to the end of the second Chapter, the duty of renunciation has been laid down for those who resort to the intelligence of Sāmkhya and it has been taught that they achieve life’s goal; vide verse 2.72. The Lord told Arjuna to perform works as a matter of duty depending on the intelligence of Yoga; vide verse 2.47, but He did not affirm that through such performance alone, he would secure the highest good. Noticing this, in a dejected state of mind, Arjuna spoke. Arjuna’s dejection was in place: having introduced to him the subject of the discipline of the intelligence of Sāmkhya, the direct cause of the highest good for a devotee and seeker after the highest good, which Arjuna admittedly was, the Lord bade him plunge into works, the well-known source of numerous evils, which, at the same time, was no certain means to the achievement of the highest good. The question Arjuna raised has been appropriate; vide 3.1; and equally appropriate has
also been the Lord’s answer to that question, once the two-fold division of this science is given.

0.2. केचित्तो—अर्जुनस्य प्रश्नार्थं अन्यं च काल्पयित्वा तत्तत्त्वकृतुं भवतः। प्रतिवचनं वर्णयति, यथा क आत्मना संबन्धयते गीतार्थं: निरूपितं: तत्तत्त्वकृतुं च इह पुन: प्रति-वचनं वर्णयति। कथं? तत्र संबन्धयते ताबतु—
वर्णो आदिमणां ज्ञानकर्मणो: समुच्छय: गीताशास्त्रविविधतं भवतं इति। कथं?

0.2. However, some commentators put a different construction on Arjuna’s question and make it out that the Lord’s response is contrary to its spirit. Further, they contradict themselves, as their explanation of Arjuna’s question, as also of the Lord’s response thereto, does not harmonise with the sense of the BG as set forth by themselves at the beginning of their commentary while discussing the structure of that sense. How? They said that in the analysis of that structure, the firm doctrine of the science of the Gītā is the synthesis of knowledge and works as regards all people occupying the various stations of life. Again, they have specially asserted that the Gītā absolutely repudiates the view that emancipation may be attained through knowledge alone, once the rites prescribed as valid for the entire life-period of a man have been renounced. Here, on the contrary, pointing to optional courses (of renunciation or performance of works), what is taught is the renunciation of those very rites taught as valid for the whole of the life-period. How can the Lord impart instruction riddled with such contradictions to Arjuna? How can the latter comprehend such contradictory notions?

0.3. तत्र एतत् स्थातु—गृहस्थानाम् एव श्रीतस्मार्थकर्मपरियोजनेन केवलात् एव ज्ञानात् मोक्षः प्रतिष्ठयेते, न तु आश्चर्यतारणां इति। एतदिः पूर्वोत्तरविवृढ्मेव। कथं?

0.3. तत्र एतत् स्थातु—गृहस्थानाम् एव श्रीतस्मार्थकर्मपरियोजनेन केवलात् एव ज्ञानात् मोक्षः प्रतिष्ठयेते, न तु आश्चर्यतारणां इति। एतदिः पूर्वोत्तरविवृढ्मेव। कथं? सर्वविधिमणां ज्ञानकर्मणो: समुच्छय: गीताशास्त्रविविधतं भवतं। अर्थं इति प्रतिज्ञ्यात: इह कथं तदिः केवलात् एव ज्ञानात् मोक्षं बुधात् आश्चर्यतारणाम्?
0.3. An explanation may be advanced as follows: the repudiation of the view that the way to emancipation is through mere knowledge preceded by the renunciation of works prescribed by śṛuti and smṛti, is applicable to householders alone. But even this position involves a contradiction between what had been affirmed and what is now being affirmed. How? Having already stated that the indisputable doctrine of the Gītā is—the synthesis of knowledge and works, a synthesis valid for the occupants of all stations of life, can it be stated here that the non-householders may win emancipation through knowledge alone? Perhaps you may argue as follows: Emancipation cannot accrue to the householders through knowledge alone, divorced from the rites enjoined by the Śruti. The phrase ‘through knowledge alone’ is not to be literally understood; it has been used, ignoring the fact that these householders have, nevertheless, to perform works enjoined by the Smṛti. Even this argument is self-contradictory. How can men of discrimination accept the position that to householders alone emancipation won’t accrue from knowledge though combined with Smṛti-enjoined works, but not so to the non-householders? Besides, if, as means to emancipation, Smṛti-enjoined works are to be combined with knowledge in the case of celibate aspirants, in the case of householders, too, let only such works be combined with knowledge and not Śruti-enjoined works also.

0.4. अष श्रौतेः स्मार्तेः च गृहस्थस्य एवं समुच्चयः मोक्षाय, उच्छिरितसां तु स्मार्तकर्ममात्रसमुच्चयात् ज्ञानात् मोक्षः इति। तत्र एवं सति गृहस्थस्य आयास- बाहुल्यं—श्रौत स्मार्त च बहुदुः-सत्वसं कर्म धिरिसि आरोपितं यथात्।
0.4. If, however, the emancipation of the householders alone calls for a synthesis of knowledge and works, both Sruti-enjoined and Smṛti-enjoined, while that of the celibates may leave out Śruti-enjoined works, the result would be a heavier burden of painful labour for the householders to bear. This latter position may not be readily accepted, because in all the Upaniṣads, Itihāsas, Purāṇas and Yoga-texts renunciation of works, as such, has been laid down as obligatory on all who seek liberation, and because śruti and smṛti teach either a combination of, or choice among, the various stations of life. It does not follow from this that the occupants of all stations of life must combine knowledge and works; for, the seeker after liberation must needs renounce all forms of works, Śruti-enjoined or Smṛti-enjoined: vide: “Overcoming the desire for sons, wealth, and worlds, they take to a life of mendicancy” B.U.3.5.1; “Therefore they say that renunciation exceeds
these austerities"; *Maha.Nar.U.* 24.1; "Renunciation alone excelled" *Ibid.* 21.2; "Not by works, not by progeny and wealth, (but) by renunciation, they say, some won immortality" *Ibid.* 10.5; *Kai.U.* 2; "One shall renounce from the station of celibacy itself" *Jal.U.* 4.; "Give up (works) righteous and unrighteous; give up the true and the false; having given up the true and the false, give up that which prompted you to give up" *Sānti parvan*, 329.40, 331.44; "Beholding the transmigratory life as void of all contents, and desiring to vision the Essence, the celibates, in a mood of supreme detachment, go forth into a life of mendicancy" *Nāradapari. U.* 3.15; "Work binds the living being; knowledge liberates. Therefore the ascetics, the beholders of the Supreme, refrain from work" *sānti parvan* 241.7. Here, in *BG* also occurs, in 5.13 etc., "Renouncing all works, mentally."

0.5. मोक्षस्य च अकार्यत्वात् सुमुक्तं: कर्मानवर्त्यक् । नित्यासन्तिप्रत्य्यावर्त्यकारणात् अनुस्तेयनात् इति छेत—न, असंत्यासिनियित्वत्वात् प्रत्यवयाप्राप्ते: न हि अभिनवर्तकर्णकारणात् सन्यासिनी: प्रत्यवयात् कल्पितं शक्यं, यथा ब्रजचारिणाम् असंत्यासिनाम् अष्टि: [कम्पानाम्] । न तावजन्यानां अकर्मानां अभावात् एव बाधवृजस्य प्रत्यवयास्य उपपत्ति: कल्पितं शक्यं, कृत्यसरसंस्कार्यां तत्सरसंस्कारेऽ[छा. उ. ६. २२] इति असत: सजन्यास्बभवते: । यदि विविधावर्तका असंभाव्यम् अष्टि: प्रत्यवयात् ब्रजचार: तदानवर्तकम्: वेदावर्तकाम्यम् इत्युक्तं स्वयं, विविधस्य करणावर्तकारणायां: ब्रजकारण्यां ब्रजचारिणाम् इति अवर्तकाष्टि: कल्पितं स्वयं: । न च ऐतिहास्यम् । तस्मात् न सन्यासिनां कर्माणि: । अत: ज्ञानकर्मां: समुच्चायतपति: ।

0.5. Also because emancipation is not an effect, its seeker stands to gain nothing from works. The argument that works have to be done to avoid the sin of omission is futile; for only the non-renouncers may incur that sin. The sin of omission may not be ascribed to a renouncer who omits the performance of the fire sacrifice and so forth; while the matter is different as regards the non-renouncing celibate students who will incur that sin due to non-performance of enjoined works. Again it is impossible to assume that a positive entity like the sin of omission will spring from a state of non-existence, namely the
non-performance of obligatory Vedic works. Witness the ChU. 6.2.2: “How can being arise from non-being?” This authoritatively denies the birth of aught positive from a state of non-being. If, however, the Veda were to assert the birth of the inconceivable sin of omission from the non-performance of Veda-enjoined work, it would be tantamount to the assertion that the troublesome Veda is no source of valid knowledge; for, what it prescribes, whether carried out or omitted, is a source of pain only. Further, there would result the false doctrine that the authoritative scripture forces one to work, and does not merely supply information. This is not acceptable. Therefore, ritualistic works are not binding on the renouncers. So, the plea for the synthesis of knowledge and works is untenable.

0.6. ‘ज्यायसी चेतुकमणस्तेमतापुंजिः’ [३.१.] इति अर्जुनस्य प्रशनानुपपत्तेः । यदि हि भगवता हितीयोज्याये जातं कर्म च समुत्त्वत् त्वमया एकेन अनुसूचियम् इति उत्क्ष्यात् ततोऽर्जुनस्य प्रशनोपपत्ते । ‘ज्यायसी चेतुकमणस्तेमतापुंजिः’ इति । अर्जुनाय चेतुबुद्धिकर्मणी त्वस्यानुपूजृये इतयुते, या च कर्मण: ज्यायसी बुद्धिः सार्वप्रकारं एव इति ‘तत्क कर्मण घोरे मा नियोजयसि केवल’ [३.१] इति उपालंभो यो प्रत्येको बहुं न कर्मंच उपपधुते । न च चार्जुनस्वयेव ज्यायसी बुद्धिः न अनुसूचया इति भगवता उत्क्ष्यात् पूर्वकम् इति कल्पितां युतः, येन ‘ज्यायसी चेतु’ इति प्रस्तः स्यात् ।

0.6. Again, this conclusion is strengthened by the unreasonableness of Arjuna’s question formulated in BG 3.1; “If, in your view, knowledge is superior to work.’ In chapter II, if the the Lord had affirmed that Arjuna should practise synthesized knowledge and work, his question would obviously be unreasonable. If Arjuna was personally bidden to practise synthesized knowledge and work, the knowledge that is superior to work has also to be practised, of course. There is thus no room for the reproach expressed in the words, “Why, Kṛṣṇa! do you bid me do this dreadful work?” BG 3.1. Nor is this question itself reasonable. To make this question reasonable, it is not to be supposed that the Lord had asked Arjuna alone not to practise this knowledge, so superior to works.
0.7. To make the question reasonable, the Lord may be taken to have stated that the opposing disciplines of knowledge and works cannot be practised by one and the same person simultaneously; only different persons may practise them. Even if the question of Arjuna is held to have sprung from lack of discrimination, the Lord’s reply that the disciplines of knowledge and works pertain to different agents does not stand to reason. Nor may the Lord’s reply be set down to His ignorance. Also from the nature of His reply that different agents should practise the two disciplines, the incompatibility of the synthesis of knowledge and works follows. Therefore, the indubitable doctrine of the Gītā and the Upaniṣads is that emancipation ensues from the self-sufficient knowledge alone.

0.8. If knowledge and works could possibly be synthesized, the request in verse 3.2 ‘to point out the one sure means’ would be inconsistent with reason. In 4.15 the Lord will emphatically rule out the discipline of knowledge as far as Arjuna is concerned: “Therefore you must perform work.”

अर्जुन उवाच :

ज्ञायती देशकर्मण्येत मता बुद्धिर्जनार्दन
तत्त्व कर्मणि घोरे मां नियोजयति केशव
Arjuna said:

1. O Kṛṣṇa! If your view is that knowledge is superior to work, why do you bid me undertake this fearful work of war?

1.1. “In relation to works, if your view or opinion is that knowledge is superior to works . . . O Kṛṣṇa.” If knowledge and works were sought to be combined, the means of the supreme good or emancipation would be just one only; and Arjuna would be unreasonable in treating knowledge as something over and above works. Indeed, one and the same thing cannot exceed itself with reference to the effect it produces. Therefore, what the Lord had declared was that knowledge contributes to a greater good in comparison with works. Still, He tells Arjuna to perform works that produce but little good. Reproaching, as it were, the Lord for doing it, Arjuna asks: why do you bid me do this fearful work—this cruel slaughter? This procedure of Arjuna is unreasonable. On the other hand, had the Lord taught, and Arjuna clearly understood, that the synthesis is with works enjoined by Śmṛti, how can his reproach, “Why do you bid me, etc.,” be deemed reasonable?

Moreover,
2. By words that seem confused, You bewilder my intelligence, as it were. Therefore set forth one sure course by which I may attain the highest good.

2.1. Though the Lord spoke distinctly to ‘me’, Arjuna, who am feeble in intelligence, His words seem to be confused. With them, “You bewilder my intelligence, as it were.” How can you, who sought to dispel the confusion of my dull wits, bewilder me, instead? So I say, “You bewilder my intelligence, as it were.” But if You think that the disciplines of knowledge and works, meant for different agents, cannot be observed by one and the same person, then affirm with certitude which one of these two would suit me, i.e. be in accordance with the power of my intelligence and my standing in life. Thus by either knowledge or works I shall achieve the highest good.” (Even this plea is not reasonable.)

2.2. Had the Lord assigned to knowledge even a subordinate place in the discipline of works, how could Arjuna seek instruction in ‘one of these two’? Surely He did not say
earlier that He would speak only about one of the two disciplines of knowledge and works, and not about both of them. Were that the case, thinking that instruction on both was impossible, Arjuna might request instruction in one

3.0. प्रश्नानुरूपम् एव प्रतिवचनं श्रीभगवानु उवाच—

3.0. In conformity with the question the Lord replied:

श्रीभगवानुवाचः

लोकेभ्यते सर्वदिव्यता निष्ठा पुरा प्रोक्ता मयाजनन।
ज्ञानयोगेन सांस्कृतां कर्मयोगेन योगिनाम् ॥३॥

The blessed Lord said:

3. O sinless one! Two kinds of disciplines in this world were set forth by Me in times of yore—for the Śāṁkhyas the discipline of knowledge, and for the Yogins, that of works.

3.1. लोकेभ्यते अस्मिन् ईति ॥ लोकेभ्यते शास्त्रार्थानुपूजनाधिकृतानां श्रीभव-णिकानां द्विविधा द्विगुरा निष्ठा स्थित: अनुपेयतत्त्वः पुरा पूर्वं सरस्वती प्रजा: सृष्ट्वा तासां अमुक्यवनःश्रेयस्नाप्तिसाधनं वेदार्थप्रदायम् आविष्कृतता प्रोक्ता मया सर्वभौ सर्वदिव्येन ईश्वरेऽए अनं अप्राप्त । तत्र का ता द्विविधा निष्ठा ईति ? आहः — तत्र ज्ञानयोगेन ज्ञानम् एव योगः: तेन सांस्कृतां आत्मात्मिंविद्यविकाविज्ञानां ब्रह्मचर्यांभवात् एव कृतसंस्कृतां वेदान्तवीज्ञानस्मुनिशिश्चतार्थां परमात्मस्वत्वभाज-कान्तां ब्रह्मण्य एव अवस्थितानां निष्ठा प्रोक्ता । कर्मयोगेन कर्म एव योगः: कर्मयोगः: तेन कर्मयोगेन योगिनां कर्माणां निष्ठा प्रोक्ता इत्यादि: ।

3.1. In this world, in times of yore, i.e., at the beginning of creation, after bringing forth mankind, a two-fold discipline was promulgated by Me for the members of the first three classes, who are entitled to carry out the injunctions of the śāstras,—by Me, the omniscient Lord. O sinless prince! I sought to reveal a tradition for implementing the Vedic scheme of life whose goals are worldly prosperity and emancipation. What is this two-fold discipline? Listen: (i) The discipline of knowledge. Knowledge of the Self itself is the Yoga or discipline meant here. This has been promulgated for the
followers of Sāṁkhya who have the discriminative knowledge between Self and non-self. From the stage of celibacy itself, they have embraced the life of renunciation. Through their mastery of the Vedānta they have acquired an unshakable grip over the principles of that śāstra. They are the renouncers of the Paramahamsa order who have established themselves in the ultimate Reality. (ii) The discipline of works, wherein works constitute Yoga, has been promulgated for the Yogins or the performers of works.

3.2. यदि च एकन्त पुरुषेण एकस्मै पुरुषार्थाय ज्ञान कर्म च समुचित्य अनुरूपं भगवतः इत्यं उत्तम व्ययमावर वा गीतायु वेदेषु चोलस्य कर्मं इति अर्जुनय उपसर्गः प्रियाय विषेषता भिन्नवृत्तिकृते एव ज्ञानकर्मनितिे बोधात्? यदि पुनः ‘अर्जुनः ज्ञान कर्म च इत्य श्रुवच स्वयमेव एव अनुभवायति, अथेऽर्थ तु भिन्नवृत्तिनित्यावतार्थ流转क्तम्’ इति मध्यभगवतः कल्याणेत्, तदा रामदेववान् अभ्रमाणयूत्तर्भ भगवान् कल्याणेत् स्यात्। तत् च अयुक्तम्। तस्मात् कथापि युक्तम् न सुमुख्यम्: ज्ञान-कर्मणीः।

3.2. If, according to the Lord, both knowledge and work are to be practised in combination by one and the same person and therefore have been set forth or are going to be set forth in the Vedas and the Gitā, how can He say to Arjuna here, His beloved and confiding disciple, that these disciplines are meant for differently qualified agents? It may be suggested that the Lord’s idea is as follows: After listening to Me, of his own accord, Arjuna will practise both knowledge and works; for others, I shall teach that they are to be practised by different agents. A suggestion like this, however, makes the Lord guilty of partiality and antipathy; He can no longer be an authoritative teacher. Of course, this is an unreasonable procedure. Therefore, by no line of reasoning whatsoever, is it possible to combine knowledge and works.

4.0. यत् अर्जुनेऽर्जुनेऽर्जुनं कर्मण: ज्ञायस्वः बुद्धे, तत् च स्थित्यं, अनिराकरणा ।
तत्प्रत्येका ज्ञानिन्धाय: संयमिनाम् एव अनुठेयतवं, भिन्नवृत्तितवचनात्।
भगवत: एवेव अनुसत्तमं इति गमयते।
‘मां च वन्यवामानकर्मण्येव नियोजयसि’ इति विष्णुवदनमसं अर्जुन ‘कर्म नारमेच’
4.0. The superiority of knowledge to works that Arjuna affirmed remains, since it has not been repudiated by the Lord. The world-renouncers alone may practise the discipline of knowledge, since the Lord has stated that the two are to be practised by different agents. That this position alone has the Lord’s sanction may be understood. To Arjuna who grieves, saying to the Lord, “You enjoin on me work alone that binds”, and who, therefore, proposes to avoid works, the Lord says, “not by refusing to work at all” (BG 3.4). Alternatively, since one and the same person cannot address himself to the opposed disciplines of knowledge and works at the same time, it should follow that they can promote the ends of life only independently of each other. Even so, the discipline of works may promote life’s ends by endowing the agent with the fitness to adopt the disciplines of knowledge, and not independently, by itself, whereas the discipline of knowledge, generated by that of works, is a totally independent means to life’s supreme end. In order to elucidate this view, the Lord says:

न कर्मणामननामार्थान्वैकम्यं पुष्पोऽस्तुते ।
न च सन्यसनादेव सिंद्रम समधिगच्छति ॥ १४॥

4. Man does not achieve freedom from works by abstention from them. None attains perfection through the mere renunciation of works, either.

4.1. न कर्मणां इति ॥ न कर्मणां अनार्थमात्र अप्रार्थमात्र कर्मणां क्रियाणां यशांद्रोहं इह जननि ज्ञातरे वा अनुभूतितानां उपात्तुसिद्धिश्वाहुतवेन सत्रव-शुद्धिकारणानां तत्कारणश्च ज्ञानोपतिपित्वारे ज्ञाननिष्ठाहृतृतां,‘ज्ञानमुनक्षेत यथायत पापस्य कर्मणं ।
यष्ठादशत्वश्च पश्यत्यात्मानमात्मनि’ ॥ [शा. प. २०४. ८.]
4.1. By abstention from—the mere non-initiation of—works like sacrifices, man cannot achieve freedom from them i.e., the discipline of knowledge or existence as pure Self. Works performed in this life or past lives serve to attenuate the sins incurred and to purify the mind; thus they give a start to the discipline of knowledge by generating knowledge. *Vide*, the Smṛti: “Due to the exhaustion of evil deeds there springs up knowledge. As in a mirror, in the mind one perceives the Self (Śānti-parvan, 204.8). ‘Abstention’ means non-initiation. Freedom from works is the state of one who performs no works; it is the utter absence of works or the discipline of knowledge. It is restful being, the very essence of the Self that works not. Man may not achieve this state by merely abstaining from works. This is the sense of the verse.

4.2. ‘न कर्मणां अनारम्भानु नैषक्ष्यम पुरुषोपकुलते’ इति बचनातु तद्वपर्यातु तेषु आरम्भातु नैषक्ष्यम अभ्रुते गम्यते। कस्मातुः कारणातुः अनारम्भातु नैषक्ष्यम् न अभ्रुते इति? उच्यते—नैषक्ष्यापायत्वातु नैषक्ष्यम्। न हि उपाध्ययनसृष्टिः उपेयसृष्टिः अस्ति। कर्मयोगोपायत्व च नैषक्ष्यलक्षणस्य ज्ञानयोगस्य, शुची इह न प्रतिविद्यतात। शुची तावद् प्रकृतस्य आत्मलक्ष्यम् वेदयया वेदनोपययत्वे तत्समेत वेदनुवचनेन श्राह्याणां विविधदिष्टिः यज्ञेन। [भृ. उ. ४२]।

इत्यादिना कर्मयोगस्य ज्ञानयोगोपायत्वं प्रतिपादितम्। इहापि च—

संयोगसृष्टिः महाभाषी हुः कारणसृष्टिः [५.६]।

योगिनः कर्म कुश्यति संयत्स्वयम्मनुवर्तेय [५.११]।

यमो दाने तपस्येव पावनाति मनोहिष्णाम् [१८.५]।

इत्यादि प्रतिपादित्थ्यति। ननु च—

‘अभयं सर्वभूत्तेः सत्ता नैषक्ष्यममाचरतु’। [आध्यात्म. पृ. ४६.१८]। इत्यादी कर्मयोगसंययतां अपि नैषक्ष्यसृष्टिः परमेव। लोके च कर्मणां अनोप्यतु नैषक्ष्यम् इति प्रसिद्धतमस्य। अतः स्नायु नैषक्ष्यविधिः किं कर्मयोगमेव।—इति प्रचारम्। अतः आहं च संययतादेव इति। नापि संययतां स्व. नैषक्ष्यलक्षणां च ज्ञानरहितातु सिद्धं। नैषक्ष्यलक्षणां—ज्ञानयोगनिष्ठा—समस्यित्वं न प्राप्तते॥
4.2. "Man does not attain freedom from works by abstention from them," these words suggest that by its opposite i.e., by the performance of works man may attain such freedom. Why does he fail to attain freedom by abstention from works? Because, the means to such freedom is the performance of works. An end cannot be attained without the employment of means. To the discipline of knowledge, whose characteristic is freedom from works, Karma Yoga is the means. So has it been taught both in the śruti and in the Gītā. The śruti states the means of knowing the sphere of the Self, the contextual object of knowledge, thus: "Brāhmaṇas seek to know this sphere of the Self through the study of the Vedas, through sacrifice." (B. U.4.4.22), which makes the Karma Yoga instrumental to the discipline of knowledge. Here in B.G.5.6 too, this idea will be set forth thus: "It is hard, O mighty armed! to achieve renunciation without Karma Yoga." "Unattached, the Yogins perform works for purifying the mind" 5.11; "Sacrifice, gift-giving, and penance purify the intelligent" 18.5. But the attainment of freedom from works through the renunciation of works has also been laid down, Vide: "Ensuring freedom from fear to all living beings, practise abstention from all works" (Āsvamedha-parvan 46.18). Besides, the world is more familiar with the freedom from works resulting from the non-commencement of works. Therefore, why should one perform works at all, when the aim is freedom from works? "Because, none attains perfection through renunciation alone." That is, through the non-performance of works alone, without knowledge, none attains perfection, freedom from work, establishment in the discipline of knowledge.

5.0. कर्मात् पुनः कारणात् कर्मसंत्यासमानात् एव केवलात् ज्ञानरहितात् सिद्धि नैष्कर्मयथाज्ञानां पुरुषं न अधिगच्छति? इति हेतुबादायां आहि —

5.0. Due to what reason does a man fail to attain perfection or freedom from the obligation to work, by renunciation of works, sans knowledge? The answer to this demand for reason follows:
5. None indeed, even for a moment, remains without doing work. All, being dependent, are made to work by the constituents of Prakṛti.

5.1. Because, not even for a moment, does anyone remain without doing work. Why? Being dependent, all living beings are made to work by Prakṛti’s constituents, sattva, rajas and tamas. This applies to the ignorant only, for in 14.23, a reference is made to ‘one who is not pushed about by the constituents’. The verse 3.3 places the Sāṁkhya, the followers of the discipline of knowledge, in a separate class. So Karma Yoga is prescribed for the ignorant alone, and not for those who know. These latter, not subject to Prakṛti’s constituents, stir not of their own accord; so Karma Yoga would not suit them. Thus has it been elucidated in the commentary on 2.21.

6. Controlling the organs of action, he who lets his mind dwell on their objects has a confounded mind; he is said to be a hyprocritle.
6.1. The organs of action are the hands etc., ‘Controlling them’ i.e., immobilizing them, ‘he who lets his mind dwell or think of their objects’—his ‘mind’ or inner sense, is confounded. His conduct is false; he is said to sin.

7. Controlling the sense organs with the mind, he who commences the Yoga of action with the organs of action, unattached, is held to excel, O Arjuna!

7.1. But, Arjuna! the ignorant man, called upon to act, who mentally controls the organs of cognition and begins the Yoga of action with the organs of action, i.e., tongue, hands, etc. ‘unattached’ or without desire for fruits of actions, is superior to the hypocrite (vide verse 6).

8.0. Such being the case,

8. Always do prescribed work; work is superior to inaction. Indeed, even life in the body is impossible without working.
8.1. Work prescribed by the śāstras is obligatory, is to be done always by one called upon to do it; no fruit is associated with it. That work, Arjuna! you must do, because work is superior to inaction or non-doing as regards consequences. How? ‘Life in the body’, even its continuance, cannot be secured without working. Thus has the distinction between working and non-working been marked in this world.

9.0. Also your notion that work makes for bondage and so must not be done is wrong. How?

9. This world is bound by works other than those done as sacrifice, O son of Kuntī. Free from attachment, do work as sacrifice.

9.1. ‘Sacrifice is indeed Viṣṇu’ (TS 1.7.4)—this makes sacrifice equivalent to God. What is done for Him is work as sacrifice; through works other than those done as sacrifice are people called upon to work—bound by works. Through non-sacrificial works this world is bound, such works proving a bondage; but never through sacrificial works. Therefore,
Arjuna! free from attachment to the fruits of works, perform works as sacrifice.

10.0. इत्यः अविक्षेतन कर्म कर्त्यम्—

10.0. For the following reason also work has to be done by one entitled to do it.

सह्यजः प्रजा: सृष्ट्वा पुरोवाच प्रजापति: ।
अनेन प्रसविव्यध्बमेष बोधत्विष्वकामधुकु ॥१०१॥

10. Bringing forth creatures together with sacrifice, the Lord of creatures said of old: Multiply by means of sacrifice; let it yield whatever you seek.

10.1. सहः इति ॥ सह्यजः यज्ञासितः प्रजा: त्रय: वर्णः: तः सृष्ट्वा उत्ताध पुरा पूर्व सर्वान्दु उवाच उत्तकामानु प्रजापति: प्रजान: संदा अनेन यज्ञे प्रसविव्यध्बम प्रसवं वृद्ध: उत्पत्ति: तां कुरुक्षेमुः । एव यज्ञः सुभांशु अत्य भवतु इष्ट-कामधुकु ॥ इष्टान्तु अभिनेतानु कामानु फलविशेषानु दोषिः इति इष्टकामधुकु ॥

कथम् ? —

10.1. 'Together with sacrifice' i.e., the creatures were brought forth together with sacrifices. 'Creatures' point to the classes. 'Bringing them forth' or generating them, 'of old', at the beginning of creation, 'the Lord of creatures', the creator, said: By means of the sacrifice do you multiply or increase. Let this sacrifice prove to be the cow that yields all that you seek, the specific fruits you seek.

How?

देवानू माययताजः ते देवा माययन्तु व: ।
परस्यः माययन्त: श्रेयः परमवायुः ॥११॥

11. By means of this sacrifice nourish the Devas; let the Devas nourish you. Mutually nourishing, may you win the supreme good.

11.1. देवानू इति ॥ देवानू इष्टान्तु माययत वर्षयत अनेन यज्ञे ॥ ते देवा:
11.1. ‘Nourish the Devas’ i.e., Indra and others, by means of sacrifice, and let the Devas, by means of rains etc., ‘nourish’ you, i.e. cause you to flourish. Thus, mutually nourishing, achieve the ‘supreme good’ or emancipation by gaining knowledge.

Besides,

इष्टान् भोगान् हि वो देवा वास्यन्ते यज्ञभाविता:।
तैदत्तनब्रह्मायंयो यो मुड़ते स्तेन एव स। ॥१२॥

12. The Devas nourished by sacrifices will give you the enjoyments you seek. Verily he is a thief who enjoys without giving back to the Devas (a share of) the gifts given by them.

12.1. इष्टान् भोगान् इति ॥ इष्टान् अभिप्रेतान् भोगान् हि व: युष्मम् देवा:
दास्यन्ते वितरिक्षणिस्तन्यस्मुपुजातीन्ये यज्ञभाविता:। यहै: वापिता: तोपिता: इत्यथ: ।
तै: देवान दारान्त् भोगान्त् अप्रादाय अदत्वा, आनृत्य अक्त्वा हत्यथः; एम्या: देवम्या: यः
मुड़ते स्वदेशेन्द्र्यायंये तरयति स्तेन: एव तत्कर: एव स: देवादिवासप्तारी ॥
ये पुनः: —

12.1. The Devas will give you the enjoyments you seek—wives, cattle, children etc., that you seek, since they have been ‘nourished’ or pleased, by you through sacrifice. Without giving back a share of these enjoyments granted by the Devas i.e., without discharging the debts owed to them, whoso enjoys or pleases his body and sense organs, is verily a thief; he has misappropriated the wealth of the Devas.

On the contrary those

यज्ञशिष्टाशिनः सत्तो मुच्यन्ते सर्वकिल्ले:।
मुन्नज्ञे ते त्वं पपा ये पचन्त्यात्मारणात् ॥१३॥
13. Good men who partake of what remains after offering sacrifices are liberated from all sins; whereas the sinners who cook for their own sake live on their sins.

13.1. यज्ञ इति। दैववज्ञादीनू निर्वाकं तत्त्वं चक्ष्यं अरणं अमृतालं अशितु शीलं बेष्यां ते यज्ञशिष्टाशिवाँ। सत्त्ये मुच्यन्ते सर्वकलिस्ये। सर्वं पापे। ्अनुष्ठानं चूल्यायादिपक्षैः सूनाकृतेः प्रमादकृतादिहसादिजनितैः। च अनैः।। ये तु आतमस्य। भून्ते ते तु अर्थ पार्थ स्वस्मरण च पापे।—येपर्चतिं पाकं निर्वैत्यतिं आत्मकारणात् आत्महेतुः।।

13.1. Those who habitually feed on the ambrosial food that remains after sacrificing to the Devas are partakers of the sacrificial leavings. These good men are liberated from all the sins involved in the five-fold killing, connected with the hearth etc., and also from other sins incurred through heedless slaughter, etc. On the contrary, those sinful self-seekers eat sin who cook only for feeding themselves.

14.0. इति अधिकृतेन कर्मं कर्तव्यं जगच्छेत्रमृतिते। हि कर्म। कर्मं इति। उच्यते—

14.0. For the following reason, too, work must be done by one called upon to do it; for, work is what operates the wheel of the universe. How? Listen:

अष्ट्राज्ञायते भूतानि पर्ज्ञादात्रसंत्वं।
यज्ञाज्ञायते पर्ज्ञायो यज्ञं कर्मसमुद्रेत्।।१४॥

14. Living beings are born of food; food is produced by rain. Rain is due to sacrifice. Sacrifice is the offspring of work.

14.1. अष्ट्रातु इति।। अष्ट्रातु भूताल् लोहितरेतिपरिकालाय प्रयासं भवति जातन्ते भूतानि। पर्ज्ञायातु वृक्षं। अष्ट्रप संभवं। अष्ट्रसंभवं।। यज्ञातु सत्त्यं पर्ज्ञायं। ‘अनैव प्राप्ताहति। सम्यगदित्यमुपपतिः।। आत्माभवायोत्कृतं। वृक्षं ततु। प्रजा।’।।। इति स्मृते। सनु। ३.७६।।। यज्ञं अपूर्वम।। स च यज्ञं। कर्मसमुद्रेत। धृतियज्ञात्मायोऽथ्य म्यापारं। कर्मं। ततु। समुद्रेत। यस्य। यज्ञायं अपूर्वम्। स। यज्ञं। कर्मसमुद्रेत।।
14.1. Living beings, obviously, are born of the consumed food that is transformed into blood and semen. Food is produced by rain which is a product of sacrifice; vide Manu, 3.76. The oblation, properly placed in the fire, goes up to the sun. Rain is due to the sun, and food due to the rain. Of food are born living beings. 'Sacrifice' means the unique power engendered by the activity of the priests and the sacrificer. This activity is the work whence the 'unique power' the *apūrva*, is born.

15.0. तत्त्व एवंविचारं कर्म कृतं ज्ञातित्वाहं —

15.0. Whence is this sort of 'work' or energy born? Answer:

कर्म श्रृङ्गोऽजूवं विद्यः श्रवाजसस्मुद्वितम्।
तत्स्मात् सर्ववग्नं ज्ञात्यं यतो विविधिततम्॥ १५॥

15. Know that this work is born of the Vedas, and that the Vedas are born of the imperishable Reality. Therefore, the all-pervading Veda is eternally rooted in sacrificial work.

15.1. कर्म इति ॥ कर्म श्रृङ्गोऽजूवं ज्ञातं वेदः सं उद्वतः कारणं प्रकाशकः।
यस्य ततुः कर्म श्रृङ्गोऽजूवं विद्य विजानीहि ।
ज्ञातं पुनः वेदः अस्यस्मुद्वितम्।
अशर्यं श्रवाजस्य परमात्मा समुद्वितम्।
यस्य ततुः अस्यस्मुद्वितम्।
श्रवाजस्य साक्षात् परमात्मायात् अशर्यं पुर्वात् किष्ठास्वतः समुद्वितम्।
श्रवाजस्य तत्स्मात् सर्वायं प्रकाशकत्वात् सर्वगतः; सर्वगतं अष्टं सत्त्वं नित्यं सदा यज्ञविधिप्रधानत्वात् यज्ञोऽविधिततम्॥ ॥

15.1. Work is born of Brahman, Brahman is the Veda. 'Born of Veda' means revealed by the Veda. Work, in this context, is of this description. Again, Brahman or Veda is born of the Imperishable or Brahman, the supreme Self. That Brahman here means the Veda is the sense. Since Brahman, the Veda, is directly derived from the supreme Self—the imperishable Spirit—like the vital breath, therefore, the all-revealing and eternal Veda is established for all times in sacrificial work, the latter being a dominant theme of the Vedas.

So,
16. He who fails to conform to the cycle of functions thus established is, Arjuna! a sinner; he revels in the sphere of sense-life; he lives in vain.

16.1. The cycle of cosmic functions, preceded by the Vedas and sacrifices, has been set in motion by God. In the world, he who, being competent only to do work, fails to conform to this cycle of functions, leads a life of sin. He delights in sense-contacts with objects, Arjuna! He lives in vain.

16.2. Therefore the upshot of this context in this BG 3.4-16, is that the ignorant man, called upon to work, must do it. Before gaining competence to address oneself to the discipline of Self-knowledge, one, who is ignorant of the Self and called upon to work, must undertake the discipline of Karma Yoga. This idea has been elucidated in the BG from 3.4 to 3.8. A variety of reasons in support of it has been advanced in the verses 3.9 to 3.15—reasons that are valid for one ignorant of the Self and called upon to work. The errors involved in ignoring the call to work have also been stated.
17.0. In this context is raised the question whether all should conform to the established cycle of activities or only he who is ignorant of the Self and has failed to rise to the level of the discipline of knowledge i.e., the sphere of the Sāmkhyas who know the Self, the performance of Karma Yoga, set forth earlier, being but the means to attain this discipline of knowledge. In anticipation of this question on Arjuna’s part, and in order to facilitate a discriminating grasp of the contents of the śāstra, the Lord unfolds the imports of the śāstra which the Gitā also seeks to convey.

The following is that teaching:

यस्त्वात्मरितरेव स्यात्मात्मतृपत्तेऽमानवः।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विचलते ॥१७॥

17. For the man who delights solely in the Self, who is content with the Self, who finds satisfaction alone in the Self, there is no duty to perform.

17.1. यस्तु इति ॥ यस्तु सांस्कः: आत्मात्मानिष्ठः आत्मरितः: आत्मनि एव रितः: न विपयष्य यस्तु सः: आत्मरितः: एव स्यातु भवेतु आत्मनृतः: च आत्मना एव तृप्तः: न अत्रसपादिनः सः: मानवः: मनुष्यः सत्यासी: आत्मनि एव च सत्तुष्टः: ॥ सतोषः हि बाहार्याः सर्वस्तस्य भवितः, तं अस्थेष्य आत्मनि एव च सत्तुष्टः: सर्वत: बीत्तुण्यः: इत्येततः ॥ यः: इदृशः: आत्मवितु तस्य कार्यं करणांं न विचलते

किंचि —

17.1. That Sāmkhya or man of knowledge, devoted to
Self-knowledge, who delights solely in the Self, and not in objects; who is content exclusively with the Self and not with pleasing the palate etc.,—that man is the renouncer who finds satisfaction in the Self. All people are generally pleased with external possessions. Disregarding them, the renouncer finds satisfaction in the Self alone; he is detached from all else—this is the import. The idea is that for such a Self-knower there is no duty to perform.

Moreover,

नैव तस्य क्षेतनार्थो नाहतेनेह कञ्चन।
न चास्य सर्वमूलेषु कक्षीदिपर्यथापथ्यः।।१८।।

18. He has nothing to gain from work done or left undone. On no beings does he depend as regards any interests of his own.

18.1. नैव इति।। न एव तस्य परमात्मरते: क्षेतन कर्मणा अर्थः प्रयोजन
अस्ति।। अस्तु तत्स्य अहं अहं अकर्षण प्रत्यवायणयः अनर्थः।। न अहं इति।। न च
अस्तु एवं सर्वमूलेषु वहादिस्वाययर्त्तेषु मूलेषु कक्षिर्तु अर्थ्यथापः। प्रयोजननिविषयः
क्रियासाधः।। व्यपाधमः।। व्यपाधमः [आलंकन] कक्षितु मूलविषयः आश्चयः न
साधः।। कक्षितु अर्थः।। असि येन तदर्थः क्रिया अनुभेया स्वातः।।

18.1. He who is in love with the supreme Self has no purpose of his own to accomplish through any work done. Does he, then, incur the sin of omission or pratyavāya by not doing any work? Here in this world, surely, he does not incur the sin of omission by his failure to do work, either—a sin entailing a loss to his Self. Again, on no particular being, from Brahmā to stocks and stones, does he depend for gaining any end through his activity. Only if he did so, would he have had to perform such activity.

18.2. न त्वं एतस्मिन्त् सर्वत् संप्यतःदक्ष्यानीये।। ॥४६।। सम्यक्क्यन वर्तसे।।
यत् एवं—

18.2. However, you have not won this status, comparable
to the all-round inundation' (vide BG 2.46), namely the height of right perception.
This being the case,

तस्मादसत्तः सतःत कार्य कर्म समाचार ।
असतः ह्याचरणः कर्म परमान्नोत्ति पूर्वः: ॥१९॥

19. Therefore, unattached, always do the work that has to be done; for, doing work with detachment, man attains the Supreme.

19. Therefore, unattached, i.e. without clinging to the fruits of works, always do the work that calls for the doing—the obligatory work. Because, by doing works for the sake of God, man attains supreme liberation, through the purification of the mind.
Also because,

कर्मणैव हि संसिद्धमास्थिता जनकादयः: ।
लोकसंग्रहेयवापि संपत्यन् कर्ममहीसि ॥२०॥

20. Janaka and others achieved perfection through works alone. At least, to promote the welfare of the world, you ought to do works.

20.1. It is well known that wise Kṣatriyas in the past sought
perfection or liberation by means of works alone. Who were they? Janaka and others like him, for example, Āsvapati. If they are held to have attained right perception due to their past operative works (Prārabdhā-Karma), directed to world’s welfare, they attained perfection while still doing works i.e., without renouncing them. This is the sense of this verse. If, however, Janaka etc., had not attained right perception, the verse may be taken to mean that they sought perfection through the process of working, the means of mental purification.

20.2. अथ मन्यते — पूर्वोऽपि [जनकादिहि:] अज्ञातिधिः एव कर्त्त्वं कर्म कृतं, तत्वतानां अवश्यं अन्येत् कर्त्त्वं सम्प्रदेश्यनवता कुतार्थं हति ? तथापि प्रार्थकमार्यत: तः लोकसंस्प्रहः एव अपि लोकस्य उन्मार्यप्रवृत्तिनिवरणं लोकसंस्प्रहः, तमेव अपि प्रयोजनं संपस्तनू कँभु अहिंसा ||

20.2. Now you may think that even these ancient Kṣatriyas, Janaka and so forth, discharged their duties because they were ignorant of Self, and, therefore, that another, a perfect man with the right perception, need not follow suit. Still, being subject to operative past works, you ought to work in order to promote world’s welfare i.e., to safeguard people from falling into wrong paths of conduct.

21.0. लोकसंस्प्रहः किम्कर्त्त्वं हति ? उच्यते—

21.0. Why should world’s welfare be promoted? Listen:

यथादाचरति श्रेष्ठस्तत्तदेवेतरो जनं।
स यत्रमार्यं कुछं लोकस्तदनुवर्तिते ॥ २ ॥

21. Whatever is done by the best of men, others also do; the world conforms to the standard that he sets.

21.1. यथात् हति ॥ यथात् कर्म आचरित करोति श्रेष्ठः प्रधानः ततो एव कर्म आचरितं इतरं जनं: तदनुवर्तत: ॥ किं च सः श्रेष्ठः यत् प्रमाणं कुछे लोकस्य वैदिकं वा लोकः ततो अनुवर्तते तदेव प्रमाणीकरोति हत्यथः ॥

21.1. Whatever work the best, the foremost man, does, other
men also, following him, do. Again only the standard the best
man sets up, secular or Vedic, the world accepts as authorita-
tive.

22.0. यदि अद्विति लोकसंप्रहकर्त्वतयां ते विप्रतिपति, तर्भ मां किन्न पञ्चमि ?

22.0. If you question even this obligation to promote world’s
welfare, why don’t you observe the example I set?

न में पार्यातिति कर्तव्यं त्रिपु लोकेषु किचन ।
नानवाप्तमवाप्तवं वर्त एव च कर्मणि ॥२२॥

22. I have, Arjuna! no duty whatever to discharge in
all the three worlds; there is nothing I have not won,
and nothing remains to be won by Me; still I ceaselessly
work.

22.1. न इति ॥ में मम पार्थ न अस्ति न विचते कर्तव्यं त्रिपु अष्टि लोकेषु किचन किचिदिः । कस्मादै ? न अनवांत अप्राप्तं अवाप्तवं प्राप्तीयं, तथापि वर्तेन एव च कर्मणि अहम ॥

22.1. In all the three worlds, Arjuna! no duty whatsoever
exists for Me to discharge. Why? ‘There is nothing unobtained,
and nothing yet to be obtained, by Me. Nevertheless I cease-
lessly work.

Still,

यदि हा हं न वर्तेयं जातु कर्मण्यतन्त्रितः ।
मम वर्त्तानुवत्तन्ते मनुष्या: पार्थ सर्वशः: ॥२३॥

23. Indeed O Arjuna! if at any time, I do not work
tirelessly, men will in all possible ways, tread that
path of Mine.

23.1. यदि इति ॥ यदि हि पुनः अहं न वर्तेयं जातु कमाचित्तु कर्मणि अतन्तितः
अनलसः सनु मम श्रेष्ठस्य सत: वर्त्माण्य अनुवत्तन्ते मनुष्या: हे पार्थ, सर्वशः
सर्वप्रकाः: ॥
23.1. Again, if at any time, Arjuna! I do not tirelessly, without indolence, work, men will follow, in all possible ways, that path of the best of men, namely of Myself.

24.0. तथा च क: दोषः: इति : आहः—

24.0. What harm is there if they do so? Answer:

उत्सीदेयुरिमे लोका न कुर्या कर्म चेतहुम्।
सद्भरस्य च कर्त्ता स्यामुपहन्यामिमा: प्रजा: ।।२४।।

24. If I don't work the worlds will perish; I may cause confusion, and may ruin these living beings.

24.1. उत्सीदेयु: इति॥ उत्सीदेयु: विनशयेयु: इमे सर्वे लोका: लोकस्थिति-निमित्तय कर्मण: अपमानातु न कुर्या कर्म चेतु अहम् दिः। किच सद्भरस्य च कर्त्ता स्याम्। तेन कारणेन उपहन्यां इमा: प्रजा:। प्रजानाम् अनुग्रहय भ्रूत: तदुपहरति [उपहनम्] कुर्यां इति मम ईश्वरस्य अनुरूपं आपेशेत॥

24.1. If I work not, all the worlds ‘will perish’—will be ruined, in the absence of the work that maintains their equilibrium. Also I shall cause confusion, and thus destroy these living beings. Seeking to confer a blessing on them, I might work their ruin. It will ill accord with My character as God.

25.0. यदि पुनः अहुःस्वर्त तव कुतार्थवुद्धिः, आत्मवित्तु अथै: तस्यापि आत्मन: कर्मयाबावेति परानुह: एव कर्त्त्वय: इत्याह—

25.0. Like Me, if you think you have reached life’s goal of being a knower of Self in your own right, you may have no duty to perform; still you should work to promote others’ well-being. Says the Lord:

सत्ता: कर्मण्यविविखास्य यथा कुर्बन्ति मारत।
कुर्याहःद्वित्यास्तस्तत्त्बस्त्तिःसत्कीर्षकोज्यसंग्रहः ॥२५॥

25. Prince of the Bharata line! just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world’s integration.
25.1. 'With attachment to that work' the ignorant work, thinking that the fruit of the work will accrue to them; so, the wise man, a knower of the Self, should work ‘unattached’. Why should he do so? Listen! Out of eagerness to work for the world’s integration.

26.0. For Me, the Self-knower, thus eager to promote the world’s well-being or for any other like Me, there is no duty other than the promotion of that well-being. Hence is this instruction addressed to the knower of the Self:

न बृहद्में जनयेद्जनां कर्मसंहिल्लाम्।
जोषयेतस्वर्कमर्मणि विद्वान् युक्तः समाचरन्। ॥ २६॥

26. The integrated man of wisdom should not bewilder the mind of the ignorant attached to works; performing them all, let him cause them (also) to do so.

26.1. न इति। बुद्धे भेदः बृहद्मेंद: 'मया हदं कर्त्वं भोक्त्वं चायस्य कर्मणः।
फलं' इति निन्दश्रुपायः। बुद्धे: भेदं चालनं बृहद्में। तं न जनयेत न उत्पाद्येतु
अजनां अविविकिनां कर्मसंहिल्लाम् कर्मणि अस्सस्वताम्। किंतु कुर्याद्॥
जोषयेतु कारयेतु सर्वकर्मणि विद्वान् स्वयं तदेव अविविक्षा कर्म युक्तः अनूर्द्धः
समाचारन्। ॥

26.1. Bewilderment of the mind is a split in, a jolt to, the conviction, “I must do this work and enjoy its fruit”. The man of wisdom should not cause it to the ignorant who do not discriminate and are attached to works. What then should he do? He should cause them to do all works by doing them himself, integratedly.

27.0. अविद्वान् अजः कर्थ्य कर्मस्य सज्जले इति? आह—
27.0. How does the unwise man, ignorant of the Self, get attached to works? Answer:

प्रकृते: क्रियामाणि गुणे: कर्माणि सर्वशः।
अह्वारिवृंदात्मा कर्ताधृतिमिति मन्यते॥१७॥

27. Works are being done in all ways by the constituents of Prakṛti. He whose mind is deluded by egoism thinks, ‘I am the agent.’

27.1. प्रकृते: इति॥ प्रकृते: प्रधानं सत्त्रज्ञस्तमसां गुणानां सामस्या-भस्या तत्स्यः प्रकृते: गुणे: विकारे: कार्यकरणपूरै: क्रियामाणि कर्माणि लोकी-कानि शास्त्रीयाणि च सर्वशः सर्वज्ञकारे: अह्वारिवृंदात्मा कार्यकरणसंपातात्म-प्रत्ययः अह्वारे: तेन विविच नानाविचं मूढः आस्मा अत्त:करणं यस्य स: अर्थे कार्यकरणधर्मं कार्यकरणाभिमानी अविचया कर्माणि आस्मनि मन्यमान: तत्तक-मण्णां अहं कर्ता इति मन्यते॥

27.1. Prakṛti is Pradhāna the state of equilibrium of the constituents, sattva, rajas and tamas. These constituents are transformations of Prakṛti as effects and instruments. By these are works, secular and scriptural, done in all possible ways. Egoism is the conceit of self in the complex of effects and instruments—the body and sense-organs. He whose inner sense is deluded in manifold ways by egoism, who identifies himself with the body and its instruments due to ignorance, ascribes works to the Self, thinking, “I am the doer of works.”

28.0. य: पुनः बिद्वान्—

28.0. As for the wise man:

तत्त्वविवेच महाबले गुणकर्मविभागयो:।
गुणा गुणेषु बर्तते इति मत्वा न सजजते॥२८॥

28. O Hero! on the contrary, the knower of the truth of the distinction between constituents of Prakṛti and their operations does not attach himself to works knowing that constituents operate amidst constituents.
28.1. On the contrary, O hero! ‘the knower of the truth’ i.e.,—the distinction between Prakṛti’s constituents and their works. The idea refers to the knower of the truth of the class of constituents and the class of works. The constituents of Prakṛti are the essence of the instruments of works; the same constituents operate amidst themselves as objects. The Self does not operate at all. So deeming, the truth-knower does not get attached.

Again,

प्रकृतेण्युगुणसंबूधाः सञ्ज्ञानं गुणकर्मसु ।
तात्तुक्तत्त्विविव मन्दानं कृत्त्वात्श्रयं विचारलयेत् ॥२९॥

29. Those who are deluded by Prakṛti’s constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers.

29.1. प्रकृते: इति ॥ प्रकृते: गुणे: मूढः संमोहिता: सत: सञ्ज्ञानं गुणानां कर्मसु गुणकर्मसु “बयं कर्म कुर्म। फलाय” इति तात् कर्मसंज्ञन: अकृत्वात्वर्दः तत्त्विविव मन्दानं मन्दप्रभानु तुष्ट्वाति आत्मविव स्वयं न विचारलयेत् —
बुध्विसेवकरणं एव चालनं; तत्तु न कृत्त्वाति इत्यर्थः ॥

29.1. Those who are wholly deluded by Prakṛti’s constituents cling to the works of these constituents, thinking, “We work for the fruits of works.” The knower ‘of the Whole’, of the Self, should not destabilize the dull-witted, partial knowers who cling thus to works. The splitting of their understanding is destabilization. That this ought not to be attempted is the idea.
30.0. How should work be done by the ignorant who seeks liberation and who is called upon to work? Answer:

मध्य सर्वाणि कर्मणि संन्यासायात्म्येचेतसा ।
निराशीनिर्ममो भूत्वा युक्तस्व विगतज्वरः ॥ ३०॥

30. Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.

30.1. यद्य इति ॥ मयं वामुदेवे परमेश्वरे सर्वाः सर्वाल्मलि सर्वाणि कर्मणि संन्यास निभिष्य अव्यास्थे चेतसा विवेकबुद्धि अपहरणां उपति अनया बुद्धि । किं च निराशीः त्यत्ताशीः, निर्ममः गमभावाश नित्यतः यथा तव सः त्वं निर्ममो भूत्वा युक्तस्व विगतज्वरः विगतसत्तापः, विगतशोकः सन्तु हत्यनः ॥

30.1. Surrendering or offering all works to Me, Vāsudeva, the supreme and omniscient Lord and Self of all, ‘in a spiritual frame of mind’ i.e., with the discriminating perception, ‘I, the agent, work for the Lord as His servant’; and also, ‘craving naught’ i.e., giving up all desires, being free from all sense of possessions, or ownership—you should fight, ‘with unconcern’, or free from worry or sorrow.

31.0. यद्य एतत् मम मंतं “कर्म कर्तव्यं” इति सत्रामाणं उर्फं तत् तथा —

31.0. This doctrine of Mine, based on scriptural authority, that work must be done, remains valid:

ये मै सत्मविवं नित्यमनुरुचित्तिष्ठिति मानवः ।
अहंवालोकुमुख्यन्तो मुज्यन्ते तेऽपि कर्ममिः ॥ ३१॥

31. Those men who invariably conform to this doctrine of Mine—men faithful, unenvious—are also liberated from works.
31.1. Those men who invariably conform to this doctrine of Mine—men ‘faithful’ or confiding, and ‘unenvious’ or not envying Me, the supreme teacher Vāsudeva—are also liberated from the sway of works righteous and unrighteous.

On the contrary,

32. Know them to be an inert and a ruined lot, who, deduced in respect of all knowledge, carp at this doctrine of Mine and refuse to conform to it.

32.1. But, in contrast, those who carp at or scorn this doctrine of Mine and fail to conform to it are variously deduced in respect of all forms of knowledge. Know them to be a ruined lot lacking in discrimination.

33.0. Why do they fail to conform to Your doctrine and follow alien laws of conduct, rejecting those proper to their nature? Why don’t these opponents of Yours shrink from the sin of transgressing Your commandments?
33. Even a man of knowledge behaves according to his nature. All living beings conform to nature. What can repression avail?

33.1. सदृशं इति ॥ सदृशं अनुरूपं चेष्टते चेष्टतां करोति । कस्य ? स्वास्थ्यः
स्वविवाह्यः प्रकृतः । प्रकृतः नाम गुर्जङ्क्तेष्ठमार्थांमादिस्तस्सकः । वर्तमानजनमार्थी
अभिव्यक्तः । सा प्रकृतः । तस्यः सदृशम् एव सर्वः सत्त्वाति जाः वानरः अर्थं चेष्टते,
कि पुनः मूर्ति ? । तस्माते प्रकृति याति अनुवच्चन्ति भूतानि प्राणिनि । निप्रहः
निषेधं कि कारियति मयं वा अन्यस्य वा ? [इनिग्रहः प्रकृतिः इति वाक्येिशः ।]

33.1. ‘Behaves accordingly’—according to what? One’s own nature. Nature means impressions of work, righteous and unrighteous, done already, which manifest themselves in the present life and later. According to that nature, every living being—even one who has knowledge—behaves; let alone the foolish. Therefore, all living beings conform to nature. What will repression or prohibition, either by Me or by someone else, avail? It follows that nature is hard to repress.

34.0. यदि सर्वः जेतुः आत्मनः प्रकृतिसदृशम् एव चेष्टते—न च प्रकृतिगृहः
कातिरुचि अस्ति — तत् पुष्कर्णाविस्तः बिषयानुमतः शास्त्रान्यकथाप्राति इंद्र उच्यते —

34.0. The following objection may be raised: If all living beings behave according to nature—and there is none devoid of his own special nature—there remains no scope for individual initiative, and the śāstra is thus reduced to futility.

Answer:

इन्द्रियस्येनिद्रियस्याध्वं रागद्वेषो व्यवस्थितो ।
तयोर्भवमागच्छति द्वमय परिपूर्णितो ॥३४॥

34. Senses have attachment and aversion to their respective objects; none should be swayed by them. They indeed are obstacles in man’s path.

34.1. इन्द्रियस्य इति ॥ इन्द्रियस्य इन्द्रियस्य अथ वार्तित्राश्रयाणि अर्थः श्रवा-
दिविष्ये — इस्ते रागः । अनिष्ठे देवः — इस्येव प्रतितिद्रियार्घ रागद्वेषो अवस्याविष्या
तत्र अर्थ पुष्कर्णाविस्तः शास्त्रायस्य च विषयां उच्यते । शास्त्रायाः प्रकृतः पुष्कर्णाविस्तः
कान्ति नागच्छेदः । या हि पुष्कर्ण प्रकृतः सा रागद्वेषसुपर्षदः सर्त्र एव
34.1. The senses have attachment and aversion in respect of their objects such as sound—attachment to what pleases and aversion to what repels. Thus attachment and aversion are inevitable for each sense. In this context, the scope of individual initiative and that of the mandate of the śāstra are being indicated. Submitting to the mandate of the śāstra at the very outset, one should refuse to be swayed by attachment and aversion. Human nature indeed forces man to work under the urges of his attachment and aversion. Thus result the abandonment of the laws of one’s conduct and conformity with those of alien conduct. On the other hand when attachment and aversion are restrained by countervailing forces, man’s vision becomes that of the śāstra; he ceases to be Nature’s thrall. Therefore none should submit to attachment and aversion; for those are stumbling blocks on the path to betterment, like robbers infesting the public road.

35.0. तत्र रागंद्रेणप्रयूक्तः मन्यते शास्त्रायमेव अयो अन्यथा ‘परमेः अयो धर्मेंत्वात् अनुठ्ठयेऽ एव’ हति, तत् अस्ति —

35.0. Moved by attachment and aversion, man may misconstrue the contents of the śāstras and maintain that even an alien law of conduct, being a law, after all, has to be observed. This is wrong. How?

श्रेयान्त् स्वधर्मो विगुणः परद्धर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्माः मयावहः ॥३५॥

35. Superior is the law of one’s own nature, though lacking in merits, to that of another even though well-observed. Death in working out the law of one’s nature is superior; but an alien law is fraught with risk.
35.1. Superior—more admirable—is the law of one’s own nature, though wanting in merits, if it is worked out aright, to the law of another’s nature, however meritoriously worked out. Death while adhering to the laws of one’s own nature is superior to a life devoted to the law of another’s nature. Why? An alien law brings fear in its train—the fear of hell, etc.

36.0. Though the root of all evil has been pin-pointed in *BG.*2.62 and 3.34, there have been both diffusion and lack of emphasis there. Seeking to know it concisely and with certitude, Arjuna asked as follows, in order to extirpate it wholly:

अर्जुन उवाच:
अथ केन प्रयुक्तोदयं पापं चरति पूर्णः।
अनिच्छन्तिपि वार्ष्णय बलाविव नियोजितः ॥ ३६॥

*Arjuna said:*

36. Now, impelled by what does man commit sin? O *Krṣṇa!*, though loath to sin, he is driven to it forcibly, as it were.

36.1. अथ इति ॥ अथ केन हेतुपूर्वः प्रयुक्त: सतृ राजा इव भूष:। अथ पापं कर्म चरति आचरति पूर्णः। पुरुष: स्वयं अनिच्छन्ति अथ ये वार्ष्ण्य वृणिकुलप्रसूत, बलातु इव नियोजितः। राजा इव इति उक्तः। दृष्टान्तः ॥
36.1. Impelled by what cause, O Kṛṣṇa, does a man sin, compelled as a servant is by his master the king, though, left to himself, he is loath to do so? It is as if he were bidden, as by a king, to do it. This is a simile.

37.0. श्रुणु त्वं तं वैरिणं सर्वनार्थकरं यं त्यं पृज्ञसि इति भगवान् उवाच—

37.0. Hear who that foe, the author of all mischief, is, of whom you ask—the Lord spoke giving him the required information:

श्रीभगवानुवाच:

काम एष क्रोध एष रजोगुणसमुद्वृचः ।
महाशानो महापापम्भ विद्धेचेनमिह वैरिणम् ॥३७॥

The blessed Lord said:

37. This is craving, this is wrath, born of the constituent Rajas. He is voracious, a great sinner; know him to be the foe in this context.

37.1. ऐश्वर्यस्य समग्रस्य वीर्यस्य यशस्: द्वियः ।
वैराग्यस्याय्मोक्षस्य गणां भग इतिर्या ॥ [विष्णुपु. ६.५.७४.]
ऐश्वर्यस्याय्मोक्षस्य गणां भग इतिर्या ।
वैराग्यस्याय्मोक्षस्य गणां भग इतिर्या ॥ [विष्णुपु. ६.५.७८.]

37.1. Bhagavān is the Lord. Bhaga, according to VP.6.5.74, denotes the six attributes—full lordliness, energy, renown, glory, detachment, and emancipation. Vāsudeva in whom those six exist eternally, unimpeded, and in full measure, is the Bhagavān. Or, according to VP.6.5.78, He is the blessed Lord as He knows 'the origin, dissolution, appearance and disappearance of living beings, and is aware also of knowledge and ignorance'.

37.2. काम: इति ॥ काम एषः सर्वोक्ष्यत्रः: यत्रिमिता सर्वनार्थप्राप्ति: प्राणिनाम् ॥
37.2. The foe of the whole world is this craving that proves disastrous to all living beings. Craving, impeded by some one or other, changes into wrath. So wrath, too, is this very thing born of *rajas*. When it arises it activates *rajas* and drives man to act. Those who suffer, busy in servitude, due to *rajas*, lament, “We are made to work due to craving.” It consumes much, and is a great sinner. Incited by *rajas* man sins. Therefore know craving to be the foe in this empirical life.

38.0. कथं वैरी ? इति दृष्टात्: प्रत्यावयिति —

38.0. By means of analogies, how craving is the foe is inculcated:

धूमेनात्मिते बलिहर्यथाङ्गवर्तो मलेन च ।
यथोल्बेनाकृतो गर्भस्तथा तेनेदमाबृत्तम् ॥३८॥

38. Just as fire is obscured by smoke, a mirror by dirt and embryo by the womb, so is knowledge by craving.

38.1. धूमेन इति ॥ धूमेन सहजेन आत्मिते बलिः प्रकाशात्मकः: अप्रका-

शाल्मकेन यथा वा आदर्शः: मलेन च, यथा उल्बेन च जरायुणा गर्भवेष्टनेन आवृतः:

आच्छादितः: गर्भः: तथा तेन इदं आवृत्तम् ॥

38.1. Just as luminous fire is obscured by the non-luminous smoke, born together with fire; or a mirror by dirt; or the embryo by a sheathing membrane—so is this knowledge by it i.e., by craving.

39.0. कि पुनः तत्तु इदंशव्वाच्यं गतु कामेन आवृतं इति ? उच्चयते—

39.0. What is the thing denoted by the word ‘this’ and obscured by craving? Answer:
39. Knowledge, O son of Kuntī, is obscured by this persistent foe of the knower, i.e. by craving, as by an insatiable fire.

39.1. आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामहृणेन कौन्तेय दुःखरेणानलेन च ॥३९॥

39.1. Knowledge is obscured by this persistent foe of the man of knowledge. The man of knowledge already knows: “I have been flung into this trouble by this craving.” So he always suffers. Thus is it the persistent foe of the knower, and not of the ignorant. The latter, in the grip of craving, indeed may look upon it as a friend. But when its effect, pain, overtakes him, he realizes: “I have been made to suffer through craving”; but not till then. So it is the persistent foe of the knower alone. What form does this foe assume? Of craving or desire. It is hard to satisfy, being a fire that nothing can quench.

40.0. फिक्षिष्ठान: च पुनः काम. ज्ञात: आवरणत्वेष वैरी सर्वस्य लोकस्य?
इति अपेक्षायां आह, जाते हि शतो: अविष्टं युक्तेन निकर्क्षा कन्दः शक्यते इति—

40.0. Abiding in what does craving, obscuring knowledge, prove a foe of the whole world? The reply follows. Once the base of the foe is known he may be easily destroyed.

इन्द्रियाणि मनो बुद्धिस्याधिष्ठानमुच्यते।
एतेऽपोषोत्त्येष ज्ञानमाबृत्य वेदितम् ॥४०॥
40. His abode is said to be the senses, mind, and intellect. By means of these he obscures knowledge and deludes the embodied man.

40.1. इन्द्रियाणि इति ॥ इन्द्रियाणि मनः बुद्धिः च अय कामस्य अधिष्ठाताम 
आश्रयः उच्चते । एते: इन्द्रियादिभिः आश्रयः: विमोह्यति विविधं मोह्यति एष: 
कामः ज्ञानं आवृत्य आच्छादं देहिनं शरीरिनम् ॥४०॥
यतं: एवम् —

40.1. Senses, mind and intellect are said to be the abode of this craving. By means of these abodes obscuring knowledge, this foe deludes the embodied Spirit in manifold ways.
Such being the case,

तस्मात् अभिज्ञात्यायादौ नियम्य भरतर्षम ।
पापमानं प्रजहिष्ठोंनं ज्ञानविशेषननाशनम् ॥४१॥

41. Therefore, mighty prince! first controlling the senses, give up this wicked craving that destroys knowledge and realization.

41.1. तस्मातू इति ॥ तस्मातू लं इन्द्रियाणि आदौ पूर्वमेव नियम्य वशी- 
कृत्य भरतर्षमः, पापमानं पापादारं कामं प्रजहिष्ठिः परित्याज्य एनं प्रहृतं 
वीरिण ज्ञानविशेषनवशम, ज्ञानं शास्त्रत: आचार्यत्यां आत्मावदीयं अवबोधं, 
विज्ञानं विकोषेष: तद्वर्तानुवर्त:, तयोः; 
ज्ञानविशेषनयोः: श्रेयः प्राप्तिः हृत्यो: नाशान् नाशकरं 
प्रजहिष्ठिः आत्मन: परित्याज इत्यतः: ॥

41.1. Therefore, at the outset, controlling the senses, O mighty prince! give up, this wicked craving, this foe, who destroys knowledge won from the śāstras and the teacher and also the specific realization thereof. These two lead to supreme well-being. This is the idea.

42.0. इन्द्रियाणि आदौ नियम्य कामं शातु ज्ञहि इति उक्तम् ॥ तत्र किमाश्रय: 
कामं ज्ञातः इति ? उच्चते —

42.0. It has been stated that, first, controlling senses, the foe
craving, must be given up. Resorting to what may one give it up? Answer:

इष्टकोणिक परायणादृविन्द्रवेयम्यः परं मनः।
मनस्तः परा बुद्धियो बुढः परतस्तु सः।१४२॥

42. They say that the senses are noble; nobler than the senses is mind. Intellect is even nobler than the mind. What is nobler, still, than the intellect is He, the Self.

42.1. इष्टकोणिक इति॥ इष्टकोणि श्रीवाचिनि पतंजलि स्थले बाह्यं परिन्नाभं च अपेक्षा सौधमान्तरस्थितविवस्पितव्याप्तवेयसा पराण प्रक्ष्ण्यानि आदुः पण्डिताः।
तथा—इष्टकोणि: परं मनं संहस्यविका महत्वम्।
तथा—मनं: तु परा बुढः निष्ठ्र-यात्मिकाः।
तथा—य: सर्वदृश्यम्: बुढःपत्तेव: आस्मानं, य: देहितं इष्टकोण-यात्मिकाः।
आद्रवः: युक्तं: कामं: ज्ञानाविन्दादारण्य मोहयति इत्युत्तमं।
‘बुढः: परतः
तु सः।’
सः: बुढः तः परा आत्मा॥

तत् किम्?—

42.1. The senses, ear etc., in relation to the gross and finite external body, are held by the sages to be noble; for, they are subtle, internal, and wider in scope. Similarly mind, imaginative and analytic, is nobler than the senses. So too the intellect, whose essence is discrimination, is nobler than the mind. Finally He (the embodied self) who is inner to every object and instrument of perception up to the intellect, whom ‘craving’, resorting to those instruments, namely, the senses, mind and intellect, deludes by obscuring knowledge—He is nobler than even the intellect. He, the beholder of the intellect, is the supreme Self.

What follows?

एवं बुढः: परं बुढः वस्त्रायतामानात्माः।
जहिः श्रावं भरवाहो कामस्य नुल्लवद्यम्।१४३॥

43. Thus knowing Him as nobler than the intellect, and restraining the inner senses through the Self, O mighty...
armed! destroy the enemy—the craving, so hard to reach.

इति श्रीमहाभारते शतसाहस्रायण सहितायां सैयासिक्यां भीषणपर्वणि
श्रीमद्भगवद्गीतासूपनिषत्त्व ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगोऽ
नाम तृतीयोऽथवायः।१३॥

43.1. एवं इति॥ एवं बुढ़े परं आत्मानं बुढ़वा ज्ञात्वा संस्तम्य सम्यक् स्तम्भनं
कृत्वा आत्मानं स्वेतैव आत्मना संस्कृतेन मनसा सम्यक् समाधाय इत्यथः॥ जः
एवं शनू हेमहाबाहो, काम्रूपं दुरासंदुर्जेन आसदं आसादं प्राप्ति: यस्य
तं दुरासंदुर्जेयानेकविशेषं इति॥

43.1. Thus knowing the Self beyond the intellect, and controlling the inner sense by means of the purified mind, i.e. by properly concentrating it, O mighty-armed! destroy the enemy, craving, that is so hard to reach; for it assumes numerous forms that are scarcely intelligible.

इति श्रीमत्तरमहूःपरिताज्जार्जायंगीतायशमविद्भगवद्भूपपादशिवायश्रीमच्छ्वारबंधवतः
कृती ध्रुवपद्गीतामाघे कर्मच्छासंयोगोऽन्नम तृतीयोंधवायः।१३॥
CHAPTER IV

JNANA KARMA SAMNYASA YOGA

0.1. The Yoga set forth in the two previous chapters, characterized by dedication to the discipline of knowledge accompanied by renunciation and implemented by the Yoga of Action—a teaching in which the contents of the Vedas, both activistic and quietistic, culminate—is the same that the Lord seeks to inculcate in BG as a whole. Therefore, deeming that the sense of the Vedas has already been set forth in its entirety, the Lord lauds the same with reference to the line of teachers through whom it has been handed down to posterity.

The blessed Lord said:

1. This immutable Yoga I imparted to the Sun (Vivasvān) who declared it to Manu. Manu proclaimed it to Ikṣvākū.

1.1. इम इति॥ इम अध्यायद्वैन उक्तं योगं विवस्त्ते आदिव्याय सर्गादि प्रोत्साहनं अहं जगतपरिशिल्प्तनां क्षत्रियाणां बलाधानाय । ततो हि योगबलेन युक्तः समयोः भवति बहः परिशिल्प्तम् । ब्रह्मार्णवे परिपलितमु अल्म् । अव्ययं अव्ययमपल्लवतः । न हि अस्य योगस्य समयदर्शनिनिष्ठालक्षणस्य मोक्षाय फलं व्येषति । स च विवस्त्तानं मनवे प्राह । मनु : इश्वाकांवे स्वः प्रगाय आदिराज्यं अभ्यवीतः॥
1.1. This Yoga or way of life set forth in the two previous chapters I imparted to the Sun in the beginning of creation in order to confer strength on the Kṣatriyas, the rulers of the world. With the strength of this Yoga they became competent to protect the Brāhmaṇa class. The Brāhmaṇas and Kṣatriyas are competent to protect the whole world. This Yoga is immutable as its fruit does not decline; for, the fruit of this Yoga, namely, emancipation characterized by the discipline of right perception, is unailing. And the Sun declared it to Manu, who, in his turn, proclaimed it to his son, the first king, Ikṣvāku.

Further:

एवं परम्पराप्राप्तमिमं राज्यं योगं नष्ठः परंतपं ॥ २१॥

2. Royal sages have known this Yoga thus traditionally transmitted. O valiant prince! Due to lapse of long time, this Yoga has perished in this world.

2.1. एवं इति ॥ एवं क्षत्रियपरम्पराप्राप्तं इमं राज्यं: राजानां ते ऋषयः। च इति ते राज्यं: चित्वं। इमं योगं | स: योगं कालेन इह महता दीर्घं नष्ठः। लिङ्क्ष्यत्रिष्ठ्राय: संवर्तं। हे परंतप! आत्मनः लिङ्क्षतृष्ठ्राय: परम: इति उच्चते, तान्त: योगेज्ञोज्जैश्चितिम:। भान: इव तापयितं इति परंतप: श्रवणातान्: इत्यशः ॥

2.1. The royal sages came to know this Yoga, thus traditionally handed down. Due to lapse of a long stretch of time, the tradition of its transmission has perished in this world. Para in Paramātma denotes adversaries. By means of the rays of courage and energy, like the sun, Arjuna scorches them; he is the scourge of his foes.

3.0. दुर्ग्यातान् अक्षुलोकस्मिन् श्रवण नष्ठं योगं इमं उपलम्य लोकं च अयुर्योपार्येव वस्त्रानिम् —

3.0. Noting that this Yoga has perished, since its practitioners have been weak and sensuous, and that the world is severed from life’s supreme values:
3. The same ancient Yoga has now been proclaimed to you by Me; for, you are a devotee and My comrade. Knowledge of this Yoga, indeed, is the highest mystery.

3.1. That same ancient Yoga has been related to you now by me; because you are my devotee and friend. As it is secret, knowledge of this Yoga is the highest.

4.0. “Let none deem that the Lord is guilty of self-contradiction”—as if to drive home this point, Arjuna spoke, posing a question, as it were.

अर्जुन उवाच:

अपरं मवतो जन्म परं जन्म विवस्तवः
कथमेत्थब्रजानीयं त्वमादी प्रोक्तवानिति ॥४॥

Arjuna said:

4. Your birth has been later; that of the Sun (Vivasvān) earlier. How then am I to take it that You imparted this Yoga in the beginning?

4.1. Later in time, in the house of Vasudeva, your birth took place. Earlier, in the beginning of creation, was Vivasvān (the Sun) born. Therefore, how am I to understand, as free from contradiction, the assertion that You, who in the beginning of creation imparted this Yoga, have now proclaimed it to me?
5.0 In order to remove the scepticism of the dull-witted as regards the power and omniscience of Vāsudeva, the Lord spoke. Indeed, this is the purpose served by Arjuna’s question:

The blessed Lord said:

5. Numerous births of Mine have already taken place, as also those of yours, Arjuna! I know them all, but O scourge of foes! you do not.

5.1 Numerous births of Mine have already taken place, occurred, as also those of yours, O Arjuna! I know them all, you don’t, as your powers of cognition have been impeded by merits, demerits, etc. On the contrary, being eternally pure, awake and free, and endowed with unimpaired cognitive powers, I know them all, O scourge of foes!

6.0 If so, even in the absence of merit and demerit, how is it that You, the Lord eternal, have birth at all? Answer:

6. Though unborn and though the immutable Self and
the Lord of all living beings, resorting to My power of becoming, through My Māyā, I take birth.

6.1. अन्जोदिपे इति ॥ अज: अपि जन्मरहित: अपि सन्, तथा अव्ययात्मा अक्षीणाज्ञातकिस्त्वभावः अपि सन्, तथा भूतानं ब्रह्मादित्वमयपर्यतानां ईश्वरः ईशनशील: अपि सन् प्रकृति स्त्रोम मम कैलासी मायाः निमुग्नातिस्माः यस्या: वते सर्वे हदं जगत् वर्तते, यथा मोहिन्तं जगत् सतू स्वं आत्मानं वासुदेवं न जानाति, तां प्रकृति स्त्रों अधिष्ठाय वशीकर्त्य संवक्षमिः देहनानु इव भवामि जातः इव आत्मामयया आत्माः मायाः, न परमार्थातः लोकवत् ॥

6.1. Though I am the unborn and immutable Self, i.e., though My cognitive power never wanes and I am the master of all beings from Brahmā down to a tuft of grass, resorting to, i.e. mastering, My ‘power of becoming’, I take birth or appear to become embodied. My power of becoming is all-pervasive; it consists of the three constituents. The entire world is subject to it. Deluded by it, the world does not know its own Self, Vāsudeva. Thus am I born, as it were, by virtue of My power of becoming and not in fact, as is the case with the world.

7.0. तत्र च जन्म कदा किर्मयं च इति ? उच्चयते—

7.0. When, for what purpose, does that birth of the Lord occur? Listen:

यदा यदा हि धर्मस्य ग्लानिनिर्वचनति भारत ।
अम्युत्तानमधर्मस्य तदाज्जातानं सृजाम्यहम् ॥७॥

7. Whenever, scion of Bharatas! righteousness declines and unrighteousness prevails, I project Myself.

7.1. यदा इति ॥ यदा यदा हि धर्मस्य ग्लानि: हानि: वर्णाधिकाः प्राणिः अम्युत्तानमः श्रेयसाधनस्य भवति भारत, अम्युत्तानं उद्वृत्तं अर्थम्य तदा तदा आत्मानं सृजामि अहं मायया ॥
किर्मयम् ॥—

7.1. Whenever righteousness declines or withers—rightness as embodied in the order of classes, life-stations etc., which promotes the prosperity and makes for the emancipation of all
living beings—and unrighteousness prevails, ‘flourishes’, then, through Māyā, I project Myself. Wherefore?

परित्राणाय साधूनां विनाशाय च दुःख्ताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥८॥

8. For the protection of the virtuous, the destruction of the wicked, and to secure establishment of righteousness, I am born in every age.

8.1. परित्राणाय इति॥ परित्राणाय परिरक्षणाय साधूनां सन्मार्गस्यानां,
विनाशाय च दुःख्ताय पापकारणाम्, किच, धर्मसंस्थापनार्थाय धर्मस्य सम्प्रेषणम्
स्थापनं धर्मसंस्थापनं तदर्थं संभवामि युगे युगे प्रतियुगम्॥

8.1. For the all-round protection of the virtuous—i.e., of those who tread the path of morality—for the destruction of sinners, and also for the secure establishment of righteousness, I am born in every age.

Further:

जन्म कर्म च मे विद्यमेवं यो वेति तत्तबः।
त्यक्तवा देहं पुनर्जन्म नैति मामेति सोर्जनं॥९॥

9. Whosoever thus truthfully knows My divine birth and work, is not reborn after giving up his body; he reaches Me, O Arjuna!

9.1. जन्म इति॥ तत् जन्म मायारूपं कर्म च साधूनां परित्राणादि मे मम
दिव्य अप्रकृत ऐस्यरं एवं यथोक्ष्यः वेति तत्तबः तत्त्वेन यथावतः त्यक्तवा
देहं पुनः: जन्म पुनर्जन्मेण न एति प्राप्तिः। मां एति आस्त्यतः—सः
मुक्ते हे अर्जुन॥

9.1. My birth, having the nature of an appearance, and My work, viz., the protection of the virtuous, etc., both of which are divine and lordly, and not material,—whosoever knows these truly, as set forth by Me, is no more reborn; he reaches Me, he is liberated, O Arjuna!
10.0. This path to emancipation has not been opened up just now; on the contrary, it existed in the past, too.

वीतरागब्रह्मकोषः मन्यते मामपाधिताः।
बहवे ज्ञातंपत्र पूता मद्यूर्वभागता: ॥ १०॥

10. Free from passion, fear, and wrath, filled with My power, dependent on Me, and purged by the austerity of knowledge, many have attained My status.

10.1. Those whom passion, fear and wrath have left free, filled with My power—i.e., those who are knowers of Brahman, who perceive their non-difference from the Lord, who depend solely on Me, the Lord supreme, who are affiliated to the discipline of knowledge—many such men, purged through the austerity consisting in the knowledge of the supreme Self and raised to the highest level of purity, have won emancipation or the status of the Lord. The qualifying expression, ‘through the austerity of knowledge’, points to the fact that these emancipated men need no other austerity than knowledge.

11.0. ‘तब तत्प्रलोक्ष्यो स्त:| येन केम्यश्विद्वेद आत्मबहाव प्रयज्जिति स न सर्वम्य:।
इति? उच्चते—

11.0. “Then You have attachment and aversion; for, to some only You vouchsafe the status as Yourself; not to all”. Listen:
11. Whatever the manner in which they approach Me, in that very manner I resort to them; for, O Arjuna! on all sides, men tread paths leading to Me.

11.1. Whatever the manner in which men approach Me, and whatever fruits they have in view to gain, in that very manner I resort to them, i.e., I bless them granting them those very fruits, for they do not seek emancipation. Indeed one cannot at once seek a finite fruit and emancipation together. So in view of their varying aims, I sanction their gains. To the eligible few, on the other hand, who cherish no other aims, and seek emancipation, I grant knowledge; to the knowers who have renounced the world for winning emancipation, I grant emancipation. To those who suffer, I grant relief by removing their sufferings. Thus do I resort to My devotees in the very way they approach Me—this is the idea. I resort to no one due to attachment, aversion, or delusion. In all conceivable ways, men tread paths leading to Me, the Lord, in My countless states. Here the reference is to men called upon to work with various goals in view.

12.0. यदि तव ईश्वरस्य रागादिदोषाभावात् सर्वश्राणिपु अनुजित्वकाया तुल्यायां सर्वफलप्रदानसमयं च त्वा सति “वामुदेव सर्वम्” [७. १९.] इति जानेव
12. People in the world offer sacrifices to gods, desiring the success of their works. For, in this human world, quick is the success born of works.

12.1. ‘Desiring’ i.e., praying for, seeking to obtain, success in their works, people offer sacrifices in the world to Devas like Indra and Agni. “Now one who worships a different Deva, thinking, ‘that Deva is other than Myself’ and ‘I am different from that Deva,’ does not know; he is like a sacrificial animal for those Devas” (B.U. 1.410). In this world of men, success is quickly gained in respect of the works done by men who offer sacrifices to alien deities, prompted by desire for their fruits. The special feature of this world of men is the eligibility to undertake works prescribed by scriptures for those who conform to the order, classes and life-stations. This points to the fact that in other worlds also, works yield their fruits. ‘Born of works’ means results resulting from works.
13.0. Why is competence to work, based on the order of classes and life-stations, confined to this human world? Why should it not prevail in other realms as well?” Or, it was remarked that members of the classes in various life-stations tread the Lord’s paths in all possible ways. Why do they tread only His paths and those of none else? Answer:

चातुर्वर्ष्यं मया सृष्टं गुणकर्मविभागांः।
तत्स्य कर्तारस्मपि मां विद्यथकर्तारस्म्यम्।

13. The fourfold class-system according to the divisions of Prakriti’s constituents and works, has been ordained by Me. Though I am its author, know Me to be the immutable non-agent.

13.1. चातुर्वर्ष्यं इति॥ चत्वारः एव वर्णः। चातुर्वर्ष्यं मया ईश्वरेण सृष्टं
उपादितः “ब्राह्मणोपर्यं मुखमार्गीतः” [ऋ ॐ. ४०.०१.०२, तै. आ. ३.१२.१२.
इत्यादिपते।] गुणकर्मविभागः। गुणविभागः। कर्मविभागश्च। गुणः। सत्त्वज्ञाता
मात्र। तत् सार्वविश्वितः सत्त्वग्नानस्य ब्राह्मणस्य ‘शात्म दमस्य’ [१८.४२.]
इत्यादिन कर्मणि, सत्त्वपुर्वजरजः। प्रधानस्य क्षत्रियस्य ‘शैवेतेजः’ प्रभृतिनः
कर्मणि [१८.४३.], तत्मात्रपुर्वजरजः। प्रधानस्य वैद्यस्य ‘कुरुदिविनिन्’ कर्मणि
[१८.४४.], रज्ज्वपुर्वजरजः। प्रधानस्य शून्यस्य शुप्रीया एव कर्म [१८.४४.], इत्येव।
गुणकर्मविभागः। चातुर्वर्ष्यं मया सृष्टं इत्यः। तत् च इदं चातुर्वर्ष्यं न अनेकं
लोकेषु, अतः मानुषे लोके [४.१२.] इति विद्यथाम् ॥

13.1. The fourfold class comprises the four Varnas. They have been ordained by Me, the Lord, vide: “The Brāhmaṇa was His face etc.” (RV.10.90.12, T.A.3.12.13), ‘according to the divisions of Prakriti’s constituents and works’, or in keeping with the divisions of constituents and works—the constituents being sattva, rajas and tamas. The works of the Brāhmaṇas, in whom sattva dominates, are quiescence of mind, control of
senses, austerity and so forth (BG.18.42); those of the Kṣatriyas, in whom rajas dominates subordinating sattva, are heroism, power, and so forth (BG.18.43); those of the Vaiśyas, in whom rajas dominates subordinating tamas, are tilling and so forth (BG.18.44); and those of the Śudras, in whom tamas dominates subordinating rajas, are forms of menial service (BG.18.44). The order of classes has been established by Me according to the division of constituents and works detailed above. In other realms the order of classes does not exist; hence the qualified expression ‘in the human world’ (BG.4.12).

13.2. "When! therefore the function, the work, the action, the service, the sacrifice! When all service is performed, then the actions are all mine? Therefore, when there is no self, there is no action; and when there is no action, there is no self. Therefore, I am the Lord eternal."

13.2. Objection: "Well, then: You being the author of actions like the ordering of the classes, etc., their fruits will accrue to You. Therefore, You are not eternally free; nor are You the Lord eternal."

Answer: Though, according to the usage current in the sphere of Māyā, I am the author of all this work, metaphysically, know that I am no agent; for the same reason know that I am immutable, or trans-empirical.

14.0. देशां तु कर्ममाणं कर्तौरं मन्यसे परमार्थ: तेषां अकर्ता एव अहं, यत: —

14.0. Metaphysically, I am not the agent of those works of which you deem Me the agent; for,

न मां कर्माणि विम्यंति न मे कर्मफले व्यूहा ।
इति मां योगिज्ञानाति कर्मिः स बन्ध्यते ।१४।

14. Works do not taint Me; I desire not their fruits. Whoso knows Me to be such, is not bound by works.

14.1. न इति ॥ न मां तानि कर्माणि विम्यंति देहायार्मभक्तेन, अहंकु-
14.1. Those works do not taint Me by originating a body etc., for Me, as I am not egoistic. Nor have I any desire or yearning for their fruits. It stands to reason that those transmigrating persons, who have the conceit of being agents in respect of their works, and who yearn for their fruits, are tainted by them. But in the absence of both these, works taint Me not. Even another, who knows Me to be the Self of all, a non-agent without yearning for the fruits of works, is not bound by works. In his case, too, works do not originate a psycho-physical organism.

15. Knowing thus was work done by ancient seekers after liberation. Therefore you too do only work, as was done by the ancients in bygone days.

15.1. Knowing thus was work done even by the ancients, who have passed away and who sought liberation. Therefore do only work. Don’t sit inactive; neither renounce. So, since
even the ancients worked, work for mind’s purification if you are ignorant of the Self; but if you know the Truth, work for the world’s well-being, as was done by the ancients such as Janaka in excellent style.

16.0. तत्र कर्म चेतु कर्त्वं त्वद्वचनात् एव करोमि अहम्। कि विशेषतेन पूर्वः पूर्वतं कृतम् हति। उच्चते — यस्मात् महत् वैषययं कर्मणि। कथम्?

16.0. Objection: If work is to be done, I shall do it at Your bidding. Why recommend it in the words ‘done by the ancients in by-gone days’?

Answer: Because, great confusion prevails as regards work. How?

कि कर्म किमकर्मिति कवयोपप्यत्र मोहिता।
तत्ते कर्म प्रवक्ष्यात्म यज्ञात्वा मोक्षसेवस्तुमात्।।।।।।

16. What is work? What is non-work? In respect of these questions the sages even are deluded. Therefore, I shall elucidate the nature of work, by knowing which you will be delivered from evil.

16.1. कि कर्म हति। कि कर्म कि च अकर्म हति कवय: मेयाविन: अपि अत्र अस्मिन् कर्मादिविषये मोहिता: मोहं गता।। ततु: अत: ते तुयः अहं कर्म अकर्म च प्रवक्ष्यात्म, यत् मात्रां बिदित्ता कर्मादि मोक्षस्य अतुभावसु संसारात्।।

16.1. Even the sages of powerful intellects are deluded in respect of the questions what work is and what non-work is. Therefore, I shall elucidate for you work and non-work, by knowing which you will be delivered from ‘evil’ or the empirical life.

17.0. न च एव त्वया मन्त्वयं—कर्म नाम वेदादिशेष्टा लोकप्रसिद्धं, अकर्म नाम तद्वक्ष्रया तूर्णी आसन; कि तत्र बोधव्य?—हति। कस्मात्? उच्छते—

17.0. Don’t think: “Work is well-known in the world.
Exertion of body etc., is work, while non-work is its absence or immobility. What is there to know about them?” Why? Listen:

कर्मणो त्रिपि बोधव्यं बोधव्यं च विकर्मणः।
अकर्मणश्र बोधव्यं गहना कर्मणो गति: ॥१७॥

17. Indeed you ought to know about work; also you ought to know about bad work; and, besides, you ought to know about non-work. Profound is the course of work.

17.1. कर्मण: इति ॥ कर्मण: शास्त्रविहितस्य हि यस्मात् अपि अस्ति बोधव्यं, बोधव्यं च अस्येव विकर्मण: प्रतिपिद्वस्य, तथा अकर्मण: च तृणियभावस्य बोधव्यं अस्ति इति त्रिच्वपि अध्याहारः: कर्तव्यः । यस्मात् गहना विषया दुर्जया — कर्मण: इति उपलक्षणार्थ कर्मादिनाम्—कर्मफळविकर्मणाः—गति: याथात्यम् तत्त्वं इत्यः ॥

17.1. Indeed, one ought to know about the work enjoined by the Śastra and also of ‘bad’ or forbidden work. Similarly of non-work, or immobility, also one ought to know. ‘Is’ has to be understood after the expression bodhavya used thrice in the verse. Because, the course of work is ‘profound’—hard to understand. ‘Work’ connotes the three—work, bad work and non-work. ‘Course’ means the truth.

18. किं पुनः तत्त्वं कर्मदि: यत् बोधव्यं वश्यामि इति प्रतिज्ञात? उच्च्यते—

18.0. What is the truth about work etc., that has to be known, and which the Lord has promised to elucidate? Answer:

कर्मकार्मणः य: पङ्क्तेकार्मणि च कर्म यः ॥
स बुद्धिमान् मनुष्येषु स युक्तः कृत्तनकार्मकृत् ॥१८॥

18. Whoso beholds non-work in work and work in non-work is wise among men; he is integrated; he does all works.
18.1. Any action done is work; whose beholds in it ‘non-work or absence of work’, and in ‘non-work or absence of work’, work—is wise among men. Action and cessation therefrom depend on the agent. All references to action, its accessories and so forth take place on the plane of nescience before Reality is attained. A man of such attainment is not only wise but also integrated, a Yogi; he does the totality of works. Thus is extolled the one who beholds work in non-work and non-work in work reciprocally.

18.2. Objection: What is the sense of this self-contradictory proposition about the perception of non-work in work and vice versa? Work, of course, can’t be non-work, nor non-work, work. How can the beholder see contradictory states?

Answer: Not so. What in truth is non-work appears, to a deluded man, as work; and, similarly, work appears as non-work. The Lord is pleading for veridical perception in 4.18. So no self-contradiction is entailed. This follows also because it alone would make sense of the claim of wisdom on behalf of such a beholder. The passage 4.17 also speaks of veridical perception in the expression ‘it ought to be known’. Contradictory perception cannot deliver any from evil; vide 4.16. There-
fore the Lord’s utterance in 4.18 seeks to abolish the contradictory perception, by the ignorant, of work and non-work.

18.3. न च अत्र कर्मविधिकरण अर्कम् अस्ति, कुप्पे बदरणि द्व। नापि अकर्मविहिकरण कर्म, कर्मभवत्वात् अर्कम्। अत: बिपरीतगुहिते एव कर्मकार्मणी लोककृतैः, यथा मूग्धितिकायाः उदयं, शृङ्गकायाः व रजातम्।

18.3. Note that there is no non-work contained in work as Jujube fruits (Badari) are contained in a bowl. Nor is there work in the container, non-work; for this latter means the absence of work. Therefore, the empiricists mistakenly apprehend work and non-work as water is apprehended in the mirage or silver in nacre.

18.4. नन्तु कर्म कर्मग्न सर्वानं न क्षिप्त्य व्यविचरितं—ततू न, नौस्थानानं नासि च्छल्लयां तदस्थेषु अपतितेऽनयेषु प्रतिकूलगतिभवनात्, दूरैषु चक्षुशमालिकाकेषु च्छल्लयां गत्वभावदर्शनात्, एवं इहां अकर्मणि कर्मदर्शनि कर्मणि च अर्कमदर्शनि, न तत्प्रिराकर्षणार्थ उच्चये ‘कर्मण्यकर्म य: पश्येत्’ इत्यादि।

18.4. Objection: Is not work just work for all alike? It never forfeits its nature.

Answer: No. To a man in a moving boat, the stationary trees on the banks seem to move in the opposite direction; remote moving objects seem to be stationary. Similarly in this context, too, must be understood the perception of work in non-work and vice-versa. Therefore, to correct this mistake is advanced the proposition in IV.18.

18.5. ततैशत उक्तप्रतिवचनमयिः असक्तं अत्यन्तिविरोधिताज्ञाविविविष्यं मो-मुद्यानां लोकं शृंगारं असक्तं तत्तवं विस्मृयं विस्मृयं मिथ्याप्रस्तुं अवतारं अवतारं चोदते इति पुन: पुन्: उत्तरं आहं भगवान्, दुःखितेऽवं च आलक्ष्य वस्तु:। ‘अन्यफळेऽन्यविन्योग्यम,’ ‘न जायते नियते’ [२.२०, २६।] इत्यादिना आज्ञातं कर्मभावं: शृंगारमतिप्राप्तिसङ्ग: उत: वक्ष्यमाणश:। तस्मिनं कर्मभावं अकर्मणि कर्मविद्वितिदर्शनं अवतारिनिर्मह: यत:—“किं कर्म किमस्मिनि कर्मयोग्यतं मोहिता:।” (१६)। देहाधारणं कर्म आत्मनि अध्यारोपयो “अहं कर्तः, मम एतत् कर्मं, मया अस्य कर्मं: फलोऽक्षण्यम” इति च, तथा “अहं तृतीयों भवामि, गेन अहं निरायकाः अर्कम् सुखी स्वयम्।” इति कार्यविकारांश व्यापरोपरम तत्कालं च
18.5. The same objection has been often stated and answered. But due to the impact of repeated and inveterate misapprehension, the plain man is totally deluded. He forgets the truth, though he has often heard it affirmed. So he erroneously repeats the objection and demands an answer. In view of the inherent difficulty of this truth, the Lord repeatedly answers the objection. The negation of work as regards the Self, established by Śruti, Smṛti and reasoning is stated in *BG.2.20* and 25; and it will be stated again. In that negation of work in respect of the Self, the perception of its opposite, namely work, has become an inveterate habit. Hence the statement in *BG. IV.16* ‘even the sages are deluded’. The plain man superimposes on the Self the work of the psycho-physical organism and maintains, “I am the agent, this work is mine; its fruit must be reaped by me.” Similarly he superimposes on the Self the cessation from work of the same organism, and the resultant satisfaction and maintains, ‘I do nothing; I rest comfortably.’ In order to correct this contrary perception of the plain man of the world, the Lord affirms, ‘Whoso beholds non-work in work’ and so forth.

18.6. Also note in this context that the work of the psycho-physical organism of course remains as such; but it is superimposed by all on the immutable Self that works not; for,
even the learned man thinks, ‘I work’. Therefore, the wise man is he who perceives non-work in what all the world believes to be work inherent in the self, even as he is aware of the non-movement of the trees on the river-bank despite their apparent movement. Contrariwise, he perceives work where the world superimposes non-work on the self mistaking the psycho-physical organism itself for the self, when the psycho-physical organism ceases to work. The consequence of the second superimposition is the egoistic affirmation, ‘I am happy, doing nothing.’ He is wise among men as he grasps the real distinction between work and non-work; he is the discriminator, the integrated Yogi, who accomplishes all work. He is delivered from all evil. He has discharged all his duties. This is the upshot of this verse.

18.7. अयं श्रोकः अन्त्यथा व्याख्यातः कैम्ब्रित् । कषयोः मनायां किल कर्मभिः

ईश्वरायऽर्थेन अनुप्रौतमानान्तः फलाभावातः अकर्मणि तानि उवचाने गौण्या वृक्षः।

तेषां च अकरणं अकरम् । तच्छ प्रत्यावायमवत्वात् कर्म उवचाने गौण्येन वृक्षः।

तत्र नित्ये कर्मणि अकरमं यः पश्येत फलाभावातः । यथा चेनुः अपि गौः

अति उवचाने क्षीराश्यं फलं न प्रयत्न्तित हरितं, तद्वसुः।

तथा नित्याकरणं तु अकर्मणि

च कर्मं यः पश्येतुः नरकादिप्रत्यावयवः प्रयत्नीतिः हरितं —

18.7. This verse has been interpreted differently by others. How? In a secondary sense, obligatory works enjoined by the scriptures, done for the sake of God, may be styled non-works, since they yield no fruits of their own. Their non-performance is non-work, which entails the sin of omission or pratyāvāya. As such, this non-performance may be, secondarily, styled work. In this context, whosoever beholds non-work in obligatory work on account of its fruitlessness, is wise (work being non-work), just as a milch cow that yields no milk is a ‘no-cow’, as it yields not the reward namely, the milk for which it is kept. Similarly, whoso sees work in ‘non-work’, the non-performance of the obligatory work due to which results hell—the fruit of the sin of omission—is wise.

18.8. न एतं युक्तं व्याख्यानमः। एवंज्ञानात् अशुभात् मोक्षानुपपत्ते यज्ञात्वा
18.8. The above interpretation is not rational; for release from evil cannot reasonably come from this kind of knowledge. It runs counter to the Lord’s utterance in BG 4.16. How? From performing obligatory works release from evil may, conceivably, result, but not from knowing that ‘they yield no fruits’. Sruti has not decreed that the knowledge of the fruitlessness of obligatory works, or that of the latter, shall release one from evil, nor has the Lord maintained that position in the Gita. This should refute this theory of the perception of work in non-work. What has been enjoined here is not the duty of perceiving work in non-work; but only the duty of performing the obligatory work. No worthwhile result may follow from the knowledge that the non-performance of obligatory work entails the sin of omission. The non-performance of obligatory work has not been enjoined as something to be known. From the erroneous perception ‘work is non-work’ there cannot follow release from evil, wisdom, Yogic integration and the state of being a performer of all works; it deserves no laudation. Erroneous cognition itself is an obvious evil. How can it release one from other evils? Darkness cannot dispel darkness.

18.9. नूँ कर्मणि यत् अकर्मदेवीं, अकर्मणि वा कर्मदेवीं, न तत्त्व । नूँ कर्मनिविजज्ञानिनिः — न, कर्मकर्मविज्ञानात् अपि गौणात् फलस्य अख्यवानात् । कृष्णात् शुभाशुभपरिकर्ष्टानां कृष्णात् विशेष: उपलम्यते । स्वशब्दन अर्थे शत्यं वल्ल नूँ नियन्त्रणं फलं नासि, अकर्मान्
18.9. It may be urged that the perception of non-work in work or of work in non-work is no erroneous cognition but a form of secondary knowledge, due to the fruitlessness or fruitfulness of the obligatory work and its non-performance. But this is unavailing; for the śruti does not teach any result as accruing from a secondary knowledge of work and non-work. No merit may be claimed for a supposition that rejects what has been positively stated and sets up what has not even been alluded to. The view now being repudiated could very well have been directly stated as follows: Obligatory works yield no fruits; their non-performance entails fall into hell. Why then, was a misleading subterfuge adopted in the expressions, “Whoso beholds non-work in work” etc? An interpretation like the objector’s amounts to the statement that the Lord’s words are intended to confound the world. The truth conveyed by Him is not anything to be concealed in deceptive words. Nor are they in order just because what they convey will become easy to grasp when repeatedly restated in other words. The idea conveyed in BG 2.47 is extremely lucid; it calls for no repetition at all. Everywhere what is lauded and what offers itself as the object of knowledge calls for performance. Nothing unprofitable may be said to be worth knowing. No erroneous cognition needs to be known; neither its content, which is but an appearance.

18.10. नापि नित्यानां अकरणात् अभावात् प्रत्यवायभवोवति: ‘नामसंज्ञायेत्’ [२. १६.] इति; ‘कथं असत्: सन्नायेत्’ [छां. उ. ६. २. २.] इति च दशित असत्: सन्नम्न्यातापि: । असत्: सन्नायेत् बुद्धि — असदव भवेत्, स च अधिअसत् भवेत् — इत्यकु: स्मात् । तत् च अप्रत्नम्, सब्र्हम्यानमिवरोधात्।
18.10. From a mere negation like the non-performance of obligatory works a positive entity like the sin of omission cannot arise, vide BG II.16 and CU VI.2.2, which deny the birth of a positive entity from non-being. To affirm the birth of aught positive from non-being is equivalent to saying that non-being may become positive being and being non-being. This is unreasonable, as it repudiates all means of right cognition. A Sāstra may not enjoin futile work as this is but pain. Pain may not be consciously striven for. Since the non-performance of obligatory work is held to lead to a fall into hell, both its performance and non-performance promote only evil. The Sāstra that teaches it is construed as unprofitable. This position also implies self-contradiction on the part of its sponsor. Having maintained that obligatory work yields no fruit, he is now driven to hold that it makes for liberation. Therefore the verse IV. 18 means what we have explained.

19.0. तत् एति कर्माद्विभिन्न स्वरूपनादि कमुं दृष्टा —

19.0. The perception of non-work etc., in work and the like, is extolled:

यस्य सर्वं समारम्भः कामसंकल्प्यवृत्तिः
ज्ञानानिद्वस्तकर्माणि तमाहः पण्डितं बुधा: । १९।।

19. Him the wise call a man of discrimination, all of whose undertakings are free from desire-promted imaginations and all of whose works have been consumed in the fire of knowledge.

19.1. यस्य इति ॥ यस्य यथोत्तर्ज्ञिन् सर्वं यावत्: समारम्भः सर्वाणि
19.1. All his undertakings or works of him who has the perception set forth in IV.18 are free from desires and imaginations prompted by them. They are performed without egoistic motives, being mere motions. If the agent is an activist his works promote the world’s welfare. If he is a quietist they just keep him alive. The knowledge or the perception of non-work in work etc., is like a fire. He, all of whose works, good as well as evil, are consumed in this fire, is the real man of discrimination—so think the wise, the knowers of Brahman.

20.0. यस्तु कर्मादी अकर्माविद्वर्ती सं: अकर्माविद्वर्तीनात् एव निष्कर्मो संत्यासी जीवनमार्थपूर्वेष्ट: सन् कर्मणि न प्रवर्तते; यथां प्राक्को विवेक: प्रवृत्त: । यस्तु प्रारंभकर्मो सन् उत्तरकालं उत्तरसमयपरिवर्तनं: स्मात्, स सत्यकर्मणि प्रयो-जनमपश्चात् संसाधनं कर्म परित्यज्जति एव। स कुतुष्टितु कर्मपरित्यागासम्भवे सति कर्मणि तत्त्वे च संगरहिततया स्वप्रयोजनानाभावात् लोकसंग्रहाः पूर्ववत् कर्मणि प्रवृत्तिर्भूते नैविकोच्चितो करीत; ज्ञानिनिदर्शकर्मवात् तदायं कर्म अकर्म एव संपूर्णते इति एतम् अर्थं दर्शियो आह —

20.0. He who habitually perceives non-work, etc., in work and so forth is, for that very reason, beyond all works; he is a renouncer and his stirrings are meant just to maintain life in the body. He does not work though, before the dawn of discrimination, he was an activist. But he whose operative works have begun to bear fruits and who, later, achieves the right perception of the Self will, of course, renounce works with all their auxiliaries; he sees no profit in any work whatsoever. If, for some reason or other, works have not been wholly renounced by such a sage, due to his detachment from works and their fruits, his persistent performance of works is for the world’s welfare. He has no private end to serve. In truth, he works not at all. All his works have been burnt up in the fire
of knowledge and so his work has become non-work. To set forth this idea, says the Lord:

\textit{त्यक्तः कर्मफलसङ्गं नित्त्यतृप्तो निराखयः। कर्मण्यभिप्रवृत्तोपि नैव किंचित् करोति स: !!२०!!}

20. Giving up attachment to the fruits of works, eternally content, independent, the man, engaged in works as he is, does nothing at all.

20.1. \textit{त्यक्तः इति} \textit{!! त्यक्तः कर्मसु अभिमानं फलसङ्गं च यथोक्तं जानेन नित्त्यतुप्तं: निराकांको विपयेयं इत्यथः! निराखयः आश्ययितः; आश्यः नाम यत् आश्यं पुरुषां च सिसार्धियति, दृष्टावृक्तेष्टफलसङ्गाधिश्रयितः इत्यथः। विद्या क्रियमाण कर्म परार्थतं: अकर्म एव, तस्य नित्त्यायमदर्शनसंपत्तवात् !! तेन एवबृम्तेन स्वप्रयोजनाभावातु ससाधनः कर्म परित्यक्तमेव इति प्राप्ते, ततः निर्मातासम्बन्धातू लोकसंग्रामविकृतोपि शिश्ववनविगृहारितीपियया वा पूर्ववत् कर्मं अभिप्रवृत्तोपि नित्त्यायमदर्शनसंपत्तवात् नैव किंचित् करोति स: !!}.

20.1. He does nothing who gives up conceit in all works and attachment to their fruits; who is ever content by virtue of the knowledge already set forth. The idea is that he does not desire objects of any kind. He is free from all dependence. Dependence refers to the external means, relying on which, goals are sought to be reached. The sense is that he has no reliance on means to ends, seen and unseen. Work done by the knower is, in reality, non-work; for he has already achieved the realization of the Self that acts not. What ought to follow is that such a sage, having no private ends to serve, should give up all work and their auxiliaries. But due to the desire to promote world’s welfare, he finds no way out of activity. Or, may be, he wants to avoid the censure of righteous folk. So he may, as was his wont before Self-realization, continue to work. Still, he works not; for he knows his identity with the work-free Self.

21.0. \textit{य: पुनः पूर्वाक्कलितः प्रायेयं कर्मारम्भातु श्रद्धां सर्वानन्तरे प्रत्यग-}

\textit{त्तमि निष्क्रियं सम्बन्धात्मदर्शनं स दृष्टावृक्तेष्टविविधप्रत्यक्षविद्याविविधाविविधजितत्यथा दृष्टावृक्तार्यं}

\textit{युक्ते नित्त्यायमदर्शनसंपत्तवात्}
21.0. On the contrary, the ascetic who, prior to any undertaking, has had the realization, as his Self, of the work-free Brahman that is the innermost indweller, remains loyal to the discipline of knowledge; he desires no objective good, seen or unseen, and notes that all work directed to ends, seen or unseen, is unprofitable. He renounces all actions while maintaining a bare bodily existence, and is liberated. To elucidate this idea, the Lord says:

निराश्रीयत्वतत्त्वमा त्यत्सर्वपरिज्ञहः ।
शारीरं केवलं कर्म कुर्वक्राप्नोति किल्लिष्यम् ॥ २ ॥

21. Free from expectations, controlling mind and self, renouncing all possessions, one who does but an exclusive form of bodily work incurs no sin.

21.1. निराशी: इति ॥ निराशी: निर्गता: आशिषः यस्मात् सः निराशी: यत्तिथितमा चित्तं अत्तकरणं आत्मा बाह्यः कार्यकरणसंघातः तौ उभौ अपि यती संज्ञाने वेन सः, त्यत्सर्वपरिज्ञहः त्यत्तिथ: सर्वः परिरहः वेन सः, शारीरं शरीरं रिश्यितत्मात्त्योजनं, केवलं तत्तमे अभिमानवर्जितं, कर्म कुर्वक्रन न आपनोति न प्राप्नोति किल्लिष्यम् पापं अनिष्टहनं धर्मं च । धर्मोपाधि मुमुक्षे किल्लिष्यम् एव बन्धापादकल्पतुः । तस्मात् ताम्यं मुक्त: भवति, संसारः मुक्त: भवति इत्यतः ॥

21.1. He from whom all expectations have departed is ‘free from expectations’. The ‘mind’ is the inner sense. Here ‘self’ means the external psycho-physical organism as a whole. He who has controlled both these is referred to here. He has given up all possessions. The sole aim of his bodily work is the maintenance of his body, and he has no conceit in that work even. He incurs no sin that is adverse to his interests; he reaps no merit. Even merit, for the seeker of deliverance, is a sort of sin; for it will entail bondage. So he is delivered from sin and merit or in other words, delivered from empirical life.
21.2. By the expression ‘an exclusive form of bodily work’ what is meant? Is it work to be accomplished by the body only or is it work whose sole aim is the maintenance of the body? What does the distinction between these two interpretations amount to? Listen: The first interpretation will involve a contradiction. Though even a prohibited bodily work is done leading to results seen or unseen, no sin will be incurred, according to the Lord. Further, it will have to be maintained that any course of work, prescribed by scriptures to be performed physically, with seen or unseen ends in view, cannot entail a sin. This is a position not maintained even by the opponent and therefore needs no refutation. The qualification in the expressions, ‘doing a bodily form of work’ and ‘exclusive’ implies that works, enjoined or prohibited, righteous or unrighteous, when performed by word or in thought entails sin. In this case is involved the further contradiction that an enjoined work, verbally or mentally performed, entails sin. Even as regards the performance of a forbidden work, the
statement of the entailment of sin is futile, being too obvious to require it. On the other hand, when the expression ‘a bodily form of work’ is taken to denote work aimed at the maintenance of the body, the passage means as follows: Working from the point of view of the plain man, with the body, words or mind, without the conceit of agency and according to injunctions and prohibitions, in order to keep up bodily existence and avoiding all other similar works, one incurs no sins. Such a person cannot possibly sin at all; he won’t come by ‘sin’ or sink into empirical life. For all his works have been consumed in the fire of knowledge. Of course he is delivered without obstacles of any kind. This is but a restatement of the fruit of perfect perception already set forth. Such an interpretation of the expression, ‘an exclusive form of bodily work’ is faultless.

22.0. त्यक्तसप्तप्रवहस्य यते: अन्नाते शरीरस्वितिहेतो: परिःहस्य अभावात् याचनादिना शरीरस्वितिकर्त्त्वयताया प्राप्तायाम् —
‘अयाचितसंकल्पमुपपत्तं यदुद्भच्छ्याय’ [वीचया. ध. २१. ८. १२; अनुपीता ४५. १९.] इत्यादिना वचनेन अनुजातं यते: शरीरस्वितिहेतो: अन्नाते: प्राप्तिठारं अविभाज्यान् आह—

22.0. An ascetic who has renounced all possessions will not have the food etc., needed to maintain his body; this requires that he lead a mendicant’s life. Utterances like BDS.22.8.19 and Anugītā 45.19 ‘what chance brings, unasked, uncontrived’, permit certain sources of food and so forth for the maintenance of the ascetic’s body. The Lord prescribes the same in the verse that follows:

यदुद्भच्छ्यामसस्तुन्नीचो हन्नातातो विवत्तरः।
समः सिद्धावसिद्धो च कृत्वाधिप न निबध्यते ||२२१||

22. Content with what is gained by chance, beyond dualities, rid of competitive spirit, equanimous in gain and loss, one is not bound in spite of working.
22.1. What is gained by ‘chance’ is what comes unsought. ‘Content with that’ means that one feels he has had enough. When the mind is untroubled, though assailed by dualities like cold and heat, and so on, one is said to be ‘beyond all dualities’. ‘Rid of the competitive spirit’ is he who is not competitive, who sets himself against none. ‘Equanimous’ refers to the sameness of mind whether one gains what chance brings or fails to bring. An ascetic who is ‘the same’, is devoid of elation and depression, whether he gains or fails to gain food, etc., to support his life. He perceives non-work in work and so forth. He is established in the vision of the real Self. In respect of work like mendicancy involving the psycho-physical organism, he is always convinced, “I do nothing” \(BG\) V.8; “The constituents subsist among constituents” \(BG\) III.28. Perceiving the non-agency of the Self he knows that he performs no work such as mendicancy etc. Only men of the world, when they note the usual forms of worldly activities, ascribe agency to him. Only thus a sage ‘becomes’ an agent \(vis-a-vis\) mendicancy, etc. His own experience, occasioned by the \(sāstras\), the source of right cognition, is that he is but a non-agent. Seeing him apparently working as a mendicant with the sole aim of the up-keep of the bodily life, others may ascribe agency to him, but the sage is not bound. For, the source of bondage, namely,
work along with its cause, has been consumed in the fire of knowledge. Thus this verse affirms what has already been declared in BG 4.19.21.

23.0. ‘त्यक्तवा कर्मफलाः संगं [४.२०.] इति अनेन श्रृङ्खले यः प्रारथकर्मां सन् यदा निन्दक्यक्रमः यदात्त्वात् तदा तस्य आत्मान: कर्तृकर्मप्रयोजनानाभाव-दार्शन: कर्मपरिवर्त्याये प्राप्ते कुतर्क्रियैः निन्दितात् तदसम्भवे सति पूर्ववत् तस्मिनृ
कर्मणि अभिप्रवृत्तस्य अष्ट ‘नैव यत्निन्द्रिये करोरिः’ [४.२०.] इति कर्मभाव: प्रदशित: । यस्य एवं कर्मभाव: प्रदशितः । तस्येव——

23.0. ‘Giving up attachment to the fruits of works’ (IV.20) — in this verse is set forth ‘the absence of work’ for one who, due to operative work, continues to work as some occasion or other for it arises. He does this in spite of his realization that the inactive Brahman is his Self and, as such, renunciation of all works is appropriate for him. In fact he has had the perception that there is neither a real agent, nor work, nor purpose to be served by it. In spite of his continuing to work, ‘he does nothing at all’ (BG IV.20). Of such a sage as this:

गतसङ्ग्रुः मुक्तस्य ज्ञानावस्थितवेतसः ||
यज्ञायाचरत: कर्म समग्रं प्रविलीयते ||२३||

23. Whose attachment has vanished, who has been liberated, whose mind has been established in knowledge and who works as a sacrifice, all works are dissolved.

23.1. गतसङ्ग्रुः इति ॥ गतसङ्ग्रुः सवर्त: निवृत्तास्ते: मुक्तस्य निवृत्त-भर्माधमानिद्विग्नस्य, ज्ञानावस्थितवेतसः जाने एवं अवस्थित चेत: यस्य सांस्वर्ण
ज्ञानावस्थितवेतस: तस्य, यज्ञाय यज्ञिनवृत्तस्य आचरतः निवर्तितयत: कर्म समग्रं सह
अग्रेष प्रसेन वर्तले इति समग्रं कर्म तत्समग्रं प्रविलीयते-विनष्ट्यति इत्यतः ॥

23.1. ‘Whose attachment has vanished’ means of one who is attached to nothing whatsoever. He has been liberated, all bondage due to righteousness and unrighteousness having fallen off. His mind has been established in knowledge. He
works as a sacrifice. Hence together with ‘ends’ or fruits all his works ‘are dissolved’—they perish. This is the idea.

24.0. कर्मार्ध्यं पुनः कारणार्थं फळिक्रियां कर्म स्वकार्यारिंं अकुलैत् समप्रव- 
लीयते हि उच्चयते? यत: —

24.0. Why does the work that is done fail to produce its result, and instead get wholly dissolved? Because,

ब्रह्मार्ध्यं ब्रह्म ह्विरविर्हान्नी ब्रह्मणा हृतम्।
ब्रह्मव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥२४॥

24. The means of the sacrificial offering is Brahman; Brahman is the oblation placed in the fire of Brahman and by Brahman is the sacrifice made. This sacrificer, who concentrates on the act that is Brahman, reaches Brahman alone.

24.1. ब्रह्म इति॥ ब्रह्म अर्पण येन करणेन ब्रह्मार्ध्यं ह्वित: अतो अर्पणित ततो 
ब्रह्मव इति पश्यति, तस्य आत्मायतिरक्षे अभावं पश्यति, यथा शुक्किकाया 
रज्ज्यार्थं पश्यति; तदुच्यते ब्रह्मव अर्पणाभिः, यथा यत्र रज्ज्यं तत् शुक्किकाय 
एव इति। ब्रह्म अर्पणं ह्वित अरमार्थते पदे। यत्र अर्पणार्ध्यं गृह्यते लोके ततो 
अस्य 
ब्रह्मविद: ब्रह्मव इत्यं:। ब्रह्म ह्वित: तथा यत्र ह्विरविर्हणं गृहमण्यं तत् ब्रह्मव 
अस्य। तथा ब्रह्माङ्गो ह्वित समस्तं पद्म। अर्पित अर्पित ब्रह्मव; यत्र हृते ह्विर्हण 
कर्म, ब्रह्मव कर्मं ह्वित्यं। यत्र तेन हृतु ह्विर्हणं तत् ब्रह्मव। यत्र तेन गन्तव्यं 
फलं तदापि ब्रह्मव। ब्रह्मकर्मसमाधिना—ब्रह्मव कर्म ब्रह्मकर्मसमाधिन् समाधिः 
यस्य स ब्रह्मकर्मसमाधिः—तेन ब्रह्मकर्मसमाधिना ब्रह्मव गन्तव्यम॥

24.1. The means by which the Brahman-knower offers the oblation in the fire, is seen by him to be Brahman only. He sees it as nothing but Brahman, just as in the nacre one sees the total absence of silver. Thus is affirmed the fact that the instrument of offering is Brahman alone, as one may say that what seems to be silver is only nacre. The words Brahman and arpaṇa are un compounded. The sense is: that which the plain man takes to be the instrument is Brahman only for the Brahman-knower. So is oblation Brahman—i.e., what is taken
to be oblation is only Brahman for him. ‘Brahman-fire’ is a compound. The fire in which the oblation is offered by the agent is also Brahman. That agent, the sacrificer, too is Brahman. His action, namely, the sacrifice or *hutam*, is also Brahman. The fruit he has to reap too is Brahman. The action of offering is Brahman. He who concentrates thereon, is the agent who repairs to Brahman.

24.2. एवं लोकसंप्रह्विचकीर्तिरुणा अपि क्रियामाण कर्म परमार्थत: अकर्म, ब्रह्म- 
बुद्धपूपमृदितत्वात्। निरूत्कर्मणोऽपि सर्वकर्मसंत्यासिन: सम्यगुद्धनस्तुत्वम् यज- 
त्वसम्प्रदानं जानस्य सुतरं उपपत्ति; यत् अर्पणादि अधियक्षे प्रसिद्धं ततु अया 
अवहाल्यं ब्रह्मव गुप्तमार्थार्धिश्च: इति। अन्यथा सर्वयो बहुते अपर्णादीनामेव 
विशेषत: ब्रह्म जानकारिणा अनर्थकं स्यात्। तस्मात् ब्रह्मव इदं सर्वमु इति जानत: 
विदुष: कर्माभव:। कारकबुद्धभावावच । न हि कारकबुद्धिहि यजाभाय कर्म 
दुस्तं । सर्वमू एव अनिन्होतादिकं कर्म बन्दसर्पिणतदेवताविशेषसम्प्रदानादिक- 
कारकबुद्धिमातृ कर्मभिमानान्नज्ञाननिषिद्धव च दृष्टः; न उपमृदिक्रियाकारकफल-
वेदबुद्धिमातृ कर्मानान्नज्ञानान्निषिद्धहि वा।

24.2. Thus even the work performed by one seeking the world’s welfare is, metaphorically, no work at all; for, the knowledge of Brahman has wiped out all his Karma. The picturing of one’s knowledge as a sacrifice, even in regard to the renouncer of all works, all of whose works have ceased to be, is eminently in order. Its object is the laudation of right perception. This laudation takes the form of identifying auxiliaries, well-known in the context of sacrificial rites, with Brahman in the spiritual context of the sage who has won the realization of the supreme Truth. Otherwise, the exclusive description of these auxiliaries alone as Brahman will be pointless since all things, in reality, are Brahman. Therefore, for the sage who knows all the world to be Brahman there is no work to perform. All ideas of auxiliaries of work have ceased to hold good for him. A work like sacrifice is unthinkable in the absence of ideas relating to auxiliaries. The normal experience is that works like the fire-sacrifice are invariably preceded by notions conveyed by Śruti, of deities to whom offerings are made, and also by the conceit of agency and the desire for the fruits of
works. They are not preceded by the dissolution of these distinctive ideas or the absence of the conceit and the desire referred to.

24.3. इदं तु ब्रह्मबुद्धपूर्णमेदितार्थणक्रियाकरत्वन्येकरं फलभेदवृद्धि कर्म । अत: अर्कम्य एव ततु । तथा च दर्शितं ‘कर्मक्षयकर्म य: पश्वेयु’ [४.१८.], ‘कर्मस्थितिप्रवृत्तोतिपै नै विचित्रकृतता स्’ [४.२०.], ‘गुणा गुणेषु वर्तते’ [६.२८.], ‘नैव विविधत्वो रोमिति युक्तो मन्येत तत्त्वविवृत्त’ [५.८.] इत्यादिभि। तथा च दर्शयन्तु तत्र तत्र क्रियाकारकत्व, भेदबुद्धूपमवत्त न रोक्तति। दृष्टा च आत्माक्षेत्रोत्तरादी कामोपदेश आत्माक्षेत्रोत्तरादीविदी:। तथा महत्तुमितीपुरुषविकादीनां कर्माणां कार्यविशेषस्य आरम्भकलेव तृष्टमु:। तथा इहामि ब्रह्मबुद्धपूर्णमेदितार्थणक्रियाकर्त्तनक्रियाफलभेदु:। बाह्यचेतामात्रेण कर्म अपि विवृप्त: अर्कम्य संप्यथते। अत: उक्त ‘समजन प्रवविलीयते’ [२३] इति ॥

24.3. But the text refers to work marked by the disappearance of ideas relating to fruit, work, and auxiliaries due to all-dissolving Brahman-knowledge. Therefore this is no work at all. Thus has it been elucidated in 4.18, 20; 3.28; 5.8; etc. To demonstrate this, the Lord dissolves in these texts the ideas of difference among work, auxiliaries, and fruit. And in the context of the fire-sacrifice prompted by desire, its character as ‘desire-prompted’ is seen to be wiped out when the desire in question is dissolved. Also, it is a matter of experience that deliberate or spontaneous works produce distinctive results. In the present context also, for the sage whose sense of difference among auxiliaries, work, and fruit has been dissolved by Brahman-knowledge, work or apparent movements of limbs cease to be work. Hence the statement ‘all works are dissolved’ (4.23).

24.4. अत: केवल आहः—यत: ब्रह्म तत्तु अर्न्तजातीनि; ब्रह्मवा किल अर्न्तजात: दिनम् पन्थविषेष कार्यकालमता व्यवस्थितं सत्तु तदेव कर्म करोरति । तत्र न अर्न्तजातिबुद्धि: निवर्त्तते; कि तु अर्न्तजातिबुद्धि: ब्रह्मबुद्धि: आधीनयते, यथा प्रतिमादी बिज्ञानादिवृद्धि:, यथा वा नामादी ब्रह्मबुद्धि:—एवमयित [छान. उ. ७. १. ५.] ॥

24.4. Some interpreters assert: Brahman is the auxiliaries of sacrifice. It seems that Brahman alone assumes a five-fold
character as the auxiliaries and performs work. The idea of being instrument etc., of work does not cease; rather the idea of being Brahmān is instilled into them, just as in an image the idea of being Viṣṇu is instilled, or in a name, the idea of being Brahmān (vide ČU.7.1.5).

24.5. सत्यं एवम् अपि स्थानं यदि ज्ञानज्ञस्तुज्ञर्थ्यथः प्रकरणं न स्थानं। अतः तु सम्प्रदायिनः ज्ञानज्ञानं अन्तर्दणां यज्ञार्थितानु विकारविशेषानु उपन्यास्य एव एवम्। वेदान्तं द्वेष्यमयायात्राः ज्ञानस्य। [४.३३.।] इति ज्ञानं स्त्रील। अतः च सम्प्रदायः इदं वचनं ‘ब्रह्मार्पणम्’ इत्यादि ज्ञानस्य यज्ञस्यसम्पादनं हितत्तमम्। ये तु अर्पणादिधेय प्रतिमायं विषयदृष्टिवत् ब्रह्मवृत्ति:। ज्ञाप्यते नमस्त्रिदृष्टि इति इति वुढ़ते न तेषां ब्रह्मविद्या उत्तरा इह विवेकान्त स्थानं, अर्पणादिविशेषवल्लटु ज्ञानस्य।

24.5. Well, this might have been the case, if the context had not, as its theme, the glorification of knowledge as sacrifice. Of course here knowledge as sacrifice refers to right perception, and relatively to numerous activities as sacrifice. The Lord lauds knowledge in the words, “Knowledge as sacrifice is superior to material sacrifice” (4.33). The articulation in 4.24 secures the character of sacrifice for knowledge as already explained. But, for those who hold that just as in the case of the idea of Viṣṇu vis-a-vis an image, the idea of Brahmān too has to be instilled into the sacrificial auxiliaries, the theme of the context will cease to be Brahmān-knowledge either expressly or by implication; for them knowledge will refer only to sacrificial auxiliaries.

24.6. न च दृष्टिसंपादनज्ञानेन मोक्षफलं प्राप्यते। ‘ब्रह्मव तेन गत्यस्यम्’ इति च उच्चते। विश्वं च सम्प्रदायिनं अन्तर्दणं मोक्षफलं प्राप्यते इति। प्रकटविशेषम्। सम्प्रदायिनं च प्रकटं ‘कर्मययर्थम् यें पस्मेतु’ [१८.] इत्यतः अन्त च सम्प्रदाय- नस्य एव उपसहारातु।। ‘वेदान्तं द्वेष्यमयायात्राः ज्ञानम्। पूर्वसं च [३३.] ज्ञानं लभ्यातं शास्त्रम्। [३६.] इत्यति न सम्प्रदायस्तुतितम् एव विषयं उपक्रमं अध्ययं। ततं अर्पणात् अर्पणां ब्रह्मवृत्ति:। अर्पणम् प्रतिमायम् एव विषयदृष्टिवत्। उच्छिते इति अनुपस्मम्। तस्मात् यथावायायात्यत्र: एव अर्यं श्रोकः।।

24.6. Nor can the fruit of emancipation be secured by means of a cognitive construction. On the other hand the text
asserts, “By him will Brahman be attained.” The achievement of emancipation without right perception is self-contradictory. This stance also runs counter to the contextual theme which is right perception, vide 4.18. The conclusion, too, rests on this theme. This chapter concludes with the laudation of right perception in 4.33 and 39. Therefore it is illogical to argue that, all of a sudden, the instilling of the ideas of Brahman in sacrificial auxiliaries is taught as that of Viṣṇu in an image. Hence the meaning of the verse 4.24 is as set forth by us.

25.0. तत्र अपुना सम्प्यवर्तनं यज्ञसं सम्प्रा तत्स्वरूपत्वं अन्ये अधि यज्ञः
उपशिष्यन्ते दैवेदेव इत्यादिना—

25.0. Now having high-lighted right perception as sacrifice, other sacrifices too are introduced for belauding that perception in the verses that follow:

दैवेदेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्मानाघरपरे यज्ञं यज्ञनेवोपजुह्वति ॥२५॥

25. Some Yogins offer sacrifices to deities; others sacrifice in the fire of Brahman by means of the sacrifice itself.

25.1. दैवेदेव इति ॥ दैवेदेव देवा इवन्ते यज्ञ सस्मास्त्रा�нструस्य तास्य
अपरे यज्ञय योगिनः केमण: पर्युपासते कुर्ष्वात्तीर्थयः । ब्रह्मानात् वस्य ज्ञानमन्नात्
ब्रह्म [१० उ. २. १.], ’विज्ञानान्तरं ब्रह्म’ [१० उ. ३. १. २८] ’यत् साधाक-
द्वरोधात् ब्रह्म य आर्या सर्वज्ञम्’ [१० उ. ३. ४. १.] इत्यादिवचनोऽभमायापिपञ्चासिद्धसंसारधर्मवर्ज्यते [१० उ. ३. ५. १.]’नेति नेति’ [१० उ. ३.
४. २२] इति निरस्ताशोषिश्वेष ब्रह्मायते उच्चते । ब्रह्म च तद्भौ अन्तत्वः सः
होमपालक्ष्विन्दिवश्यः ब्रह्म अत्ये तस्मिन् ब्रह्मानात् अपरे अन्ये ब्रह्मविद्
यज्ञेऽये यज्ञोदत्वः: आत्मा आतमांस्य यज्ञावलम्ब्य पाठम्—त आत्म हि
यज्ञ परमांत्वत: परमेव ब्रह्म सत: ब्रह्मायाध्वाविधियमकं अध्ययसवापोपाधिपथं
आहृतिरपि यज्ञेऽये आत्माः उत्तमाकोणि उपजुह्वति प्रस्विन्ति, सोपाधिपथे
आत्मा: निरपाधिक्रेयं परंत्रोस्वरूपं एव यत्त दर्शनस् तस्मिन् होमः तं कुर्विति
ब्रह्मात्मात्मात्तिवालदेवनिष्ठा: संयासिन: इत्यत्थः ॥
25.1. ‘Sacrifice offered to deities’ is that by means of which the deities are propitiated. To that alone some ‘Yogins’ or activists attend. This is the sense. ‘In the fire of Brahman’—Brahman being what the following passages affirm: Truth, knowledge, the Infinite is Brahman (TU 2.1); experiential knowledge, bliss, is Brahman (BU.3.9.28); that direct and immediate entity is Brahman, the Self innermost (Ibid.3.4.1). These and similar passages affirm that Brahman is beyond all empirical attributes like hunger and thirst (BU.3.5.1)—“Not so, not so” (BU.4.4.22). That which is Brahman the fire—the receptacle of oblation—is Brahmanfire, in which ‘some’ Brahman-knowers offer ‘sacrifice’. Sacrifice here means the Self. Metaphysically this Self is the supreme Brahman. But it is conjoined to adjuncts like the intellect. On it are superimposed the attributes of all these adjuncts. It takes on the character of an oblation. Some activists deliberately cast it in ‘that fire’. The sacrifice in that fire means the perception of the self with adjuncts as the supreme Brahman devoid of all adjuncts. This sacrifice they perform. The idea is that the renouncers devote themselves to the perception of the identity of Brahman and Atman.

26.0. सोज्यं सम्प्रदर्शनलक्ष्यं: यज्ञं दैवयशादिसू यजेशु उपक्षिप्यते ‘व्रज्ञार्पणम्’ [४.२४.] इत्यादिद्वृत्ती। प्रस्तुत: ‘श्रेयानुप्रयोगातु यज्ञातु ज्ञानज्ञः परंतप’ [४.३३.] इत्यादिना चुत्वयथम्—

26.0. This sacrifice of right perception introduced in verse 4.24 etc., is subsumed under sacrifices to deities in order to glorify it in the verse 4.33: “Scourage of foes! the sacrifice by knowledge is superior to material sacrifice.”

श्रोतादीनौनिन्नियायायम् संव्याहानिषु जुञ्ज्वति ।
शब्दादीनौनिन्नियायाय इन्नियानिषु जुञ्ज्वति ॥२६॥

26. Others sacrifice the senses, hearing, etc., in the fires of restraints; yet others sacrifice objects like sound in the fires of the senses.
26.1. Some Yogins sacrifice senses, hearing etc., in restraints. The plural is used because each sense has a corresponding restraint. The restraints are the fires. The meaning is that they practise restraint alone. Others sacrifice objects, sound and so forth, in the fires of the senses. Cognition of objects by means of senses they deem a sacrifice.

And,

सर्वाणि इति
आत्मसंयमयोगानाः जुल्लित ज्ञानदीपिते

27. Yet others sacrifice all sense-activities and all activities of vital breaths in the fire of self-restraint, kindled by knowledge.

27.1. ‘Activities of the senses and those of vital breaths’—the vital breath is air in the living body. Its activities are bending, extending and so forth. A set of Yogins, sacrifice i.e., offer these in the Yoga-fire of self-restraint, self-restraint being deemed the Yoga-fire. As a lamp of light is kindled with oil, so is the Yoga-fire by discriminative knowledge. ‘Offering there’ means total dissolution.

इव प्रमाणात्मकोपत्योगयज्ञास्तथाबंपरे
स्वाध्यायज्ञानयज्ञाध्रश्य यतः संशितव्रताः
28. Other ascetics, subject to severe disciplines, sacrifice their material possessions, their penances, spiritual exercises, prescribed lessons, and knowledge.

28.1. दृष्य इति || दृष्यज्ञ तीर्थे पुरुषविनियोगः यज्ञुद्वाय कुर्विन ये ते दृष्यज्ञः || तपोज्यज्ञः तपः यज्ञः यज्ञं तपस्विनां ते तपोज्यज्ञः || योगज्ञः प्राणार्यामप्रत्याहारादिद्वैर्य्य्य्योगः यज्ञः यज्ञः येष्ठान्ते योगज्ञः || तथा अर्पे स्वाध्यायज्ञाद्वायः च स्वाध्यायः यथाबिधि श्रुग्राद्वम्माः यज्ञः येष्ठान्ते स्वाध्यायज्ञः || ज्ञानज्ञः ज्ञानं शास्त्राद्वपरिज्ञानं यज्ञः येष्ठान्ते ज्ञानज्ञः || यत्य: यत्नशैला: संसिद्धितत्त्वम् शितानि तनूक्तानि तीक्ष्णक्तानि ब्रतानि येष्ठान्ते संसिद्धितत्त्वम् ||

28.1. ‘Those who sacrifice materials’ expend, in the spirit of sacrifice, their wealth in holy places. The ascetics who deem their penances as sacrifice constitute the next group. Those who deem breath-restraints, withdrawals etc., as sacrifices, sacrifice their spiritual exercises. Similarly others deem their methodical prescribed study of the *RgVeda* and so forth as a sacrifice. Those reckon knowledge a sacrifice who deem their masterly knowledge of sāstras itself as such. They are tireless in application; their disciplines are ‘sharp’, i.e. sharpened to the utmost severity.

Besides,

अपाने जुूहति प्राणं प्राणपाृत्त तथापूर्वे ।
प्राणपापणगति रुद्ववा प्राणायामपराण्या: ॥२९॥

29. Some intent on breath-control, blocking the movement of the in-breath and out-breath, sacrifice the in-breath in the out-breath, and, similarly, sacrifice the out-breath in the in-breath.

29.1. अपाने इति ॥ अपाने अपानवृत्तो जुूहति प्रक्षिपति प्राणं प्राणपृत्ति, पूर्वाभासं च प्राणायामं कुर्विन इत्ययः । प्राणे अपाने तथा अपरे जुूहति, रक्तकाल्यं च प्राणायामं कुर्विन इत्ययः । प्राणपापणगती मुनानसिहितानं वायो: निर्माणम् प्राण्यं गति: । तद्धिपमयेन अधोंगमम् अपानस्य गति: । ते प्राणपापणगती एते रुद्ववा
29.1. In ‘the out-breath’, in its movements, they ‘sacrifice’—cast—the movements of the in-breath; they practise a phase of breath-control, called the in-filling. So in the in-breath they sacrifice the out-breath, they practise the phase called the emptying out. The movement of in-breath refers to its exit through mouth and nostrils. In contrast, the downward movement is that of the out-breath. Restraining these two movements, those who are devoted to the practice of breath control perform the *kumbhaka*, the immobilization of breath. This is the idea.

Also,

अपरे नियताहारः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽपि यज्ञविद् यज्ञाधिकल्प्या: ॥३०॥

30. Yet others, with strictly regulated diet, sacrifice vital breaths in vital breaths. All those are conversant with sacrifice, having destroyed their sins by acts of sacrifice.

30.1. अपरे इति ॥ अपरे नियताहारः नियत: परिमित: आहारः वेषां ते नियताहारः सत्त: प्राणान् वायुभेदान् प्राणेषु एव जुह्वति, यस्य यस्य वायो: जयः क्रियते इतरान् वायुभेदान् तस्मान् तस्मान् जुह्वति, ते तत्र प्रविष्ट्या: इव भवति । सर्वेऽपि एते यज्ञविद् यज्ञाधिकल्प्या: यज्: यथोत्स: अष्टित: नाशित: कल्प्य: वेषां ते यज्ञाधिकल्प्या: ॥
एवं यथोत्स: यज्ञान् निर्विभयः —

30.1. Those who have strictly restricted their diet, sacrifice vital breaths in those very breaths. In the breath that is mastered, other vital breaths are ‘sacrificed.’ i.e., these appear as though they entered into it. All these whose sins have been attenuated by these sacrifices are conversant with sacrifices.

Having performed the sacrifices thus enumerated,
31. They partake of the ambrosial remains of these sacrifices and repair to the eternal Brahman. The non-performer of sacrifices does not own (even) this world; why then, O best of Kuru princes! speak of another?

31.1. यज्ञ इति। यजशिष्टामृतभूजण्। यज्ञान्ति शिष्टं यजशिष्टं। यजशिष्टं च तत्। अमृतं च यजशिष्टामृतं। ततु भून्तजति। इति यजशिष्टामृतभूजण्। यथोत्तराय महाभूजण्। कुत्वा तस्मिन्ने कलन यथाविखिचोदितं अन्तः अमृतायु मुन्तजते। ये। ते। यजशिष्टामृतभूजण्। यज्ञा गल्लित। ब्रह्म स्नातकनं विरल्लं मुमुस्कव। वेदं। कालाति-कमापेश्या। इति सामायकारं गम्यते। न अन्य लोकं। सद्याग्राणिसाधारणोपिः। अस्ति यथोत्तराय महाभूजेण। एकोपिः। यज्ञ। यस्य नानाति। तत्स्या अयज्ञ। तस्य। कुतः। अन्यं। विशिष्टसाधनसाध्यं। कुस्तस्तम्।

31.1. The remains of sacrifices are what is left over; it is ambrosia. The sacrificers partake of it. Having performed the sacrifices enumerated above, they eat, according to Vedic injunctions, the ambrosial food and they repair to the eternal Brahman, in case they seek liberation. From the logic of the situation it follows that this happens in course of time. Even this world of human beings is not won by him who performs not even one of these sacrifices. How then, O the best of the Kuru princes, can he win the other world, to win which special causal collocations are called for?

एवं भूविधा यज्ञा चित्तता ब्रह्मणो मुखे।
कर्मजातन्त्रिवं तानु सर्वनिवं ज्ञात्वा विस्मोक्ष्यसे।

32. Thus have many sacrifices been spread out in the pages of the Veda. Know them all to be born of works. Knowing thus will you be liberated.

32.1. एवं इति। यथोत्तराय। ब्रह्मणो मूके। यज्ञा। चित्तता। वस्त्रीणा। ब्रह्मण। वेदस्य मूके द्वारे। वेदस्य अवगम्यमाना। ब्रह्मण। मूके चित्तु। उच्चैः। तदया 'वाचि हि प्राणान् जुम्रम्।' [ऐ. आ. ३.२.६।] इत्यादय। कर्मजातन। कायि-
32.1. As stated, many sorts of sacrifice have been ‘spread out’—set-forth—in the Vedic path. Those which are known by means of the Vedas are said to be ‘spread out’ in ‘the face’ of the Vedas; for example, “we sacrifice the vital breaths in speech” (Ait.A.3.26). Know all of them to be born of works—born of the exertions of the body, word and mind, and not of the Self. For the Self works not. Therefore, thus knowing, you will be released from evil. Knowing “these are not my activities; I exert not, I am indifferent”—due to this right perception, you will be released from ‘evil’ or the bondage of empirical life. This is the idea.

33.0. ‘ब्रह्मार्पणम्’ इत्यादि दिशा केन सम्यक्षर्तत्त्वं यज्ञतं संपादितत्म। 
यज्ञश्च अनेके उपदिष्टा। 
तै: सिद्धतुष्यार्थप्रयोजने: जान्न स्तूये। कथम्?  —

33.0. In verse 4.24 right perception has been identified with sacrifice; and many sacrifices have been laid down. By means of them all, which help man to secure his goal, knowledge is extolled. How?

श्रेयान् द्रव्यमयायाम्पाल ज्ञानयज्ञः परंतप।
सर्वं कर्मविशिष्ठं पार्थ जाने परिसमाप्यते।

33. The sacrifice of knowledge, O scourge of foes! is superior to the sacrifice of materials. All works, without exception, Arjuna! culminate in knowledge.

33.1. श्रेयान् इति। 
श्रेयान् द्रव्यमयायाम् द्रव्यसाधनसाध्यायात् यज्ञतु ज्ञानयज्ञः 
हे परंतप। द्रव्यमयः हि यज्ञः फलस्य आरम्भकः। 
न ज्ञानयज्ञः फलस्य आरम्भकः। 
अतः श्रेयान् प्रशास्ततः। कथम्? यत: सर्वं कर्म समस्तं अविलं अप्रतिवर्ध पार्थ। 
जाने मोमसाधने सर्वत: संफुटोदकस्थायिये [२.४६.] परिसमाप्यते अन्तर्भवति 
इत्याम्। 'यथा कृताय विजितायाध्यये: संस्तन्त्रविदेः सर्वं तद्यस्मिन्ति यत् किं च प्रजा: 
सापु कुर्विन्ति यस्त्वद्विद यत् स वेद’ [छा.उ.४.१५.४] इति शुद्धेः।
33.1. Superior to ‘the sacrifice of materials’—sacrifices done with materials—is the sacrifice of knowledge. For, a material sacrifice engenders fruit; not so the sacrifice of knowledge. Hence its superiority. How? All works, unobstructedly ‘culminate’ i.e., are included in, knowledge that leads to liberation and that corresponds to the ‘inundation all around’ (2.46); Vide the Śruti: “As the lower throws of dice go to the highest throw, to the winner, so whatever good creatures do all go to him, who knows what he knows” (CU.4.1.4).

34.0. By what means, then, is this superior knowledge won? Listen:

तद्विद्धं प्रणिपातेन परिप्रस्नेन सेवया।
उपदेश्यन्ति ते ज्ञानं ज्ञातिनस्तत्त्ववैशिनः॥३४॥

34. Know it by means of obeisance, exhaustive questionings, service to the (teacher). Knowers who have realised the truth will impart to you that knowledge.

34.1. तद्विद्धं इति॥तत् विद्धं विजानीहि वेन विष्णु प्राप्यते इति।
आचार्याः अविश्वास्य, प्रणिपातेन प्रक्षेपं नीऩे पतनं प्रणिपातं दीर्घनमंकारः
तेन, “कथं बन्धः? कथं मोक्षः? का विष्णु? का च अविष्णु?” इति परिप्रस्नेन,
सेवया गुस्सुवृष्टया अवभादिना। प्रक्षेपेन आवाजिता: आचार्याः उपदेश्यन्ति कथे
यिथ्यन्ति तेज्ञानं यथोक्तितविशेषं ज्ञानं:। ज्ञानविद्धों वेदवृत्तं तत्तथे
दर्श्यसितं, अपरे न; अतः विशिष्णु तत्त्ववैशिनं इति। ये सम्यक्षितं तैः
उपदिष्टं ज्ञानं कार्यक्षमं भवति, न इतरतः इति भगवः मलम्॥

34.1. Know it—the procedure by which knowledge is won. Approaching teachers, lowly prostrating the whole body before them—this is obeisance—and exhaustively questioning them, learn it. Learn it by putting questions such as these. ‘How comes bondage? How, liberation? What is knowledge? And what, nescience?’ The teachers, the knowers of Brahman, thus won over through humility, will instruct or impart the
knowledge described above. Some among them alone are well-established in truth as it is; others are not. Hence the qualification ‘who have realised the truth’. Only the knowledge imparted by those who have realised the truth is effective, not aught else. Such is the Lord’s doctrine.

35.0. तथा च सति इदम् अपि समर्थ वचनम्—
35.0. In these circumstances, the following utterance becomes significant:

यत् ज्ञात्वा न पुनरोमहेवं यात्स्यसि पाण्डव।
येन मूतान्यकौषेण द्रष्यस्यात्मत्मयं मयं।

35. By grasping that knowledge, O Pāṇḍava prince! you will no longer be deluded as you now are; and through that, you will behold all beings in the Self and then in Me.

35.1. यत् इति। ॥ यत् ज्ञात्वा यत् ज्ञान तै। उपविष्टं अधिगम्य पुनः सूयः
मोहं एवं यथा इदानी मोहं गतः असि पुनः एवं न यास्यसि हे पाण्डव। किंचि—
येन ज्ञातेन मूतान्यं अपेक्षेण ब्रह्मादीति द्रष्यस्य साधारणात् आत्मनि
प्रत्यागतमि ‘मत्स्यानि’ इति; अष्ट अपि मयं वासुदेरे ‘परमेश्वरे च इमानि’
इति; कालकृत्यं सर्वंपरिपत्तिं द्रष्यसि इत्यतः।

35.1. By grasping—mastering—that knowledge imparted by them, you will no longer be deluded as you now are. Further, by virtue of it you will behold all beings, from the creator down to stocks and stones, directly in the inner Self. ‘They all dwell in Me,’ will be your realization. Also you will see them in Me, Vāsudeva; i.e., you will realise: ‘They also are in the supreme Lord.’ The idea is that Arjuna will realise the identity of Self and God, which all Upaniṣads have established.

36.0. किंचि—एतस्य ज्ञात्स्य माहात्म्यम्—
36.0. Also note the majesty of this knowledge:
36. Even if, among all sinners, you are the very worst, by this raft of knowledge you will go beyond sin.

36.1. Even if, among all sinners, you are the very worst, by this raft of knowledge you will go beyond sin. This knowledge is the raft. Even religious merit, for the seeker after liberation, is said to be a form of sin (as it, too, causes bondage).

37.0. How does knowledge destroy sin? The answer is proffered with an example.

37. As a kindled fire reduces all fuel to ashes, so, Arujuna! does the fire of knowledge reduce all works to ashes.

37.1. As a kindled fire reduces all fuel to ashes, so, Arujuna! does the fire of knowledge reduce all works to ashes.
37.1. Just as fire well-kindled reduces faggots to ashes, O Arjuna! so the fire of knowledge reduces all works to ashes, i.e., robs them of their power to produce effects. Of course, literally, the fire of knowledge does not reduce works to ashes as though works constituted fuel. Hence the idea is that right perception robs all works of their power to generate effects. Propriety suggests that the works that have effected the present body of the knower are exhausted through experience of the fruits they have borne; vide the Sruti: ‘He has to wait only as long as he is unreleased; then, he attains perfection’ (CU.6.14.2). Hence only those works, which were done in countless prior lives before the dawn of knowledge, and which have not begun to bear fruits, as well as those which coexist with knowledge, are burnt up.

On account of this,

न हि ज्ञानेन सदृशं पवित्रमिह विच्छते ।
तत्त्वं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

38. Nothing exists here as purifying as knowledge. Perfected in Yoga, in course of time, one wins it in one’s own Self.

38.1. न हि इति ॥ न हि ज्ञानेन सदृशं तु त्वं पवित्रं पावनं शुद्धिकरं इह विच्छते । तत्र ज्ञान स्वयम् एव योगसंसिद्धः योगन कर्मयोगेन समाधियोगेन च संसिद्धः संस्कृतं योग्यतां आपनः सन्तु मुमुखः कालेन महता आत्मनि विन्दति लभते हत्वर्यः ॥

38.1. There is nothing here comparable to knowledge as purifier. One ‘perfected’, i.e. purified and made competent and intent on liberation through the practice of Yoga, meaning Karma Yoga and the Yoga of concentration, wins it (this knowledge) in the Self after the lapse of a long time. This is the idea.

39.0. येन एकान्ते ज्ञानप्राप्ति: भवति स: उपायः उपदिश्यते—
39.0. The means by which knowledge is won unfailingly is pointed out:

श्रद्धावॉल्लभते ज्ञानं तत्परं संयतेनिनयः।
ज्ञानं लघुभा परं शालितमचिरेणाधिगच्छति॥३९॥

39. The man of faith, who has mastered his senses and who is intent on it, wins knowledge. Winning knowledge, he attains without delay the peace supreme.

39.1. श्रद्धावान् इति । श्रद्धावान् श्रद्धालुः लम्भते ज्ञानम्। श्रद्धालुवॉपिर भवति
कविष्टः मद्यप्रस्थानः, अतः आह—तत्ततः गुूःप्रस्वदनादी [-पासनादी] अभिगुप्तः
ज्ञानलघुपयाः श्रद्धावान्। तत्ततः अपि अवितेनिनयः स्थात्त इत्यतः आह—संयतेनिनयः
संयतानि विषयेयम् निर्विभित्तनि वस्य इन्द्रियाणि संयतेनिर्भितः। ये एवेसूतः
श्रद्धावान् तत्ततः संयतेनिनयार्थः संवार्त्य ज्ञानं लम्भते । प्रणिपातादिस्तु [३४]
बायोनैकार्तिकोपिर भवति, मायावित्वादिसम्ब्वात्तः। न तु ततु श्रद्धास्वादी
इत्येकान्तानाः: ज्ञानलघुपयाः।

39.1. The ‘man of faith’ or one endowed with faith wins knowledge. Though faithful one may proceed slowly; hence the qualification, ‘intent on it’. He applies himself to the means of winning knowledge such as approaching a teacher etc. Though ‘intent’, his senses may not have been mastered; hence the further qualification, ‘who has mastered his senses’ i.e., who has withdrawn his senses from their objects. Such a man, faithful, intent on knowledge and master of his senses, is bound to gain knowledge. Prostration and so forth (4.34) may very well be external and uncertain of result as he may be hypocritical. This however is out of question where faith etc., are present. They constitute the unfailing means to knowledge.

39.2. किपुन: ज्ञानलाभातु स्थातू इति? उच्चयते — ज्ञानं लघुभा परं मोक्षायम्
शालित उपर्यति अविरेण श्राद्धामूः एव अविगच्छति। सम्प्रदायानातू श्राद्धमेव मोक्षः
भवति इति सर्वशास्त्रः प्रायः प्रसिद्धः सुनिश्चितः अर्थः।

39.2. What follows from the gain of knowledge? Winning
knowledge, the peace supreme, liberation or withdrawal is attained ‘without delay’, immediately. That liberation immediately follows from right perception is the unshakable doctrine established by all the śāstras.

40.0. अन संसाय: न कर्त्वः, पापिष्टो हि संसायः। कथं इति? उच्चते—

40.0. No doubt is admissible in this respect; doubt is most despicable, in deed. How?

अज्ञात्राधृत्यानस्त्र संसायात्मा विनष्ठयति।
नायं लोकोवस्ति न परे न मुखं संसायात्मनः।॥४०॥

40. The ignorant, the unfaithful, the doubting self perishes. Neither this world nor the next nor happiness accrues to the doubter.

40.1. अज्ञात्र इति। अज्ञात्र अनात्मानस्त्र अधृत्यानस्त्र गुस्वायव्यायास्थेषु अवि-
र्ध्वास्वाभिचरा च संसायात्मा च संसायोत्स्त्र विनष्ठयति। अज्ञात्याधृत्यानां यत्रापि विनष्ठयतः
न तथा, यथा संसायात्मा। स तु पापिष्ट: सर्वेभागम्। कथं? नायं साधारणोपि
लोकोवस्ति। तथा न परे: लोकः: अस्ति;। न मुखं, तत्रापि संसायोत्तच्च। संसायात्मनः:
संसायोत्स्त्र। तस्मात् संसाय: न कर्तव्यः।॥

कस्मात्? [यस्मात्]—

40.1. He is ignorant who knows not his Self. ‘The unfaithful’ repose no faith in the words of the teacher and in the śāstras. The doubter has a mind that entertains doubts. All these perish. Though the ignorant and the unfaithful perish, they do not do so to the same extent as the doubter. He is the worst sinner. How? Even this work-a-day world he can’t claim; so, too, the next world to come. Neither is happiness his, about which also his mind may doubt. Therefore, doubt must be discarded. Why?

योगसंवत्सकर्मण्य ज्ञानसंचित्रसंसायम्।
आत्मानं न कर्मणि निबधन्ति धनर्ज्ञय।॥४१॥
41. Arjuna! works bind not him who is vigilant, who, through Yoga, has renounced works and who has slain doubts with knowledge.

41.1. योग इति || योगसंन्यस्तकर्माण्यं परमार्थदर्शनलक्षणेन योगन संन्यस्ततनिकर्माणि येन परमार्थदशिना धर्मरत्नमाल्याः ति योगसंन्यस्तकर्माण्यम् । कथं योग-संन्यस्तकर्मा इति ? आहं — ज्ञानस्त्रित्वसंस्कारं ज्ञानेन आत्मेश्वरीकुत्वदर्शनलक्षणेन संपत्ति: संशयं यस्य स: ज्ञानस्त्रित्वसंस्कारं । य: एवं योगसंन्यस्तकर्मा तं आत्मवन्तं प्रभुतं गुणवेष्टारूपेण दृष्टानि कर्मणि न निबन्धितं अनिष्टादिभ्यं फलं न आरभले, हे धनञ्जय ! !

41.1. Works do not bind him, who, through the Yoga of realisation of the supreme Reality, has renounced all works, righteous and unrighteous. How does he renounce works through Yoga? By means of knowledge—by the perception of the identity of Self and God—he has cut through all doubts. This renouncer of works, who is vigilant, works not, as the operation of the constituents does not bind in his case; i.e., they do not generate for him effects adverse, favourable, etc.

42.0. यस्मात् कर्मयोगानुपालनात् अशुद्धिक्षयेहतुक्ज्ञानस्त्रित्वसंस्कारं: न निवर्यये कर्मभिः ज्ञानाधित्यधर्मरत्नवादेव, यस्मात् ज्ञानकर्मानुपालनविषये संशयवानं विनाशयति—

42.0. Since he, whose doubts have been slain with knowledge caused by the attenuation of impurities due to the practice of Karma Yoga, is not bound by the works consumed in the fire of knowledge and since the doubter of the efficiency of knowledge and works perishes,

तत्स्मादज्ञानसम्भूतं हृदस्थं ज्ञानाविस्मातं: ।
छित्त्वैं संशयं योगमातिष्टोत्तिष्ठ मारत ॥४.२॥

42. Therefore, O Bhārata prince! with the sword of knowledge slay the doubt in the heart born of nescience; resort to Yoga and stand up.
42.1. Therefore slay this most wicked doubt in the heart or intellect, born of nescience or lack of discrimination. Slay it with the sword of knowledge or right perception. Knowledge of the Self is the sword, and doubt has the Self for its object. None may slay another’s doubt. He who doubts about the Self is the slayer thereof. Destroying this doubt that may work one’s destruction, practise Karma Yoga, the means of right perception. Stand up to wage this battle, O Bhārata Prince.
CHAPTER V

YOGA OF RENUNCIATION

0.1. ‘कर्मण्यकर्म य: पश्येत्’ [४.१८.], इत्यारम्भ ‘स युक्तः कृत्तनकर्मक्षतः’ [४.१८.], ‘जानानिद्वंधकर्मण्म’ [४.१९.], ‘शारीरके केवलं कर्म वृत्तेऽ [४.२१.]; ‘यदूच्छालामसन्तुष्टः’ [४.२२.], ‘श्रार्यार्य श्रार्य हि:’ [४.२४.], ‘कर्मजानु बिज्जि तानु सर्वाः’ [४.३२.], ‘सर्वं कर्मसंकल्पं पार्थ’ [४.३३.], ‘जानानिद्वंधकर्मण्म’ [४.३७.], ‘योगसन्यस्तकर्मण्म’ [४.४१.].—इत्येते: वचने: सर्वकर्मणं सन्यासं अवोधत् भगवान्। ‘छित्रवैं सन्यं योगमालिन्त’ [४.४२.] इति अनेन वचने योगं च कर्मवृत्त्यात्मनान्तर्विद्यते। तथयो: उभयोक्त्यो कर्मनुस्थानकर्मसंयासाः। स्वितात्त्वित्वं परस्परविविधाभासं एकेन सह कर्केण अताक्षरत्वा, कालवेदन च अवृत्तविविधाभासातु, अष्टाश्च एतयो: अन्यतरकर्त्त्वयादित्वादि सत्यं यत् प्रस्तत्तरं एतयो: कर्मनुस्थानकर्मसंयासाः। तत्त्वे कर्त्त्वं, न इतरं इत्यवं मन्यमान: प्रश्नस्तत्तरञ्चुविमयं अर्जुनं: उवाच—सन्यासं कर्मणं कृष्ण [५.१.] इत्यादिना।

0.1. In the utterances beginning from 4.18, including 4.19, 21, 22, 24, 32, 33, 37 and 41, the Lord has taught the renunciation of all works. In 4.42 He also teaches Yoga whose characteristic is the performance of works. These two mutually contradictory courses, the performance and the renunciation of works, like rest and movement, cannot be undertaken at once by one and the same person. Nor have they been prescribed for pursuit at different times. In other words, only one of the two courses may be practically pursued. Of these that which is better must be taken up and not the other. So thinking, and desiring to know which of the two is the better, Arjuna said: “Renunciation of works, Kṛṣṇa, etc.” (5.1).

0.2. नन्तु च आत्मविव: जानान्योगेन निष्ठां प्रतितिपादिविपिन्यं पूवोदाहृते: वचने: भगवान् सर्वकर्मसंयासं अवोचतः, न तु अनात्मजस्व। अतर्क कर्मनुस्थानकर्मसंयास:। भृस्मपुस्तवनिहयतात्रु अन्यतरस्य प्रस्तत्तरञ्चुविमयं अर्थ: प्रश्नं:। अनुपर्श:। सत्यमेव त्वद्विप्रयर्थेऽप्रश्नं न उपपत्ते, प्रश्नं:। स्वाभिप्रयर्थेऽपि पुनः प्रश्नं:। युक्ते एव इति वदाम:। कथम्? पूवोदाहृते: वचने: भगवता कर्मसंयासस्य कर्त्त्वयतया
0.2. **Objection:** “Now, in the utterances cited above, the Lord has enjoined renunciation of all works in order to teach the discipline of knowledge for the Self-knower, and not for one who is not a Self-knower. Therefore, since the performance of works and their renunciation refer to different types of persons it is irrational to ask which of these two courses is better.” **Reply:** “True, according to your thinking, the query may be irrational; but in the light of the enquirer’s own thinking, it is quite rational, we should say. How? The affirmations quoted above show that the Lord teaches the importance of the renunciation of all works as a necessary duty. Without an agent, of course, it cannot be performed. So it is implied that even a non-knower of the Self may conceivably renounce works. It is not as though only a Self-knower can do it.”

Thinking on these lines, Arjuna felt that the renunciation of works and their performance may very well be undertaken by a non-knower of the Self also. Therefore, as has been pointed out, a contradiction is involved: only one of these lines of conduct is practicable and, of course, the more meritorious of the two must be adopted. Hence the question, prompted by the desire to know the more meritorious course, is not irrational.
0.3. An analysis of the reply, too, shows that this idea prompted the questioner. To explain: “Both renunciation and Karma Yoga promote liberation; of the two, Karma Yoga is better,” (5.2)—this is the Lord’s reply. This demands critical analysis. Does this reply affirm that, while renunciation of works and Karma Yoga, performed by a Self-knower, promote liberation, Karma Yoga is for some reason or other, the better of the two? Or, do these two features pertain to the renunciation and Karma Yoga performed by the non-Self-knower? “Pray, what follows from these alternatives? Irrational is the affirmation that the renunciation of works and Karma Yoga each has the power to promote liberation, and yet Karma Yoga is superior to the renunciation of works. This affirmation is irrational. For, it is impossible for the Self-knower to renounce and, at the same time, to perform works. Only if both renunciation and performance of works together were possible would such a statement become rational. Incredible is the proposition that the Self-knower may either renounce works or perform them, i.e. practise Karma Yoga. Were this possible, it might have been rational to maintain that both courses subserve liberation and that still Karma Yoga is superior. But since the Self-knower cannot undertake both renunciation of works and Karma Yoga, it is irrational to hold that liberation may be won by either the one or the other, and that the latter is the better of the two.

0.4. अत आहू — कि आत्मविदः सन्यासकर्मयोगः उभयोः अष्टिः असम्भवः ? आहोत्स्वितू अन्यतरस्य असम्भवः ? यदा च अन्यतरस्य असम्भवः तदा कि कर्म-
0.4. In this context one may ask: “Are both, the renunciation of works and Karma Yoga, equally impossible for the Self-knower or only one of them? In the second alternative—is renunciation impossible or is Karma Yoga impossible? Also, the reason for the alleged impossibility must be advanced”. Since the nescience of the Self-knower has been abolished, he cannot undertake Karma Yoga that is rooted in error. He is the Self-knower who knows his Self as immutable and devoid of all transformations like birth, etc. Right perception has routed his errors. It has been stated that his is the course of renunciation of all works i.e. the status as the workless Self. Now, in the science of the BG., in the various contexts elucidating the nature of the Self, it has been explained that, since there is incompatibility between right knowledge and error, and among their varied consequences, for the Self-knower there can be no Karma Yoga which implies the status as the active self and conceit in Self’s agency. Therefore it is rational to maintain that Karma Yoga rooted in error is out of question for the Self-knower whose nescience has been abolished.

0.5. केषु केषु पुनः आत्मस्वरूपनिरूपणप्रदेशेषु आत्मविदः कर्मोभावः प्रतिपाद्यते इति ? अतः उच्चयते—‘अविनाशी तु तर्त’ [२.१७.] इति प्रकृत्य ‘य एवं वेति हल्लार्’ [२.१९.], ‘वेदविनाशिन नियम’ [२.२१.] इत्यादि तत्र तत्र आत्मविदः कर्मभावः उच्चयते ॥

नन्तु च कर्मयोगोपिः आत्मस्वरूपनिरूपणप्रदेशेषु तत्र तत्र प्रतिपाद्यते एव; तत्त् यथा ‘तस्मात् युद्धस्व भारत’ [२.१८.], ‘स्वरूपमिति चालेष्य’ [२.३१.], ‘कर्मयोगस्वाधिकारस्ते’ [२.४७.] इत्यादि, अतः कथं आत्मविदः कर्मयोगाय असंभवः
0.5. **Objection**: “Which are the contexts in the BG. referred to above where the Self-knower has been said to be workless?”

**Reply**: “Starting with the affirmation, ‘On the contrary know that to be imperishable’ (2.17), in 2.19, 21 and so forth, work has been negated in the sense of the Self-knower.”

**Objection**: “Now in these very contexts Karma Yoga has been enjoined also. *Vide* 2.18, 31, 47 and so forth. How then can it be maintained that Karma Yoga is impossible for the Self-knower?”

**Reply**: “There is a contradiction between right perception and false cognitions as well as between the consequences of these two. In 3.3 the discipline of knowledge, abidance in the Self that works not, has been isolated, vis-a-vis the Self-knowing Śāmkhyas, from the discipline of works pertaining to the non-Self-knowers. The Self-knower, having discharged all duties, has no further purpose to fulfil. 3.17 states that he has no more duties to discharge. 3.4, 5, 6 etc., lay down Karma Yoga as an accessory of the Yoga of knowledge. 6.3 states that to one who has won right perception Karma Yoga is no longer rele-
vant. 4.21 rules out, in regard to him, work other than what ensures the maintenance of his body. 5.8 teaches that even in regard to works like sight, hearing, etc., meant to ensure the body’s maintenance, the agent who knows the truth about the Self must cherish the idea ‘I work not’, through mind’s concentration. Since, then, the knower of the truth of the Self cannot even dream of Karma Yoga that runs counter to right perception and is rooted in false cognition, the affirmation that renunciation and Karma Yoga equally promote liberation refers to the non-Self-knower. Superior to the non-Self-knower’s act of renunciation of works, which is quite distinct from the total renunciation of a Self-knower, is the former’s Karma Yoga; for it is easier to accomplish. For, renunciation will be hard for him as it depends on self-restraint and discipline. Further, it is bound to be partial. Thus the analysis of the Lord’s statements in reply to Arjuna reinforces what was affirmed above to be the idea inspiring Arjuna’s query.”

0.6. ‘ज्यासी चेतु कर्मणुस्ते’ [3.1.] इत्यत्र ज्ञानकर्मणो। सह संभवत् “यत्
श्रय एतयो: तत् मे बौहि” इत्येव पूष्टोज्जुनिन भयावनान् सांस्करणाना संत्यासिनानां ज्ञान-
योगेन निष्टा, पुनः कर्मयोगे योगिनां निष्टा प्रौत्ता इति निर्णयं चकार्। “न च
संत्यसनावेद केवलात् सिद्ध समिविन्ध्यतिः” [3.4.] इति बचनात् ज्ञानसत्तहितस्त
तस्य सिद्धसाधनत्वं इत्यं; कर्मयोगस्य च विषयानात् [4.42.] । ज्ञानसत्तहितस्त
संत्यस: श्रेयान्? कि वा कर्मयोगः श्रेयान्? इति एतयो: प्रशस्ततरं बुध्यु।—

0.6. Due to the impossibility of the co-existence of knowledge and works, Arjuna asked the Lord in 3.1, ‘Say which of these two is better?’ and the Lord decidedly stated that the discipline of knowledge is meant for the Sāṁkhyaśas, the renouncers, and that of works is for the Yogins. This was the doctrine inculcated in that context. According to the affirmation, ‘By mere renunciation none attains perfection’ in 3.4, it is taught (by implication) that renunciation accompanied by knowledge is the means to perfection. For Karma Yoga, too, has been enjoined (4.42). In order to know which of the two, renunciation and Karma Yoga, is better for the non-knower, Arjuna said:
अर्जुन उवाच:
संन्यासं कर्मणां कृष्ण यद्योऽगं च शंसति।
यज्ञे यथोरकं तनं श्रृत्य सुनिःश्रीतम्।।

1. The renunciation of works, Krṣṇa, and again, their performance you praise. Tell me for certain which of the two is better.

1.1. संन्यासं इति। संन्यासं प्रतित्यांगं कर्मणां शास्त्रीयानां अनुदेश्यविशेषानां
शंसित प्रवृंचसिता, कथयिता इत्येतत्। पुन: योगं च तेषाम् एव अनुष्ठानं अवस्यं
कर्तव्यं शंसित। अतं: में कतर्तुः श्रेयं: इति संशयं—कि कर्मनुष्ठानं श्रेयं:?
कि वा तदानं इति? प्रशास्तितः च अनुष्ठेयम्। अतः यद्य श्रेयं: प्रशास्तितः
एतत: कर्मसंन्यासकर्मयोगं स, यद्वुप्यानातुः श्रेयोज्वालित: सम स्वातं इति मन्यते,
ततु एकं अन्यतरं, सह एकुपशानुष्ठेयत्वासम्भवतः मे श्रृत्य सुनिःश्रीता अभिन्नेत्
तवेति।।

1.1. Renunciation or the giving up of works enjoined by the śāstras to be performed, You praise or affirm. Again, Yoga or the unfailing performance of these very works is commended by you. So I wonder which of these two is the better—whether performance of works is better or their renunciation. The better ought to be done. So, of these two, the renunciation and performance of works, that which is better according to you, doing which I may attain the Good—state that for certain as Your view; for, both cannot be done together by one and the same person.

2.0. स्वामिन्द्रायं आच्छाद: निर्णयाय श्रीमहानुवाच—

2.0. Setting forth His view definitely, the blessed Lord spoke:

श्रीमहानुवाच:
संन्यासं कर्मयोगश्रुतेयसकराबुमी।
तयोस्तु कर्मसंन्यासातकर्मयोगो विष्णुते।।
2. Both renunciation and Karma Yoga promote the supreme good; but of the two, Karma Yoga is superior to the renunciation of works.

2.1. सन्यासः इति । सन्यासः कर्मणां परित्यागः कर्मयोगः च तेषां अनुमृदानं तौ उभौ अपि नि:शङ्करार्यौ मौष्क कुसङ्गे ज्ञानोत्पत्तिसदृश्येन । उभौ यद्यपि नि:शङ्करार्यौ, तथापि तयोऽ तू नि:शङ्करार्यः कर्मसंन्यासात् केवलात् कर्मयोगः विशिष्यते इति कर्मयोगः स्वीति ॥

2.1. Renunciation, the giving up of works, and Karma Yoga, their performance—both these bring about the highest good or liberation, since they generate knowledge. Though both lead to the highest good, still, of these two causes of the highest Good, Karma Yoga is superior to mere renunciation

3.0. कर्मात् इति । आह—

3.0. Thus the Lord commends Karma Yoga. Why?

जेयं स नित्यसंन्यासी यो न द्वेष्टिन न काँक्षिति ।
निर्द्वेष्टो हि महाबाहो सुखं बन्धात्म्रमुच्यते ॥३॥

3. Know him to be a perpetual renouncer who neither shuns nor seeks. O mighty-armed! One who is above such contraries is easily liberated from bondage.

3.1. जेयं इति ॥ जेयं ज्ञात्वं सं कर्मयोगी नित्यसंन्यासी इति यं न द्वेष्टि किंचित्तु न कांक्षितं सुखं दुःखं वा तत्साधनं च । एवंविधं यं । कर्मणि वर्मारोपिः, सं नित्यसंन्यासी इति ज्ञात्वं इत्यर्थः । निर्द्वेष्टं इन्द्रवर्जितं हि यस्मात् महाबाहो सुखं बन्धात्म्र अनायासेन प्रमुच्यते ॥

3.1. Know the Karma Yogin to be a perpetual renouncer; he neither shuns nor seeks anything—whether it be pain or pleasure or the means to attain them. Such a person, though working, must be taken to be a perpetual renouncer. This is the sense. For, O mighty-armed! one who is above such contraries is released easily, i.e., without much effort.
4. The thoughtless—but not men of discrimination—affirm that Sāmkhya and Yoga are different. Properly resorting to either of them, one wins the fruit of both.

4.1. The thoughtless affirm that Sāmkhya and Yoga are ‘different’, i.e., they bear opposed and varied fruits; discriminating men don’t say so. These latter are men of knowledge who maintain that these fruits are one and unopposed. How? Of Sāmkhya and Yoga even one, properly resorted to, i.e., if even one is properly observed, the fruit of both is won. The fruit of both is indeed the same supreme Good. So there is no antagonism in regard to their results.
4.2. *Objection*: “Beginning with the terms renunciation and Karma Yoga, why does the Lord speak of the unity of the results of Sāmkhya and Karma Yoga. Is it not irrelevant?”

*Answer*: This is no flaw; for, though Arjuna’s question had only renunciation and Karma Yoga in view, without rejecting these and adding His own characteristic view, the Lord answered, using the terms Sāmkhya and Karma Yoga. His idea is that renunciation, and Karma Yoga together with knowledge and its means, namely, equality of vision, are denoted by Sāmkhya and Yoga. Hence this discussion is not irrelevant.

5.0. एकस्यापि सम्प्रगन्नातानात् कथं उभयोऽवलं विन्दते इति? उच्यते—

5.0. How can one win the fruit of both by performing either of them aright? *Answer*:

यत्सांख्यः प्राप्तेऽस्भां तद्दौगैर्गिपि गम्यते।
एकं सांख्यं च योगं च यः पत्यति स पत्यति। ॥५॥

5. The status won by the Sāmkhyas is attained by the Yogins also. Only he perceives who perceives that Sāmkhya and Yoga are one.

5.1. यतौ इति। यतौ सांख्यः ज्ञातिष्ठेऽसंवासितम् प्राप्तेऽस्भां मोक्षाव्यं
ततौ योगः: अष्टि ज्ञानप्राप्त्यायतचेन ईश्वरे सम्पत्यं कर्माणि आत्मनं। फलं अनी
भिसन्धाय अनुनिष्ठति ये ते योगः: — योगि:। तै: अष्टि परमर्थज्ञानसंन्यास
सभान्तिष्ठार्थं गम्यते इति अभिप्रायः। अतः एकं सांख्यं च योगं च यः पत्यति
फलैकत्त्वात स: पत्यति सम्पत्क्ष पत्यति इत्यर्थ:। ॥

5.1. The status, i.e., liberation, achieved by the all-renouncing Sāmkhyas, established in knowledge, is reached by the Yogins, too. The Yogins are those who, without seeking fruit of works for themselves, perform them, dedicating them all to God as a means to winning knowledge. The Yogins reach the state of liberation through the knowledge of the supreme Reality and renunciation of all works. This is the
idea. Therefore, only he who perceives Śāmkhya and Yoga to be one, due to the identity of their fruits, perceives aright. This is the meaning.

6.0. एवं ताहि योगत् संन्यासः एव विशिष्टते; कर्म ताहि इदम् उत्तरं 'तत्योस्तु कर्मसंन्यासात् कर्मयोगे विशिष्टते' [२] इति ? सृष्टि तत्र काराणम्—त्वया पृढः—केवलं कर्मसंन्यासं कर्मयोगं च अभिप्रेतं तथोऽन्यतः: कः त्येवान् —इति ।
तदनुस्तू प्रतिवचनं मया उत्तरं कर्मसंन्यासात् कर्मयोगं: विशिष्टते इति जानं अनपेक्षः ज्ञानपेक्षस्तु संन्यासः; सांख्यमिति मया अभिप्रेतः । परमार्थयोगश्रव स एव । यस्तु कर्मयोगः: वैदिक: स च तादर्थ्यात् योगः —संन्यासः; —इति च उपचयःते । कर्म तादर्थ्य इति ? उच्चते—

6.0. If this is the case, renunciation is better than Yoga. Why then is it affirmed that ‘of the two, Karma Yoga is superior to the renunciation of works’ (5.2). Listen to the reason: “You asked with reference to mere renunciation of works and Karma Yoga, which of these two is better. Accordingly I replied, without reference to knowledge, that Karma Yoga is superior to renunciation of works. But I hold that renunciation with knowledge is Śāmkhya. That alone is real Yoga. As regards the Vedic Karma Yoga, it is Yoga only because it leads to the real Yoga. Figuratively, it is renunciation also.” How does the Vedic Karma Yoga lead to real Yoga? Answer:

संन्यासस्तु महाबाहो दुःखमानुमयोगतः।
योगधुतो मुनिक्रियान नचिरेणाधिकछिहि।।६।।

6. Indeed, renunciation, mighty-armed! is hard to win without Karma Yoga. With Yoga, the silent sage attains Brahma without much delay.

6.1. संन्यासः इति ॥ संन्यासस्तु पारमार्थिकः: हे महाबाहो ! दुःखं आपत्ति प्राप्तं
अभोगतं: योगेन विना । योगधुतं: वैदिकं कर्मयोगं इंध्वसमपितम्पर्वतेः पुरुर्वप्रेक्षणं युक्तं: 
मनि; —मननातु इंध्वसर्वप्रस्थः —मनि; : ब्रह्म —परमार्थजानमानिनिन्द्याक्षणवत् प्रकृतं: संन्यासः: ब्रह्म उच्चते, 'यति ब्रह्मा ब्रह्मा हि पर:'
6.1. Real renunciation, O mighty-armed! is hard to win 'without Yoga'. With the Vedic Karma Yoga, consisting in the dedication of works to God without craving for their fruits, the silent sage, who meditates on God’s essence, wins Brahman. Renunciation relevant to this context and consisting in the discipline of knowledge of Supreme Reality is styled Brahman. \textit{Vide:} “Renunciation is Brahman who is the Supreme” (\textit{Mahā. Nā. U.} 21.2.) This Brahman, real renunciation, the discipline of knowledge of the Supreme Reality, the silent sages win, without delay, i.e., quickly. Hence, I said, “Karma Yoga is superior” (5.2).

7.0. \textit{यदा पुनः अयं सम्यक्ष्यास्त्राप्यायथेन—}

7.0. What follows when the Yogi uses Karma Yoga as a means to attain Self-knowledge? Answer:

\textit{योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।}
\textit{सर्वभूतात्मा भूतात्मा कुर्वक्षर्जनि न लिङ्यते ॥१७॥}

7. Established in Yoga, his mind purified, his self and senses controlled, his Self becomes the Self of all living beings, he is not tainted though he works.


7.1. Established in Yoga, his mind purified, his self, i.e., body and senses controlled, his Self identified with the Self of
all beings ranging from Brahmā to clumps of grass i.e., having become the right peripient, and living and working for the world’s well-being, he is not tainted or he is not bound by his works. This is the idea.

8.0. न च अतः परमार्थः करोति इत्यतः—

8.0. And since he does not, in reality, work—

8–9. Let the integrated sage who knows the truth think ‘I work not at all’ even when he sees, hears, touches, smells, eats, walks, sleeps, breathes, talks, evacuates, grasps, opens and closes the eyes, knowing that the senses operate vis-a-vis their objects.

8–9.1. नैव इति ॥ नैव कथितं करोमि इति युक्तं: समाहितं सन् मन्येत विन्येत्
तत्त्वविद् आत्मा: यात्रालयं तत्त्वं केित इति तत्त्वविद् परमार्थात्मा: इत्यत्मा: ॥
कदा कथं वा तत्त्वं अधारयन् मन्येत् इति ? उच्यते—पश्यन्त्रित । मन्येत्
इति पूर्वं सम्बन्ध: ॥

तस्य एवं तत्त्वविद् सर्वकार्यकरणं चेदातु कर्मसु अकर्मं एव, पश्यतं: सम्बन्धिन:।
tasya sarvakāryakaramacchātāmu karmas u akarmasya eva, paśyatāṃ saṃvidarin:.

8–9.1. ‘I work not at all’—let the integrated sage, the knower of Truth, of the reality of the Self, i.e., the peripient of ultimate Reality, think so. When and in what way knowing the truth, shall he think so? Listen: when he sees etc., let him think—thus construe the words. The knower of truth who sees only non-work in all works of the psycho-physical organism, i.e., the right seer, is alone fit to renounce all works; for he
he sees the negation of works. None indeed striving to drink the water in the mirage will continue to do so even after grasping the absence of water there.

10.0. यस्तु पुनः अतत्त्ववित्तं प्रवृत्तमयं कर्मयोगे—

10.0. However the non-knower of truth who practises Karma Yoga—

ब्रह्माण्याद्धाय कर्मणि संगं त्यक्तवा करोति यः।
लिप्यते न स पापेन पवयपत्रमवाम्भसा ॥१०॥

10. Reposing all works in Brahman, he operates without attachment; he is not stained by sin as a lotus is not by water.

10.1. ब्रह्माणि इति॥ ब्रह्माणि ईश्वरे आधाय निष्क्य “तदर्थं कर्म करोमि”
इति भृत्य: इव स्वाम्यं सर्वाणि कर्मणि मोक्षेषु फलं संगं त्यक्तवा करोति यः
सर्वकर्मणि, लिप्यते न स, पापेन न सम्बध्यते, पवयपत्रम् इव अभम्भसा उदकेन ।
केवलं सत्त्वशुद्धिमात्रम् एव फलं तत्स्य तत्कर्मं: स्यात्॥

यस्मात्—

10.1. Reposing all works in Brahman i.e., God, and believing, “I work for the sake of God, as a servant for the master, without attachment even to the fruit of liberation”,—he who works thus is not stained by sin; he is not in touch with it. He is like the lotus leaf unstained by water. Of the works done thus the only fruit is purification. Because,

कायेन मनसा बुद्धघा केवलेतिन्द्रियेयरिष।
योगिनः कर्म कुर्बन्ति संगं त्यक्तवांत्मगुढ्ये ॥११॥

11. With body, mind, intellect and mere senses, Yogins perform work without attachment, for the purification of the self.
11.1. With body, mind, intellect and mere senses, devoid of the sense of ownership, and thinking, “I work for God’s sake alone and not for my profit”, and thus excluding the sense of ownership, the Yogins, who are workers, work. The term ‘mere’ may be held to qualify all the words like body etc., in order to rule out the sense of ownership over any of them. The Yogins work without attachment to the fruits of works to win self-purification i.e. purification of the mind-stuff. Therefore, you are called upon to work only; do work. Also because:

युक्तः कर्मफलं त्यक्तवा शाल्तिमाणोति नैतिकीकृतः ।
अयुक्तः कामकारण फले सत्त्वो निबध्यते ॥१२॥

12. Giving up the fruits of works, the Yigin attains disciplined peace; the non-Yogin, attached to fruits by the force of cravings is bound.

12.1. युक्तः इति ॥ युक्तः “ईश्वराय कर्मोपि न मम फलय” इत्येव समाहितः सन् कर्मफलं त्यक्तवा परित्याज्य शाल्ति मोक्षायं आत्मोति नैतिकीकृतं निपठायां भवों — सत्वशुद्धज्ञानप्राप्तिकर्मसंस्कारं सत्वात्माननिपठायां इति वाक्येष्यः यस्तु पुनः अयुक्तः असमाहितः कामकारण — करण कारः कामस्त्य कारः कामकारः, तेन कामकारण कामप्रेयत्तिया इत्यथः, “मम फलय इदं करोपि कर्म” इति एवं फले सत्त्वं निबध्यते । अतः त्वं युक्तः भव इत्यथः ॥

12.1. The Yigin, concentrating on the thought, “I work for the sake of God and not for fruits”, and giving up fruits, attains the peace called liberation. This is ‘disciplined peace,’ being born of the discipline, whose stages are mental purification, achievement of knowledge, renunciation of works, and
consecration to the discipline of knowledge. The verse 12 leads to this conclusion. The non-Yogin who is not so consecrated is swayed by the force of cravings. He thinks: “I work for its fruit”, and gets attached to it, and he is bound. Therefore be a Yogin—this is the sense of the verse.

13.0. यस्तु परमार्थदर्शी सः—

13.0. On the other hand, the percipient of the supreme Reality—

सर्वकर्मणि मनसा संन्यस्याते सुखं वशि।
नवद्वारे पुरे देही नैव कुर्वर्षा कार्यन्। ॥ १३॥

13. Mentally renouncing all works, and self-controlled, the embodied being happily sits in the nine-gated city, neither working nor causing others to work.

13.1. सर्वकर्मणि इति ॥ सर्वाणि कर्मणि सर्वकर्मणि संन्यस्य परित्यज्य
निथ्य नैसर्गिक कामं प्रतिष्ठितं च तानि सर्वाणि कर्मणि मनसा विवेकशुद्रया,
कर्मही अकर्मंशिनं संन्यात्येतः। आस्ते तिष्ठति सुखं ॥ व्यक्तवांशम्-कायाचेष्टः
निरायास: प्रसन्नशित: आत्मन: अन्यत्र निवृत्तसर्वकार्यम्योजनः। इति ‘सुखं आस्ते’
इत्युच्छिते । वशी जितेतिन्य:। इत्यः।। क्रष्ण क्रष्ण आस्ते इति । आह—नवद्वारे
पुरे । सत्त शीर्ष्याय आत्मन उपकम्बिह्दाराणि, अर्बधुक देव मूलपुरीविंशिस्त्वः,
तै: द्वारे: नवद्वारे पुरे उष्ण्य: शरीरं, पुरामिब पुरं, आत्मक्षमाय, तदर्यम्योजनेषु
इदं यमोदितांतिविषयः: अनेकाविभाजितस्य उत्तादण्व: पौराणिक अभिन्नितम्।
तस्मात् नवद्वारे पुरे देही सर्व कर्म संन्यस्य आस्ते।।

13.1. “Renouncing”—giving up—all works viz., the obligatory, occasional, desire-promoted and forbidden works; “mentally”—by discriminative intelligence, by perceiving in works non-works, etc., (Vide 4.18)—the sage happily sits. Giving up the activities of speech, mind and body, unconstrained, peaceful, and seeking no profit outside the sphere of the Self—this is the sense of the expression, ‘happily sits’. Self-controlled means that the sage has conquered his senses. Where and
how does he sit? ‘In the nine-gated city.’ The seven openings in the head by which objective knowledge is gained and the two below, the rectum and the urinary passage, are the nine gates of the body that resembles a city. Its Lord is the Self; it is inhabited by its subservient citizens, the objects of the senses, mind and intellect that generate knowledge and its numerous consequences. In that city the embodied being resides, having given up all works.

13.2. कृ विशेषणन्? — सर्वो देहीं मन्यासी असंयासी वा देहे एव आस्ते; तत्र अन्यवें विशेषणममित? उच्यते — यस्तु अन्यं देहे देहेन्द्रयसं- 
पात्तान्त्रतमयदैं स सर्वोपि “देहे भूमि, आस्ते वा आस्ते” इति मन्यते। न देहे देहास्तान्त्रदिशैने देहे इव देहे आस्ते इति प्रत्योः संभवति। देहादिसंप्रावत्व- 
सतिर्विशेषणमवित्वा देहे “देहे आस्ते” इति प्रत्ययः उपपचते। परकर्मणां च परम्मिन् 
आत्मनि अविद्या अध्यायोपितां विद्या विद्वेक्षणं मनसा संयासा: उपपचते। उत्प्रविवेकविज्ञानस्य 
सर्वकर्मसंयासिनीपि गेहे इव देहे एव नवद्वारो पुरे आस्ते, 
प्राक्कर्मसंस्कारतथ्यानुसन्धाना देहे एव विशेषविद्वेक्षण:। देहे एव आस्ते 
इति अस्त्येव विशेषणमल, विद्वेक्ष्यमेदेषक्षेत्वात्।।

13.2. Objection: “Why this qualification? For, all embodied beings, whether renouncers or otherwise, dwell in their bodies; so the qualification is otiose”. Answer: the embodied being who is ignorant, taking the complex of body and senses alone for the self, thinks invariably “I dwell in the house here in the world; I sit on the seat”. One who takes the body alone to be the Self cannot think, “I dwell in the body as in my house.” On the contrary, he who desires the Self as other than the complex of body etc., may properly think ‘I dwell in the body’. Proper is the mental renunciation, due to discriminative knowledge, of the works of body etc., superimposed on the Supreme Self through nescience. Also, the renovancer of all works, who has gained discriminative knowledge, may dwell in the nine-gated city of the body as in a house; for, a specific knowledge (“I am other than the body”) has accrued to him while dwelling in his body due to the force of the persistent impressions of operative works. Thus the qualification is significant viz., the sage dwells in the body; it points to the
difference in the ideas entertained by the sage and an ignor-
amus.

13.3. यद्यपि कार्यकरणकर्मणि अविद्या आत्मनि अध्यारोपितानि ‘स्वप्न-
स्वाते’ इत्युत्कृतम्, तथयपि कृतसंस्यास्स्य आलसमवायि तु कर्तृत्वं कार्यितुत्तमं च स्मृतं इति आशाकृष्ण आह—नैव कुर्वन् स्वर्यं, न च कार्यकरणानि कारणन्
कियायु प्रवर्तयन्। नै तद्य तत्परं कार्यितुत्तमं च देखिन्: स्वातसमवायि
सति संस्यास्सात् न संभवति, यथा गच्छतो गति: [गमनव्यापारपरित्यागे न स्मातु
तत्त्वो]। कि वा स्वतः एव आत्मम: न अस्तित इति। अतः उच्च्यते—न अस्तित
आत्मस: स्वतः कर्तृत्वं कार्यितुत्तमं च। उत्तरं हि ‘अविकार्योयमुच्छ्यते’ [२.२५.],
शरीरस्योपिन कौले न करोति न लिप्यते’ [१३.३१.] इति, ‘ध्यातीव लेलाय-
वीव’ [बृ. उ. ४.१७.१] इति च शुते।
किच—

13.3. Though it was remarked that the sage “dwell”,
having renounced the works of the body-complex, ignorantly
superimposed on the Self, one may deem that even the
renouncer treats his self as either an agent or cause of agency.
On this point it is said—neither working nor causing to work.
Doubt: “Is it maintained that due to renunciation, direct
agency or causative agency inherent in the self becomes
impossible, as movement becomes, for one who ceases to move?
Or, do these not naturally belong to the Self?” Answer:
“Naturally, the Self has neither direct nor causative agency.
Indeed it has been remarked: ‘the Self is said to be immutable’
2.25; ‘Though dwelling in the body, Arjuna! the Self neither
acts nor gets tainted’ 13.31; ‘Meditates, as it were; moves,
as it were’ BU.4.3.7”
Moreover,

न कर्तृत्वं न कर्माणि लोकस्य सूरजति प्रमु:।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

14. The Lord creates neither agency nor objects for the
world; nor contact with the fruits of works; rather,
the nature of things operates.
14.1. “Neither agency”—the Lord i.e., the Self, impels not the world to do work; nor does He create objects of such work, does not generate the objects that are sought after viz., chariots, pots, mansions, etc: neither the contacts of agents making chariots, etc., with the objects made. *Doubt*: If nothing whatsoever the embodied self does or causes to be done, who then operates, both as direct agent and causative agent? *Answer*: Nature, Prakṛti as nescience, Māyā, operates as will be affirmed in *BG* 7.14: "Indeed this divine Māyā consisting of the constituents."

But in reality,

नादते कस्यचित्रायां न चैव सुकृतं विसुः:
अज्ञानेनावृत्तं ज्ञानं तेन मुख्यितं जन्तवः॥१५॥

15. The mighty Being accepts nobody’s sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.

15.1. नादते हि न आदते न च गृह्वाति भक्तस्यापि कस्यचित्त पापमूः।
न चैव आदते सुकृतं भरसं प्रयुक्तं विसुः। तिमयें तद्भसं पूजाविलक्षण याग-
दानहोमादिविं च सुकृतं प्रयुक्ते हि ति? आह—अज्ञानेन आवृत्तं ज्ञानं विवे-
कविज्ञानं, तेन मुख्यितं “करोमि, कारयामि, भोक्ष्ये, भोजयामि” इत्येवं मोहं
चश्चति अविवेकिन: संसारिणो जन्तवः॥

15.1. The mighty Being (*Vibhu* can also mean the Atman) accepts not the sin even of a devotee, nor merits offered by devotees. *Doubt*: “Why then do devotees offer meritorious
deeds like worship, sacrifice, gifts, oblations in the fire, etc.?”

**Answer:** “Discriminative knowledge is shrouded in ignorance; so the non-discriminating and transmigrating beings are deluded into thinking, ‘We work, cause others to work, enjoy and cause others to enjoy the fruits of works.’”

On the contrary,

**भाणेन तु तद्भजानं येषां नाभितमात्मनं: ।
तेषामाक्षिक्षत्वज्ञानं प्रकाशयति तत्स्वरूपः ।१६।१॥**

16. For them whose ignorance has been destroyed by knowledge, that very knowledge, like the sun, illumines the supreme Reality.

16.1. ज्ञानेन इति ॥ ज्ञानेन तु येन अज्ञानेन आचृता मुक्तिः जनवः तत्त्
अज्ञानं येषां जनतृत्र विवेकज्ञानेन आत्माविषयेन नाशितं आत्मन: भवति, तेषां
जनतृत्र आदित्यवच यथा आदित्यः समस्तं वस्तुजातं रूपजातं अवभासयति, तदत्तू
ज्ञानं त्यथं वस्तु सर्वं प्रकाशयति तत्तद्द्वरे परमार्थतत्त्वम् ॥

16.1. However, for those living beings whose ignorance of Self, shrouding and deluding them, has been destroyed by the discriminative knowledge of the Self, that very knowledge, like the sun lighting up all objects, illumines all that is to be known, even that Supreme Truth.

17.0. यत्व परं परमार्थतत्वं ज्ञानप्रकाशितम्—

17.0. That Supreme Truth beyond, illumined by knowledge, is further characterised:

**तद्भवद्धत्वात्मानस्तस्मिन्नत्त्वस्तथात्मारायणः ।
गच्छत्वपुनरावृत्तं ज्ञाननिर्धौतत्तक्षमः ।१७।१॥**

17. With the intellect set on It as the Self, perceiving It as the Self, devoted to It, It being the supreme abode,
the sages, their sins routed by knowledge, proceed to
that status whence there is no return.

17.1. तद्वृद्ध:  इति ॥  तस्मिन्  ब्रह्मण:  गता  बुद्धः  येषां  ते  तद्दृढयः,  तद्वत्मः:
tदेवं परं  ब्रह्म आत्मा  येषां  ते  तद्वत्मः,  तत्सिद्धः:  निष्ठा:  अभिनिवेशः:  तत्सत्यं
सर्वाणि कर्माणि संयंस्य  तस्मिन्  ब्रह्मण्येव  अवस्थान:  येषां  ते  तत्सिद्धः:  तत्परायणः:
च  तदेव  परं  अयनं  परा  गति:  येषां  भवति  ते  तत्परायणः:  केवलात्ममतः  इत्यर्थः:
[येषां  ज्ञानन  नाशितं  आत्मन:  अज्ञानं]  ते  गच्छति  एवंविधः:  अपुररवृत्ति  अपुरः-
नयदेहाम्बनः  ज्ञाननिर्धृतकल्पयः:  यथोत्तेन  ज्ञानन  निर्धृत:  निहत:  नाशितः  कल्पः:
पपादिदिसारकारणं:  येषां  ते  ज्ञाननिर्धृतकल्पः:  यतः:  इत्यर्थः  ॥

17.1. With the intellect dwelling on Brahman, having that
supreme Brahman as their Self, devoted to It i.e., renouncing
all works, established in Brahman alone single-mindedly, It
being their supreme refuge and goal—in other words, de-
lighting solely in the Self, their ignorance of the Self having
been destroyed by knowledge, these self-restrained ascetics
will have no more embodiments; for, as set forth above,
knowledge has destroyed the flaw—sins etc.—that engenders
the transmigratory life. This is the sense.

18.  येषां  ज्ञानन  नाशितं  आत्मन:  अज्ञानं  ते  पण्डिता:  कथं  तत्चं  पश्यति
इति  ?  उच्चयते—

18.0. How do the sages whose ignorance of the Self has been
destroyed by knowledge perceive the Truth? Answer:

विद्याविनयसंपन्ने  ब्राह्मणे  गच्छवति  ।
मुनि  चैव  भगवके  च  पण्डिता:  संवर्द्धनः:  ॥१८॥

18. The sages perceive the same truth in the Brāhmaṇa,
rich in knowledge and culture, a cow, an elephant, a
dog and a dog-eating outcaste.

18.1.  विद्या  इति  ॥  विद्याविनयसंपन्ने  विद्या  च  विनयव्र विद्याविनयोऽ,  विनयः:  उपशाम: ,
ताभ्यं विद्याविनयायं  संपन्न:  विद्याविनयसंपन्न:  विद्याम्  विनीतव्र यो  ब्राह्मण:  तस्मिन्
18.1. “Knowledge and culture”—culture consists in restraint—rich in these is the brāhmaṇa who knows and is cultured. In him, in a cow, elephant, dog and outcaste the sages behold the same Reality. In the sāttvika brāhmaṇa, endowed with knowledge and culture, who has the best latent impressions of life’s experiences, in an intermediate being like the cow that is rājasic without such impression, and in the low merely tāmasic beings like an elephant etc., the sages are trained to perceive the same, single, and immutable Brahman, wholly unaffected by constituents like the sattva and by the latent impressions they generate.

19.0. นนุ अभोज्याता: ते दोषवतः, ‘समासमायां वियमसमे पूजात.’ [गी. ध. १७.२०.] इति स्पृहते। न ते दोषवतः। कथम्?—

19.0. **Objection** “Now, is not the food offered by such tainted individuals forbidden?” **Vide**, the smṛiti: The food should not be accepted from him who invidiously treats equals as unequals and unequal as equals GDS. 17.20. **Answer** “No; they are not tainted.” How?

इहैव तैरिजत: सर्गं एषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्मदन्न्यात्रणं ते स्थितं:।।१२६॥

19. **Even here is birth vanquished by them whose mind abides in equality. Flawless indeed is Brahman, the same; hence they abide in Brahman.**

19.1. इहैव इति॥ इह एव जीवद्रोहेन तैः समदेशभिः पण्डितैः जितो बशीकृतः:
सर्गं जन्मं एषां साम्ये सर्वभूतेः प्राणं समभावे स्थितं निश्चलीमूलं मनः: अन्तः—
19.1. Birth is vanquished “even here”—while yet alive—by the sages who look on all alike. Their ‘mind’—the inner sense—abides, stilled, in ‘equality’, in Brahman, that is identically the same in all beings. ‘Flawless’—i.e., untouched by defilements, though the deluded deem Brahman defiled in tainted beings, like the dog-eaters. So flawless—free from all defilements—is Brahman. Nor is Brahman variegated due to Its own diverse attributes; for Spirit is beyond all attributes. The Lord will declare that attributes like desire pertain to the ‘field’, BG 13.6.—also “As It is without beginning and attributes” 13.31. Nor are there the ultimate pluralizers to differentiate the Self: for, there is no proof to establish their reality in respect of the Self in each body. Therefore Brahman is one and the same. So they abide in Brahman alone. Hence even a suspicion of taint cannot touch them. They are free from the conceit of Self in regard to their psycho-physical organisms.

19.2. देहाविसंचायतात्मदर्शिनाभिमानविग्निक्षणं तु तत् सूक्ष्मं समस्मायम् विशेषसम्मेः पृजात्। इति, प्रजाविश्वस्तयोयं विशेषणात्। दृष्टेन हि भ्राम्रत्वं, षडङ्क्वित्वं, चतुर्वेद्वित्वं इति पूजादागानात् गुणविशेषसंबंधं। कारणम। भ्राम्र तु सर्वसंवेदकुप्संविशेषस्वं सत्यतं: ‘भ्राम्रण तस्मिन’ इति युक्तम। कर्मविषयं च ‘समासायम्’ इत्यादि। इदं तु सर्वकर्मसंयोज्यविशेष्यं प्रस्तुतम्, ‘सर्वकर्मांशु मनसा’ इत्यार्थम् आ अभ्यासापरिसमाप्तम्।

19.2. The Dharmaśūtra quoted above refers to those who have such conceit; for, it refers to those who are crenulously respected. As regards the measure of such respect offered, the determining causes are the degrees of merit of the persons
concerned—one being a knower of Brahman, another, a knower of the six limbs of the Vedas, and yet another, a knower of the four Vedas etc. As for Brahman, it is unrelated to merits and demerits of all kinds. So it is affirmed—they abide in Brahman. The aphorism refers to works. On the other hand, the matter under consideration from 5.13 to the end of the chapter refers to the renunciation of works.

20.0. तत्सात् निदौऽधिष्ठा समं गृह्य आत्मा, तत्सात्—

20.0. Since the same taintless Brahman is the Self,

न प्रहृद्योगित्रं प्राय्य नोहििट्जेत्प्राय्य चाप्रियम् ।
स्थितरुचिनिष्ठवं ब्रह्मविद्वभ्राणि स्थित: ॥ २०॥

20. With a steady intellect, undeluded, knowing and abiding in Brahman, one should neither be elated when gaining the pleasant nor shrink when meeting with the unpleasant.

20.1. न प्रहृद्योगित् इति ॥ न प्रहृद्योगित् प्रहर्ष न कुर्या तः प्रियं इत्य प्राय्य लक्ष्यः ।

न उहििट्जेत् प्राय्य च अप्रियं अनिष्ट लक्ष्यः। देहानातत्तः दशिनां हि प्रियाप्रियग्राही

हृण्विषादी कृतित, न केवलातःदशिनः, तस्य प्रियाप्रियग्राहिन्यम्भवात् । किच—

“सर्वभूतेऽएकः समः निदौऽधिष्ठा आत्मा” इति स्थिरा निविधकित्सा बुझ्दः वस्य सः

स्थिरबुझ्दः असमूहः समोहविजित्रः स्यात्म यथोत्त्रब्रह्माणितः ब्रह्माणि स्थितः, अक्समुक्तः

सर्वकामसंयसाः इत्यथः: ॥

20.1. One should not be elated—should not rejoice—upon gaining the pleasant; nor shrink upon meeting with the unpleasant. The incidence of the pleasant and that of the unpleasant causes pleasure and pain only for those for whom the Self is the body alone, and not for one who perceives the pure Self. The latter can’t have contact with anything pleasant or unpleasant. Moreover, ‘one whose intellect is steady’—free from all doubts, who is convinced that in all beings abides the flawless Self, and who is undeluded or free from all delu-
sions, knows Brahman as already set forth, and abides in Brahman. He works not; he has renounced all works. This is the idea.

21.0. नि स, ब्रह्मण स्थित:-

21.0. Moreover, abiding in Brahman,


gaṇa vaśvatātmanā yatnīkāma.  
स ब्रह्मयोगयुक्तात्मा सुखमोक्षमहनुते।२११।

21. The sage whose inner sense is unattached to objective contacts wins bliss in the Self; his inner sense is united with Brahman; he enjoys inexhaustible bliss.

21.1. ब्रह्म इति ॥ ब्रह्मणेषु ब्रह्मां तेषु स्वाश्रयं ब्रह्मणाः । स्पृशयते \ । इति स्पर्श: शब्दाद्वै: विषया:;—तेषु ब्रह्मयोगेऽहु अत्यन्त: आत्मा अन्तङ्करणः यस्य स: अर्थ असंक्तात्मा विषयेषु प्रीतिविरहत: सन्तु विनिर्वित लक्ष्मी आत्मनि यत् मुखः तत् विनिमयत: इवेतस्तु । स ब्रह्मयोगयुक्तात्मा ब्रह्मण योगः समाधि ब्रह्मयोगः । तेन ब्रह्मयोगेऽहुः समाहित: तस्मात: व्याप्त: आत्मा अन्तङ्करणः यस्य स: ब्रह्मयोगयुक्तात्मा सुख्यं असंक्तं असंक्ते स्वायतः आलम्ब्यत: । तस्मात: ब्रह्मयोगस्वायते: क्षणिकाया: इन्द्रियाणि निवृत्येतु आत्मनि अक्षयमुक्तायी इत्यर्थः ॥

21.1. “Objective contacts” are the external objects which are contacted—sounds and so forth. With an inner sense unattached to them, he does not delight in objects. Thus he wins bliss in the Self. “United with Brahman” refers to concentration on Brahman. “Contact with that” means engagement in that concentration. With an inner sense so concentrated, the sage wins inexhaustible bliss. Therefore, one should withdraw one’s sense-organs from the momentary objective pleasures; for he seeks the inexhaustible bliss in the Self.

22.0. इतिभ्र निवृत्येत्—
22.0. For the following reason, too, one should withdraw them:

ये हि संस्पर्शजा भोग दुःखयोनय एव ते।
आद्यत्वन्तः कौन्तेर न तेषु रमते बुधं। ॥२२॥

22. Enjoyments born of objective contacts, indeed, cause pain only. Son of Kunti! they have a beginning and end; the sage does not delight in them.

22.1. ये हि इति ॥ ये हि यस्मात् संस्पर्शजा: विषयेन्द्रियसंस्पर्शोऽय: जाता: भोगा सृक्षय: दुःखयोनय: एव ते, अविष्ठाकावतमात । दुःखस्ते हि आचार्याम्बकानि दुःखमानि तत्तत्वितमानि एव । यथा हि इति तथा परलोकेष्प्रि इति गम्यते, एवव्य-व्यापात । न संसारे सुक्ष्म्य गत्यात्मार्वणपि अस्ति इति बुधवा विषयमूगत्वाणिकायाः: इन्द्रियानि विवर्तितृ । न केवल कुशीनय: एव, आद्यत्वन्तः च — आदि: विषयेन्द्रियसंयोगः: भोगानां, वन्तः तज्ज्वोऽय: एव; अतः: आद्यत्वन्तः: अनित्यः, मध्यक्षणःवान्वितमात । इत्यथ: । हे कौन्तेर, न तेषु भोगेषु रमते बुधः विवेकी अव-गतपरमार्थतत्व; अवत्मनुष्ठानां एव हि विषयेषु रति: दृष्टते, यथा: पशुप्रभृ-तीनामुः। ॥

22.1. Because, the enjoyments born of contacts between objects and senses cause only pain, as they are brought about by nescience. Indeed bodily sufferings are seen to be exclusively occasioned by such contacts. As is the case in this world, it may be inferred, so is the case in the world to come, also. This is the sense of the expression ‘only’. Knowing that in this transmigratory life there is not the remotest shadow of genuine joy, one should withdraw the senses from the mirage of objective enjoyments. Not only do ‘contacts’ cause pain; they also have a ‘beginning and end.’ The beginning of enjoyments is the contact of senses and their objects; ‘the end’ is their separation. So they are ephemeral—they exist only in the interval. Son of Kunti! the sage, man of discrimination, having known the supreme Reality, does not delight in objective enjoyments. Only the extremely deluded souls are observed to delight in objects as beasts etc., do.
23.0. And this is the most disastrous impediment in the path to the supreme Good, the cause of all sufferings that is hard to escape. Therefore, great effort must be made to avoid it. Says the Lord:

शक्नोतीहेव यः सोऽदु प्राक् शारीरविश्वस्त्रानात्।
कामक्रोधोऽदुवं वेगं स युक्तं स सुखी नरः॥२३॥

23. The man, strong enough to resist in this world—before the fall of his body—the urge of lust and wrath, is integrated; he is happy.

23.1. Here, in this very life, the man who strives to resist in this world, before his body’s fall, i.e. before the moment of his death, alone is integrated, etc. The limit of death implies that the urge in question is unavoidable for any living being; it is occasioned by numerous causes. The sense is that there is no room for complacency till one dies. Lust is the craving or greed for what occasions pleasure—i.e., any loved object of the senses previously experienced—when it is heard about, or remembered. Wrath is the aversion felt for things causing pain and obstructing one’s interests, when they are seen,
heard of, or remembered. The urge born of these two, lust and wrath, is referred to here. The lust-born urge is marked by horripilation, beaming eyes and face etc. Its essence is an agitation of the inner sense. The wrath-born urge is marked by the trembling of the body, sweat, the biting of lips, reddened eyes etc. He who strives to resist the urge born of lust and wrath is integrated; he is a happy man here below.

24.0. कयमुत्तमाद्र ब्रह्मणि स्थित: ब्रह्म प्राप्तोति हि? आह भगवान्—

24.0. Abiding in Brahman how does one attain It? The Lord replies:

योजन्तं शुक्लो न्तरारामस्तथासन्त्योत्तिरेव यः।
स योगी ब्रह्मानिर्वाणं ब्रह्ममूतोधिगच्छति॥२४॥

24. With joy within, sporting within, and likewise, with light within, the Yogin becomes Brahman and wins the peace of Brahman.

24.1. यः इति॥ यः अन्तः सुखः अन्तः आत्मनि सुखं यस्य सः अन्तः सुखः।
तथा अन्तरेव आत्मनि आरामः आरामं क्रीडा यस्य सः अन्तरारामः।
तथा एव अन्तः एव आत्मवेद ज्योति: प्रकाशो यस्य सः अन्त्योतिरेव, यः ई००॥
सः योगी ब्रह्मानिर्वाणं ब्रह्मणि निर्वृति मोक्षं इह जीवनेऽव ब्रह्ममूतं सनू अধिगच्छति प्राप्तोति॥

किंच —

24.1. The Yogin is ‘with joy within’, i.e. with joy in the Self, ‘sporting within the Self’, and likewise, ‘with light within’—i.e., in the Self. While living here below he wins ‘the peace of Brahman’, having become Brahman.

Also,

लम्बन्ते ब्रह्मानिर्वाणमृष्यः श्रीणकलम्भः।
छिन्नद्राघ्य यतात्मानः सर्वमूतहिते रत्ता॥२५॥
25. The seers win the peace of Brahman, their sins attenuated, doubts cut through, the inner sense controlled; they are busy promoting the welfare of all living beings.

25.1. लभन्ते इति ॥ लभन्ते ब्रह्मनिर्वाणं मोक्षं ऋषयः सम्प्रदेशः सन्न्यासिः क्षीणकल्पम्। क्षीणपापः निर्दोषः। चित्रंर्हया। छिन्नसंशया। यतात्मनः संघ-तेन्द्रियः। सर्वभूतानि रत्नां सर्वं भूतानां हिते आनुकूल्ये रत्नां। अहिःसका इत्यथः ॥

किच —

25.1. ‘The seers with right perception’, i.e., the renouncers, win ‘the peace of Brahman’, i.e. liberation. Their sins have been ‘attenuated’—they are flawless. Their doubts have been cut through. Their senses have been controlled. They are busy promoting the welfare or the good of all living beings. That they injure none, is the sense.

And,

कामक्रोधवियुक्तानां यतीनां यत्चेतसाम्।
अभितो ब्रह्मनिर्वाणं बर्तते विदितात्मनाम्।

26. On both sides, the peace of Brahman is there for the self-restrained ascetics, who are released from lust and wrath, and have known the Self.

26.1. काम इति ॥ कामक्रोधवियुक्तानां कामश्र क्रोधश्र कामक्रोधो ताम्यां वियुक्तानां यतीनां सन्यासिनां यत्चेतसां संयतान्त। करणां अभिते उभयते: जीवतां मूतानां च ब्रह्मनिर्वाणं मोक्षो वर्तते: विदितात्मनां विदित: ज्ञात: आत्मा येशां ते विदितात्मान: तेषां विदितात्मनां सम्प्रदेशानां इत्यथः।

26.1. From lust and wrath those renouncers have been released. Their ‘self’—the inner sense—has been disciplined. ‘On both sides’, both when they are alive and dead, ‘the peace of Brahman’ or liberation is there for them. They have known the Self—they have had the right perception. This is the idea.
27.0. Instant liberation has been affirmed for the renouncers who are under the discipline of right perception. The Lord has also repeatedly affirmed—and He will do so again—the need for the practice of Karma Yoga dedicated to God or Brahman with total mental dedication to the Lord, the object being to win liberation through mind’s purification, knowledge and renunciation of works. In this context, for elucidating the Yoga of meditation, the direct means to right perception, He utters the following verses constituting the basic aphorisms of that Yoga:

स्पर्शानूः कृत्वा बहिर्बाहुः ज्ञानं चक्षुश्ववान्तरे भ्रुवोः ।
प्राणापानी समी कृत्वा नासाम्यन्तरर्चारिणी ॥ २७॥
यतेन्द्रियाग्नितः मूः मूः अस्पर्शपरायणः ।
बिगतेच्छामयक्रोधो यः सदा मुक्ते एव सः ॥ २८॥

27-28. Keeping out external contacts, fixing the eye between the eye-brows, and equalising the in-breath and the out-breath that move within the nostrils;

Controlling the senses, mind and intellect, and free from desire, fear and wrath, the silent sage intent on liberation is eternally emancipated, indeed.

27-28.1: स्पर्शानूः ऐति ॥ स्पर्शानूः शब्दावेरीः कृत्वा बहः: बहाः: — श्रोतावि
दारिण अति: बुढ़ा प्रवेशिता: शब्दाय: विषया: तान्त्र अर्विताखत: शब्दायः
बाह्यः बहः: ऐत कृत्वा: भवन्ति: तान्त्र ऐत बहः: कृत्वा चक्षुश्वुष्ट्र अतिरे भ्रुवोः:
कृत्वा ऐत अनुष्यम्यते । तथा प्राणापानी नासाम्यन्तरर्चारिणी समी कृत्वा, यतेन्द्री
यमनोदुःधिः: यतानि संयतानि इतिन्यागि मनः बुढ़ड़ यस्य स: यतेन्द्रियानोदुःधिःः,
मननात्त: मूः: संयतारी, मूः परायणः ऐवः हस्तस्यान: यतेन्द्रपरायणः:—मूः: ऐवः
27–28.1. ‘The contacts’ are the objects, sound etc., that were admitted into the intellect within via the ears and so forth. For one who dwells not on them mentally, the outer sounds etc., remain external alone. Thus expelling them, and fixing the eye between the eye-brows and likewise equalizing the in-breath and out-breath that move within the nostrils, and having controlled the senses, mind and intellect, the silent sage, the thinker and renunciarer, shall become intent on liberation; for him liberation is the final refuge and goal. From him have departed desire, fear, and wrath. A practical renunciarer who lives thus is indeed liberated; no other liberation is there for him to accomplish.

29.0. एवं समाहितचितेन न्यिनेक्रेष्य इति ? उच्चरः—
29.0. With mind thus concentrated, what ought to be known? Answer:

भोक्तारं यज्ञकपां सर्वलोकमहेष्वरं।
सहदुं सर्वभूतानां ज्ञात्वा मां शात्मांसृज्जित्ति।

29. He attains peace knowing Me, the partaker of sacrifices and penances, the supreme Lord of the whole world and the friend of all living beings.

इति श्रीभगवानुपस्थित: श्रीसमर्पणं श्रीमंतः श्रीमंतेः श्रीमंतपरमेश्वर्महेंसर्वोत्तमेऽष्टविवृद्धिः
श्रीमंतसदिक्षेत्रसणित्वतु ब्रह्मक्रियाः योगसर्वस्मेऽष्टक्रियां ज्ञात्वां श्रीमंतार्जुनसंवादे
संवादयोगो नाम परमोपक्ष्य इति।

29.1. भोक्तारं इति। भोक्तारं यज्ञकपां यज्ञानं तपसं च कर्तृपेयं देवता-रुपेयं च सर्वलोकमहेष्वरं सर्वेऽति लोकानां महानं ईश्वरं, सुहुंस सर्वभूतानां सर्व-
29.1. 'The partaker of sacrifices and penances' i.e., both as the agent and the Deity related to sacrifices and penances, the Supreme Lord of the worlds and of all living beings—their friend and helper—, regardless of any benefit in return for services rendered. It is Myself who dwells in the hearts of all living beings, who is the superintendent of the fruits of all works and who is the witness of all ideas in the mind. Knowing Me, Nārāyaṇa thus, one attains peace or the cessation of the transmigratory life.

इति श्रीमतःमहंसपरिणामकार्योगोइविन्दभगवत्पूज्यपादशिश्यश्रीमच्छंदकरभगवतः कृति
श्रीमवद्गीतामाहे सत्यासयोगः (प्रकृतिगमः) नाम पञ्चमोऽवायः।।३१।।
CHAPTER VI
YOGA OF MEDITATION

0.1. At the end of the preceding chapter were set forth verses 5.27–29 that constitute the basic aphorisms of the Yoga of Meditation, the direct means of right perception. Now is commenced the chapter that forms a gloss on them. Since the preliminary accessory of the Yoga of meditation is work, till one becomes fit to embark on meditation, the eligible householder must do work. So it is commended in verse 6.1.

0.2. Why is the fitness to undertake the Yoga of meditation made the limit of the period for doing work? Work prescribed by the scriptures must be performed as long as life lasts.

Objection: Why is the fitness to undertake the Yoga of meditation made the limit of the period for doing work? Work prescribed by the scriptures must be performed as long as life lasts.

Answer: No; vide the qualification in 6.3. Work has causal force for the ascetic who seeks to scale the peak of Yoga; he
who has scaled it is concerned only with quietude. If both he who seeks to scale Yoga’s peak and he who has done it have necessarily to cultivate quietude and do works, according to the Lord, pointless indeed would be the qualification and distinction based on the difference between ‘seeking to scale’ and, ‘having scaled Yoga’s peak’. It may be argued that among the occupants of life’s stations, some one may seek to scale Yoga’s peak and another may in fact do it, while others may neither care to scale nor succeed in scaling. In relation to these, the qualification and the distinction are applicable. But this won’t do. For, the expressions yogārūḍhasya tasyaiva mean that the very person who sought to scale Yoga’s peak is he who has achieved it: he, then, has only to cultivate that quietude which contributes to the final fruit of Yoga. Therefore no kind of work has to be performed throughout life by him.

0.3. योगविभ्रष्टवचनान्यः—गृहस्यस्य चेतु कर्मण: योगः विहितः पैठे अङ्गाये, स: योगविभ्रष्टः अपि कर्मगति कर्मफलं प्राप्तिति इति तत्स्व नाशाशकं अनुपुष्प्य स्वातः। अवश्यः हि कृते कर्म का:ः मित्रं वा—मौल्यश्च नियतत्तु अनारम्ये—स्वं फलं आरभतं एव। नियत्य स्व कर्मण: वेदप्रभाववं बुद्धतः फलेन भविष्यं इति अवैचाम। [४.१८.] अन्यथा वेदस्य आनर्थस्यस्य नारदः इति। न च कर्मणं सति उभयविभ्रष्टवचनं अर्थवर्तू, कर्मण: विभूष्यकारणानुपर्वते॥

कर्म कृतं ईतरं संयरं इतः तौरीि हर्म फलं नारभते इति चेतु—न, ईश्वरे संयस्य स्विद्धकर्मये नेतुस्विद्धीपर्वते॥

मौल्यं एव इति चेतु—स्वकर्माणां कृतानां ईश्वरे संयस्य: मौल्यावृत्त न फलनाराय योगसहितः; योगात् च विभ्रष्टः; इतयोः तः प्रति नाशाशकं युतीस्व इति चेतु—न, ‘एकाकी यातिवित्तमा निराशीर्युपरिग्रहः’ [६.१०.], ‘ब्रह्मचारिन्ते स्थ्यतः’ [६.१४.]

इति च कर्मसंयस्यविधानात। न च अतः व्यतिकर्त्ते स्वस्वयास्तवाश्च, येन एकाकिवं विधियते। न च गृहस्य निराशीर्युपरिग्रहः’ [६.१०.] इत्यविवचनं अनुखूलयम्। उभयविभ्रष्टप्रभावानुपपत्तेश्च [६.३८.]]॥

0.3. This follows also from the reference to the lapse from Yoga in 6.38. If in Chapter VI Yoga is prescribed for the householder who has to do works, despite his lapse from Yoga, he is bound, as a matter of course, to reap the fruits of his works; the fear that he may perish does not stand to reason.
Indeed, inevitably, the works he has done have to be either desire-prompted or obligatory, which will bear their appropriate fruits. (Liberation, being eternal, is no product of work). We have already stated (vide BGB.4.18) that the obligatory work, prescribed by the authoritative Vedas, must bear fruit; otherwise, the Veda would prove to be merely futile. So long as there are works to the credit of the householder, all talk of his lapse from both heaven and Yoga is senseless; works cannot reasonably cause such lapse. The suggestion that the work done, having been dedicated to God, may not bear any fruit is improper; indeed such dedication should make work more fruitful. Futile is the argument that dedication of works to God promotes liberation, but won’t yield other fruits. So the fear that the agent of works may perish is not in place. Verses 6.10 and 14 enjoin renunciation of works. ‘Alone’ in 6, 10 (ekākī) does not refer to the practitioner of Yoga, the Yogi being unaccompanied by his wife; there is no room for any help at the time of meditation that a wife may render. That the reference here is not to the householder follows also from the expressions ‘free from yearnings’ and ‘rid of all possessions’ in verse 6.10. This view is strengthened by the unreasonablelessness of Arjuna’s reference in 6.38, to lapse from both the path of works and meditation.

0.4. ‘अनापित:’ [६.१.] इत्यनेन कर्मण: एवं संयासितं योगित्वं च उत्त, प्रतिष्ठितं च निर्भने: अकृष्यस्य च संयासितं योगित्वं च (प्रति चेत्त — न, व्यापोंग प्रति बाहिरकृत्य सत: कर्मण: फलाकाङ्खा संयासस्तुतिपरत्वात् । न केवल निरर्मित: अकृष्य: एवं संयासी योगी च । कि तत्त्व? — कर्मी अपि, कर्मफलास्तुं संयास्य कर्मयोगां अनुतिष्ठतः सत्यशुद्धचारे, ‘स संयासी च योगी च’ भवतीति स्थायते [६.१.।] ।

न च एकेन वाच्येन कर्मफलास्तुं संयासस्तुतिः चतुर्थधम्मप्रतिषेधम्म उपपत्ते ।

न च प्रतिष्ठं निरर्मित: अकृष्यस्य परमायंसिताः भूतिस्मृतिपुराणेपतिहासयो-ग्यायो-विविधतं संयासितं योगित्वं च प्रतिषेधति भवावान्। स्ववच्चनलिपीहातु। च — ‘स्वर्कमाणि मनसा स्मायस्य ... नैव कुर्ष्व कार्याः आस्ते’ [५. १३.],

‘मौनी सत्यदोषेन केननित्तु अनिवृत्तमार्तिः’ [२२.१९.], ‘विहाय कामानु य: सर्वानु पुमाशंकरति निन्नूः’ [२.७१.], ‘स्ववच्चमपितिहासिः’ [१२.१६.]

इति च तत्र भगवता स्ववच्चनानि दशितानि । तै: विविधेयं चतुर्थधम्मम — प्रतिषेधः।

तस्मात् मुने: योगं आरुक्षोऽपि निरपितज्ञास्य अनिवृत्ताविकर्म फलनिरपरं
0.4. Unsound is the argument that 6.1 with its expression ‘not depending on the fruits of works’ refers to a householder who also renounces and meditates. Renunciation and meditation have been ruled out for one who does not maintain the household fires and who does not work, because 6.1 just commends the renunciation of cravings for the fruits of works that constitutes an external means to the Yoga of meditation. The sense is: Not he alone, who has renounced the household fires and works is a renouncer and meditator, but also he who works without attachment to the fruits of work—i.e., who performs Karmayoga in order to purify his mind. Verse 6.1 is only a commendation of such an agent. One and the same sentence cannot both praise renunciation of attachment to the fruit of works, and also repudiate the fourth station of life. The Lord does not thereby repudiate the status of being a real renouncer and Yogin to the man who has rejected the household fires and works. For, such a status has been recognised by Sruti, Smṛti, Purāṇas, Itihāsas and the authoritative texts on Yoga. Were He to do so, He would contradict His very words such as 5.13, 12.19, 2.71 and 12.16, which reveal His doctrines, and with which the repudiation of the fourth life-station will come in conflict. Therefore, in the case of the ascetic who seeks to scale Yoga’s peak and who is occupying the station of the householder, works like the fire-sacrifice, performed without desire for fruit, prove, due to their power to purify the mind, to be a means to rise to the heights of the Yoga of meditation. Hence the commendation in the words: “He is a renouncer and a Yogin.”

श्रीभगवानुवाच:
अनाधित: कर्मफलं कार्यं कर्म करोति यं:।
स संन्यासी च योगी च न निररतनं चाक्रियं: ॥१॥
The blessed Lord said:

**1. Not depending on the fruits of it, whoever performs the work that has to be done is the renouncer and Yogin; not he who has rejected the household fires and is a non-worker.**

1.1. अनाधिति इति। अनाधिति स आधिति। अनाधिति अ भक्त। कर्माणि कर्माणि तत्तु तत्तु अनाधिति। कर्माणि तत्तु अनाधिति। भवति, अत्र तत्तु अवस्थिति। अत्र अनाधिति। कर्मानि न भवति। अवस्थिति। सन्तु कार्यं कर्मविकारी अविनम्पत्तिकाव्यं कर्मं करोदिति निविद्यति। कर्मित्वं इत्यदृशं। कर्मिः स कर्मिन्तर्वेदम्य। विशिष्यते इत्येतमिं अत्र—संयोगसी योगिः इति। संयोगस: परिवर्त्याः। स यस्य अतिः स संयोगसी च, योगिः च—योग: चित्तसमाधानं, स यस्य अतिः स योगिः च—इत्येकोणसमपत्त: अर्य मन्तव्य:, न केवल निर्गता: अक्षिय एव संयोगसी योगिः इति मन्तव्य:। निर्गता: अनन्त: भक्तिन्त्रभुता: यस्मात: स निर्गत:। अक्षियर्य अनन्तसाधनाः अपि अविनयसमान:। क्रिया: तपोवानादिका: यस्य असि अक्षिक:।

1.1. Not depending on what? ‘The fruit of work’, i.e. he who is free from the craving for the fruits of works. One who craves for the fruit of work depends on it. The renouncer in question is different; so he does not depend on it. As such, he does what has to be done—obligatory rites like the fire-sacrifice that are other than desire-prompted works. Such a worker excels other workers, says the Lord: he is the renouncer and the Yogin. Renunciation consists in giving up; one who gives up is the renouncer. Yoga is mind’s concentration: one who has merely given up the sacred household fires and rituals. One ‘rid of fires’ is he who has given up the fires that are auxiliaries to rituals. Rid of works is he also who is free from activities like penance, charity, etc., that are not associated with the sacred fires.

2.0. नतुः स निर्गतः। अक्षियस्य एव श्रुतिपृतियोगसारं संवैतितं योगितवं च प्रसिद्धम्। कर्यं इह सात्मा:। कस्क्रियस्य च संवैतितं योगितवं च अप्रसिद्धव्याच्यते इति—नैष्ठ दोषः। क्याविचित्तू गुणवृत्ता उभयस्य संपिपादित्वस्य सः तत्: कर्मम्।
2.0. Now in Śruti and Smṛti and authoritative Yoga texts he only is declared to be a renouncer and Yогин who has discarded the sacred fires and who works not. Why then is declared here this unheard-of doctrine, viz., that he who maintains the sacred fires and performs works is a renouncer and Yогин? This is no flaw; for the doctrine sought to be established is secondary only. How? The renouncer is secondarily said to be one who has discarded mental clinging to works' fruits; such a person too is a Yогин, as he performs works as part of the discipline of Yoga and as he has given up the distracting addiction to the fruits of works. Thus these two are secondary; they are not to be taken in their primary signification. To set forth this idea the Lord says:

\[
\text{यं सन्यासमिति प्राहुर्योगां तं विद्धि पाण्डव ।}
\text{न हृदान्यस्यस्तकल्यो योगी संवति कष्ठनं ॥२॥}
\]

2. That which they call renunciation, know to be Yoga, O Pāṇḍava Prince! None indeed who has not discarded mental constructions can become a Yогин.

2.1. यं इति ॥ यं सर्वकर्मतत्त्वपरित्यागलक्षणं परमार्थसंयासं संत्यासं इति प्राहुः
शुद्धस्मृतितविदः, योगं कर्मावशेषालक्षणं तं परमार्थसंयासं विद्धि जानोऽहि हे पाण्डव।
कर्मेऽकस्म भूतस्तत्त्वाय नित्यतत्वाय सत्यमस्ति नित्यविद्याय परमार्थसंयासं ताहुः
सामान्यं अन्नसङ्गक्षयमः तदुत्तक्षणं इति अपेक्षायां इत्यं उच्चते—अस्ति हि
परमार्थसंयासं सादृश्यं कर्मसङ्गक्षणं। यो हि परमार्थसंयासी स
सत्यसर्वकर्मत्त्वशास्त्रविषयं समान्यं अन्नसङ्गक्षयमः तदेऽक्षणं।
अथात् कर्मयोगी कर्म कुवाण: एव फलविषयं सकलं संयास्यति इति एतं अथ
दर्शनमणु आह—न हि यमस्तु अस्तित्वस्वत्त्व: अस्तित्व: अपरित्यक्त: फल-
विषयं सकलं: अभिनिष्ठ: येन: स: अस्तित्वसंकल्पं कष्ठन कश्वर्दिपी कर्मं योगिः
समाधानवान् भवति, न सम्बवति इत्यथः, फलसंकल्पं चित्तविशेषसङ्ग:ः
तस्मात् य: कष्ठन कर्मं संयास्यस्तकल्पं: भवेवे स योगी समाधानवान् अवि-
2.1. Know that what is genuine renunciation, according to the scholars of Šruti and Śmyti, characterized by the rejection of all works and their fruits, is Yoga, the performance of works, O Arjuna. On the basis of what common characteristic are identified these two opposed states, Karma Yoga, a state of activity, and real renunciation, a state of cessation therefrom? The answer follows: Indeed there is similarity between real renunciation and Karma Yoga in respect of the agent. The real renouncer discards craving, the cause of activity and mental constructions as regards works and their fruits. These, at the back of all works, he has discarded. The Karma Yogin, too, while performing works, gives up mental constructions as regards their fruits. This is the idea set forth in the second half of the verse; for, an agent of activity, who has not discarded mental constructions and attachment to the fruits of activity, cannot be a Yogin, a concentrated man. This is the sense of the passage. Mental clinging to the fruits of works distracts. Therefore any doer of works who has given up mental clinging to the fruits of works is a Yogin; his mind is concentrated, not being distracted. He has discarded the cause of distractions, viz., mental clingings to the fruits of works. This is the idea.

3.0. एवं परमार्थसंन्यासकर्मयोगाः कर्तृवारकः संन्याससामान्यं अपेक्ष ‘यं संन्यासमिति प्राणयोगाः तं विद्ध पाण्डव’ इति कर्मयोगस्य स्तुत्यथं संन्यासंतं उक्तम्।
ध्यानयोगस्य फलनिरपेक्षः कर्मयोगः बहिःसाधनं इति तं संन्यासवेन स्तुत्वा अपुना कर्मयोगस्य ध्यानयोगसाधनतं दर्शयति—

3.0. Thus as a commendation of Karma Yoga, its parity with renunciation has been affirmed in 6.2 on the basis of the common element of ‘rejection’ by the agent—common to genuine renunciation and Karma Yoga. Now, Karma Yoga characterized by unconcern for fruits is an external auxiliary of the Yoga of meditation; so Karma Yoga has been commended and its relation to the Yoga of meditation is set forth:
3. Work is said to be the cause in the case of the silent sage who seeks to scale the peak of Yoga; as regards this very sage who has scaled it, quiescence is said to be the cause.

3.1. For the sage seeking to scale—but who has, as yet, not scaled—being unable to establish himself in the Yoga of meditation—, work is the cause. Of this sage, who seeks to scale Yoga’s peak and who has discarded the fruits of his works, work is said to be the cause, i.e. the means. Of the same sage who has scaled that peak, ‘quiescence’, cessation, or withdrawal from all works is said to be the cause or means. In the measure in which an unperturbed sage, who has conquered his senses, has withdrawn from works, to that extent his mind becomes concentrated. Quickly thus he reaches Yoga’s peak. Vyāsa has affirmed this: A Brahmana has no wealth equal to unity, equality and truthfulness; character, firmness, amiability, gentleness and withdrawal from works of all kinds (Śānti-parvan 175.38).

4.0. Aay esam kada yogārañ: bhavat iti utkhyate—

4.0. Now may be raised the question—when is the peak of Yoga scaled? Answer:
4. When the sage is no longer attached to sense objects and works, he discards all mental constructions; then he is said to have scaled the peak of Yoga.

4.1. When the sage is no longer attached to sense objects and works, he discards all mental constructions; then he is said to have scaled the peak of Yoga. This is confirmed by the following passage: “When the mind is no longer attached to sense objects, then desire is rooted in mental constructions,” (Manu 2.3). Similarly, “Desire is rooted in mental constructions; sacrifices are said to be born of mental constructions” (Sānti Parvan 177.25).

4.2. The passage in Manu 2.3 confirms that when the mind is no longer attached to sense objects, then desire is rooted in mental constructions. Similarly, the Sānti Parvan 177.25 also states that desire is rooted in mental constructions; sacrifices are said to be born of mental constructions. This confirms that when the mind is no longer attached to sense objects, then desire is rooted in mental constructions.
“यव्रढ़ि कृते जनु: तत्तु कामस्य चेतितम्” [मनुस्मृती 2.4.] इत्यादिस्यम्। न यथा अपि वर्णसंस्कर्षणात् कथंतु स्पष्टितम् अपि शपठः।

तस्मात् ‘सर्वसंस्कर्षणात्मै’ इति वचनात् सर्बन, कामान् सर्वाणि च कर्माणि त्वाज्यति भगवान्।

4.2. Once all desires are discarded, renunciation of works follows. *Vide:* “He wills according to his desire; he acts according to his desire; he acts according to his will” (BU.4.4.5), and similar Upaniṣadic utterances. Also, passages like the following state this: “All that a living being does is the work of desire” (Manu 2.4). Reasoning, too, supports this view. None indeed may so much as stir, once mental constructions are discarded. Therefore, the Lord’s expression ‘discarding all mental constructions’ obliges all to give up all desires and works.

5.0. यदा एवं योगाभ्रेत्र; तदा तेन आत्मा आत्मना उद्धृत: भवति संसारार्थनात्तात्। अतः –

5.0. Thus, Yoga’s peak being scaled, the self becomes lifted up by the self above all empirical turmoils. So,

उद्धेरेतात्मनात्मतां नात्मानमवसाद्येत्।
आत्मेव ह्यात्मनो बन्धुराल्पेव रिपुरात्मनः।।५।।

5. Elevate the self by the self; do not weaken the self. Self is indeed the friend of the self. Self alone is self’s foe.

5.1. उद्धेरेतु इति।। उद्धेरेतु संसारसङ्गायरे निमित्तं आत्मानं आत्मना तत्। उद्धेरेतु ततो वर्णसंस्कर्षणात् आत्मना भवति।।

यः संसारमुक्ते संसारमुक्ते। अतः यथा अस्य गमयं।। आत्मा एवं यह यस्मात् आत्मन: बन्धु:। न हि अन्यः कथंतु बन्धुः। यः संसारमुक्ते भवति। बन्धुः। अष्टि तावथः मेक्ष्पच्छिन्ति प्रतिकृतिः। एवं श्राविद्यानिन्यस्तत्तथात्।।

तस्मात् युक्तं अवधारणं आत्मेव ह्यात्मनो बन्धुः। इति। आत्मा एवं रिपुः चनुः।। यः अन्यः अपकारी बाहुः। श्रावाः सोपिः आत्मप्राप्तं एवं इति युक्तमुः एवं अवधारणं आत्मेव रिपुरात्मनः।।


5.1. Elevate the self sunk in the sea of transmigratory life by means of the Self. Pull it upwards from the sea, make it scale the peak of Yoga. This is the idea. Do not weaken or push it down. For the Self alone is the self’s friend; no other friend is there who may promote one’s liberation from this transmigratory life. Even a relation, being the seat of emotions like attachment etc. which make for bondage, may prove adverse as regards liberation. Therefore, the stress in the expressions ‘the Self indeed is the friend of the self, the Self alone is the foe’ or adversary, is appropriate. Any other external adversary, too, is impelled by the self. Hence the stress in the expression “Self alone is...” is right.

6.0. आत्मा एवं बन्धु: आत्मा एवं रिपु: आत्मन: इत्युत्कृत्। तत्र किल्क्षणः
आत्मा आत्मन: बन्धुः। किल्क्षणः वा आत्मा आत्मन: रिपुः। इति? उच्यते —

6.0. It has been affirmed that the self alone is the friend and the self alone is the foe, of the self. What sort of self is the friend and what sort, the foe of the self? Answer:

बन्धुरात्माःउत्तमसतस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्।१६१।

6. The Self is the friend of that self by which the self has been subdued. The Self alone operates as the foe of one unsubdued by the self.

6.1. बन्धुः। इति।। बन्धुः आत्मा आत्मन: तस्य, तस्य आत्मन: स आत्मा
बन्धुः। येन आत्मन: आत्मा एव जितः, आत्मा कार्यकरणसंधात: येन वर्षीकृतः,
जितेन्द्रियः। इत्यर्थः।। अनात्मनः तु अवितात्मनः। तु शत्रुः शत्रुभावे वर्तेत आत्मा
एव शत्रुवत्, यथा अनात्मा शत्रुः। आत्मन: अपकारी, तथा आत्मा आत्मन: अपकारे
वर्तेत इत्यर्थः।।

6.1. Self is the friend of that self which has been subdued by itself. The subdued self is the conglomerate of ‘effect and instruments’ (body and its organs). The reference is to the Jiva who has mastered his body and sense organs. Of the
unsubdued self the foe is the self alone. As non-self is self’s foe or adversary, so, this very self that is unsubdued will operate as the foe. This is the idea.

7. The supreme Self is concentrated for one who has subdued the self and is quiescent, in cold and heat, in pleasure and pain, and in honour and disgrace.

7.1. The supreme Self is ‘concentrated’—exists as one’s immediate Self—for one who has subdued the self or the conglomerate of ‘effects and instruments’, and who is quiescent. (The reference is to the renouncer whose inner sense has been tranquillized.) This is the idea. Moreover, he will be the same in states like cold and heat, pleasure and pain, as well as in honour and disgrace.

8. That yogin is said to be integrated whose self is content with knowledge and experience, who is immutable, who has subdued his senses and to whom clod, stone and gold are all alike.

8.1. The yogin is said to be integrated whose self is content with knowledge and experience, who is immutable, who has subdued his senses and to whom clod, stone and gold are all alike.
8.1. ‘Content with knowledge and experience’—‘knowledge’ means conversance with the principles enunciated in the śāstras; on the other hand, ‘experience’ means the exact realisation of whatever has been learned from the śāstras. Content with these two is the self—the inner sense—of the Yogin. He becomes immutable or unshakable; for, he has subdued the senses. Whoever answers to this description is ‘integrated’, is said to be concentrated. To this Yogin a clod, a stone and a piece of gold are all alike.

Moreover:

सुहृत्वादीशीर्षमध्यस्थः प्रबन्धयुषु  
साधुपापं च पापेषु समबुद्धिविशिष्यते ॥९॥

9. He excels whose intellect is the same in respect of good men, friends, foes, indifferent persons, neutrals, antagonists, relations, the righteous and the unrighteous.

9.1. सुहृत् इति ॥ ‘सुहृत्’ इत्याविश्वेष्कारं एकं पदम् । सुहृत् इति प्रयुक्तं अनपेक्ष उपकर्त, मित्रं श्रेष्ठानु, अंिंशः । उदासीनः न कस्यचित्तं पक्ष भजते, मध्यस्थः ॥ विरुढ्यो: उमयो: हितेशी, हेम्य: आत्मनं: अपियः, बन्धुः, सम्मन्य: । इत्येव साधुपुरुषश्रावतितिः अष्टादशे साधुपुरुषप्रतिष्ठाकारिणः साधुपुरुषं एतेषु समबुद्धिः । “क: किमेऽः” इति अव्यापृतुबुद्धि: इत्यर्थः । विशिष्यते—‘विमुफ्यते’ इति वा पाठान्तरम्—योगारूढानां साध्रां अयं उम्म: इत्यर्थः ॥

9.1. The first half of this verse is a single compound word. The ‘good man’ helps, regardless of any rephal. ‘The friend’ is one affectionate. ‘The friend’ is the adversary. ‘The indifferent’ takes no sides. ‘The neutral’ seeks the well-being of both of those who oppose each other. ‘The antagonist’ is he whom one does not like. ‘The relations’ are the kith and kin.
In regard to all these, as also to the righteous who conform to the śāstras and the unrighteous who do evil, he excels whose intellectual attitude is the same, who does not bother about what another is and does. Another reading for ‘excels’ is vimucyate, meaning ‘is liberated’. The idea is that this kind of person is the foremost among all those who have scaled Yoga’s peak.

10.0. अत: एवं उत्तमफलप्राप्तये —

10.0. Therefore in order to reap the best fruits:

योगी युज्ञित तत्तमात्मानं रहस्य स्थित: ।
एकाकी यत्तितात्मा निराभीरपरिप्रग्हः ॥१०॥

10. Living in solitude, alone, with controlled mind and self, free from cravings, owning nothing, the Yogin ought to apply himself to Yoga incessantly.

10.1. योगीति ॥ योगी ध्यायी युज्ञित समाध्यात्म तत्तं सर्वं आत्मानं अन्तःकरणं रहस्य एकाके विशिष्टा स्थितं: सन्त एकाकी असहाय:—‘रहस्य स्थित: एकाकी च’ इति विशेषणात् संया संत: हृिु इत्यः — यत्तितात्मा चिन्तं अन्तःकरणं आत्मा देहम् संयतो यस्य संया संत: यत्तितात्मा, निराभी: वीततः: अपरिप्रहः परिप्रहोिु हििु इत्यः: । संयासितवेदिि त्वत्सर्वपरिप्रहः सन्त युज्ञित इत्यः: ॥

10.1. Let ‘the Yogin’, the meditator, ceaselessly concentrate ‘the self’, the inner sense, ‘in solitude’ i.e., stationing himself in mountain caves, etc. ‘Alone’—unaccompanied. The qualifications, living in solitude and unaccompanied, mean ‘having renounced’. ‘With controlled mind’ i.e. the inner sense, and the ‘self’ or the body. ‘Free from cravings, owning no possessions’ mean without mental clippings and possessions of any kind. A true renouncer that he is, he must own literally nothing and apply himself to Yoga.

11.0. अथ इदानिस योगी युज्ञानस्य आसनाहिरविहारार्द्धादिश योगसाधनवेन
11.0. Now begins the section that lays down regulations regarding the posture, diet, recreation, etc., of the practising Yogin; for, these constitute the means to Yoga. It also enumerates the characteristics of the perfected Yogin and Yoga’s fruits and so forth. First is described the posture:

शुची देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छित्रं नातिनीचं चौलाजिनकुशोत्तरम् ॥ ११॥

11. Setting one’s firm seat in a clean spot, neither too high nor too low, covered with a cloth, or hide, and Kuśa grass, one over the other;

11.1. ‘In a clean spot’, solitary, either by its very nature or made so by appropriate means; having set up one’s ‘firm seat’ which is neither too high nor too low, and covered with cloth, hide and kuśa grass arranged in the reverse order to the one given in the verse;

Having set up a seat there—what follows?

तत्रैकार्यं मन: कुत्वा यत्चित्तेन्द्रियक्रियः।
उपविध्यासने युज्ञ्यायोगमात्मविषुष्टे ॥ १२॥

12. Sitting on it, making the mind one-pointed, controlling the activities of the mind and the senses, let the practitioner apply himself to Yoga for self-purification.
12.1. There seated, one should apply oneself to Yoga. How? Withdrawing the mind from all objects, making it one-pointed, and controlling the activities of mind and senses. What is the aim of this application to Yoga? Self-purification or the purification of the inner sense.

13.0. The external seat has been described. Now is answered the question how the body is to be held:

समं कायशिरोग्रीवं धारणन्तङ्कन स्थिरः।
सप्रेक्ष्य नासिकायां स्वं दिशाधानवलोकयन्। १३।

13. Holding the body, head and neck evenly and steadily, the resolute Yogin fixes his gaze on the tip of his nose, not looking around.

13.1. ‘The body, head and neck: holding these three evenly and steadily’—there may be movement in spite of even holding; to exclude it is added the qualification ‘steadily’. ‘Reso-
lute’ i.e., becoming resolute and ‘fixing the gaze on’—looking at—the tip of one’s nose. Understand this to mean ‘looking at the tip’, as it were. The expression ‘as it were’ is understood. What is sought to be enjoined is not the gazing at the tip of the nose; rather it is the convergence of sight. This depends on the concentration of the inner sense. Were the gaze at the tip of the nose sought to be enjoined, the result would be mind’s concentration thereon, and not on the Self. In 6.25 what will be enjoined is concentration on the Self—‘the centering of the mind on the Self’. So by the expression ‘as it were’ implicit in this context what is affirmed is the convergence of sight. ‘Not looking around’ means not looking in various directions, every now and then.

Moreover,

\[ पश्चात्तत्त्वम् विगतम्: ब्रह्मचारित्रते स्थितः।\]
\[ मनः सत्यम् मन्नित्तो युक्तं आसीत् मत्तरः। ॥१४॥\]

14. With the inner sense tranquillized, fear gone, established in the vow of chastity, controlling the mind, thoughts anchored in Me, the integrated Yogan should sit, intent on Me.

14.1. पश्चात् इति ॥ पश्चात्तत्त्वम् प्रकर्षण शान्त:। आत्मा अन्तःकरण यस्य सोऽयं पश्चात्तत्त्वम्। निगतभ:। ब्रह्मचारित्रते स्थित:। ब्रह्मचारिणो ब्रह्मचारित्रतं ब्रह्मचर्यं गुह्यशुचियामिवादनभूतं तस्मान् स्थितं। तदनुस्थाता भवेत् इत्यतः। किच्—मनः सत्यम् मनस:। वृत्ति:। उपसंहत्य इत्यततत:। मन्नित्त:। मन्नित्तं परमेश्वरे ब्रह्मचारित्रतं यस्य सोऽयं मन्नित्तो युक्तं समाहितः। सन्नु आसीत् उपविशेषतः। मत्तरः। अहं परो यस्य सोऽयं मत्तरो भवति। किच्—रामो नेन्नित्तः। न तु निगततम् एव परवेन गृह्वायताः। क्षणस्य सन्नुपुरुषः। तत् ताह? राजान:। महादेवेऽवा। अत: तु मन्नित्तो मत्तरः॥

14.1. With the inner sense eminently tranquillized and fear dispelled, let the Yogan sit. The vow of chastity implies waiting upon the teacher, eating the food collected through mendicancy, etc. Let him stick to this course. Controlling the
moods of the mind, thoughts directed to Me, the Supreme Lord, integrated, i.e. concentrated, let him sit, intent on Me or deeming Me the Supreme Reality. This contrasts with a man who may direct his thoughts to a woman, for example, but who may not deem her supreme; for him the king or the Deity may be supreme. Here the Yogin directs his thoughts to Me and deems Me the supreme Reality.

15.0. अष्ट इदानी योगफल उच्चते—

15.0. Now is stated the fruit of Yoga:

युज्यते सदा सवास्त्यां योगी नियतमानसः ।
शान्ति निर्वाणपरमां मत्तथामधिगच्छति ॥१५॥

15. Thus applying himself uninterruptedly, with a disciplined mind, the Yogin wins peace, which is abidance in Me, and whose climax is emancipation.

15.1. युज्यते हि ॥ युज्यते समाधानं कुर्वन् एवं यथोत्तेन विधानेन सदा आस्थानं स्वर्गा योगी नियतमानसः: नियतं संवेदं मानसं मनः: यथे सोऽयं नियत-मानसः: शान्ति उपर्यां निर्वाणपरमां निर्वाणं मोक्ष: तत्परमा निष्ठा यस्या: शान्ते: सा निर्वाणपरमा तां निर्वाणपरमां मत्तथां मद्धीनां अधिगच्छति प्राप्तोति ॥

15.1. ‘Applying’, concentrating, ‘thus’, uninterruptedly as stated, the Yogin with a disciplined mind wins ‘peace’—withdrawal from the sphere of objects that culminates in emancipation. The discipline of ‘peace’ has nirvāṇa or emancipation as its climax; it is abidance in Me and being subject to Me.

16.0. इदानी योगिन: आहारादिनियम: उच्चते—

16.0. Now is set forth the regulation of the Yogin’s diet, etc.

नात्यञ्जतस्तु योगोजस्ति न चैकाल्मनजन्त: ।
न चातिस्थवण्ज्ञीलस्य जाग्रतो नैव चार्जुन ॥१६॥
16. He has no Yoga who eats too much or who eats not at all; who habitually sleeps too much or who keeps always awake, O Arjuna!

अर्थ सत्यस्नानाश्च तृतीयसुखकस्य च ।
वायोः सत्यस्नानयं च तु चतुर्दशेषयेतु ॥—[?]
इत्यादिपरिमाणम् । तथा—न च अतिस्तवन्धीलस्य योगो भवति, नैव च अतिमात्रं जापतो योगो भवति च अर्जुन ॥

16.1. For him who ‘eats too much’—who exceeds the measure of food that suffices for him, there is no Yoga; nor for one who eats not at all. “The food, in sufficient measure, protects and does not hurt. What exceeds it, hurts. What is less, protects not” (Sat.Bṛā. 9.2.1.2). Therefore, the Yogin shall eat neither more nor less than what suffices for himself. Or ‘the Yogin who eats more than what has been prescribed in the Yoga texts cannot have Yoga. Vide the following: ‘Half of the stomach, fill with food and condiments; the third quarter is for water; leave the fourth for the movement of air.’ So, too, there is no Yoga for him who habitually sleeps too much; nor, for him who keeps awake too long, O Arjuna!

17.0. कथं पुनर्योगो भवतीत्यथ:—

17.0. How then is Yoga achieved? Answer:

युक्ताहरविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्तवन्योवोऽस्य योगो भवति दुःखहा ॥१७॥

17. One who in proper measure eats and plays, applies
himself to works, sleeps and keeps awake, achieves Yoga that destroys all pains.

17.1. युक्त इति || युक्ताहरविहारस्य आहियते इति आहारः अः विहारं विहारः पादक्रमः, तौ युक्तो नियतपरिमाणो यस्य सः युक्ताहरविहारः तस्य; तथा युक्तेन्द्रस्य [अन्या च] युक्ता नियता चेद्दा यस्य कर्मसु तस्य; तथा युक्तस्वनावोधरस्य युक्तो स्वनावोधरश्रृधाय तौ नियतकाली यस्य तस्य; युक्ताहरविहारस्य युक्तेन्द्रस्य कर्मसु युक्तस्वनावोधरस्य योगिनो योगो भवति दुःखादुःखानि सर्वाणि हन्तीति दुःखादुःखाः सर्वं सार्वं दुःखात्मकतृ योगः भवति इत्यर्थः ||

17.1. What is taken in is food. Play is movement, walk. To him who has these two in proper measure, to him whose application to works is in due measure and whose sleep and wakefulness are of measured duration, accrues Yoga that destroys all pains—all the pains of empirical life. This is the idea.

18.0. अथ अभुना कदा युक्तो भवति इति ? उच्यते—

18.0. Now arises the question: When does one become integrated? Answer:

यदा विनियतं चितं आत्मन्येवावतिष्ठते ।
नःस्मृहः सर्वकामेयो युक्त इत्युच्यते तदा ॥१८॥

18. When the well-controlled mind abides solely in the Self, rid of cravings for objects of desires, one is said to be integrated in Yoga.

18.1. यदा इति ॥ यदा विनियतं विशेषेण नियतं संवतं एकात्मं आपरं चितं हिवा वार्तायतनौ आहियते एव केवले अवतिष्ठः, स्वात्मानि स्तिथिति लभते इत्यर्थः । नःस्मृहः सर्वकामेयः निर्गतं दुःखादुःक्तिविषेषयः स्मृहा तृषणा यस्य योगिनः स युक्तः समाहितः इति उच्यते तदा तस्मिन् काले ॥

18.1. When the mind is marked by control and is made one-pointed, giving up all thoughts of external objects, when it abides in the pure Self alone, i.e., is anchored in the Self,
at that time one is said to be integrated or concentrated, For, he has no more cravings for objects of desires, seen or unseen.

19.0. तस्य योगिन: समाधित यत् चित्तं तस्य उपमा उच्यते —

19.0. A simile of the concentrated mind of the Yogin is offered:

यथा दीपो निवातस्यो नेळ्मते सोपमा स्मृता ।
योगिनो यत्तचित्तस्य युन्तजते योगमात्मनः ॥१९॥

19. As light in a windless spot stirs not—this is the simile of the Yogin whose mind is controlled and who applies himself to Yoga.

19.1. यथा इति ॥ यथा दीपः प्रदीपः निवातस्य: निवाते वातवजिते स्थाने स्थितः न इत्यते न चलति, सा उपमा उपमीयते अनया इत्यपुपमा योगजः: चित्त-प्रचारदशिन्नमः: स्मृता चिन्तिता योगिनो यत्तचित्तस्य संयतान्तःकरणस्य युन्तजते
योग अनुतिथतः आत्मनः समाधि अनुतिथतः इत्यर्थः: ॥

19.1. As a light in a windless spot does not stir—this is the simile, the object to which the Yogin is likened by the knowers of Yoga who are conversant with the movements of the mind. The Yogin’s mind—the inner sense—is controlled and he practises Yoga i.e., concentration.

20.0. एवं योगास्यासबलः एकायोभूतं निवातप्रदीपकलं सत् —

20.0. Thus the mind becomes one-pointed, very much like the light in a windless spot, due to the power of Yoga-practice.

यत्रोपरस्ते चित्तं निरूढङ्गो योगसेवयाः।
यत्र चैवात्मनाभाज्ञात्मां पश्यन्त्रात्मनि तुष्यति ॥२०॥

20. When through the practice of Yoga the motionless mind withdraws (from objects) and rejoices in the Self, beholding the Self by one’s inner sense;
20.1. When the mind withdraws, being checked from all external movements by the practice of Yoga, and when he rejoices in his own Self, beholding the Supreme Spirit—the All-pervasive Light—by means of the inner sense purified through concentration.

And,

सुखमात्यतिनिं जयज्जुद्गिरायामतीनिन्द्रयम्
वेति यत्र न चैवायं स्थितमिभवति तत्त्वतः

21. When the Yogin experiences the endless bliss, beyond the senses, that may be grasped only by the intellect, becomes steadfast and does not move away from the Truth;

21.1. सुख इति || सुखं आत्मत्यतिं अत्यतमम् एव भवति इत्यात्मत्यतिं अनन्तं इत्यतः, यत्र तत्र बुद्धिज्ञानं बुद्धिप्रेक्ष्यम् इत्यति इतः बुद्धिज्ञानं अति-
न्द्रियं इन्द्रियोपविस्तरति अविषयज्ञितं इत्यतः, वेति ततु ईदृशं सुखं अनुभवति यत्र यस्मिन् काले, न च एव अयं विद्यात् आत्मस्वेत्त्वमिच्छिन्त: तस्माद् नैव चलति
तत्त्वतः: तत्त्वस्वरूपतः न प्रज्ञाते इत्यतः

21.1. ‘Endless bliss’—bliss that knows no end—is everlasting. It may be grasped by the intellect only, independent of sense organs, it being beyond the senses, i.e. since it is not generated by objects. When this kind of bliss is experienced and the Yogin is anchored in the Self’s essence, he, the knower, does not move away from the Truth—does not slip from the nature of Truth.

And,
22. That prize, winning which one deems no other greater; established in which, one is not overpowered even by grievous pain;

22.1. य इति। य लम्भ्य य आत्मलामं लम्भ्य प्राप्य च अपरं लामं [अन्यत्] लाभात्तरं तत: अविधं अस्ति इति न मन्यते न चिन्तयति। किच्—यस्मिन्न आत्मतत्त्वे स्थितः दुःखेन शस्त्रनिपातादिविक्षणेन गुरुणा महता अषि न विचाल्यते।।

22.1. Having won that prize—the gain of the Self—one thinks that there is no prize greater than it. Established in the truth of the Self, one is not overpowered even by 'grievous' or great pain due to weapons etc.

23.0. ‘यशोपरमस्’ [६.२०.] इत्यारस्म्य यावदुःखः विशेषः विशिष्टः आत्मावस्याविशेषः योगः उक्तः—

23.0. That Yoga, described in verses 6.20 etc., and consisting in a certain status of the Self, is defined:

तं विद्यातुदुःखसंयोगवियोगं योगसंज्ञितम्।
स निष्क्रियं योक्त्वम् योगोद्विनिविषण्वेत्तसा।।२३।।

23. Know that to be styled Yoga which consists in disjunction from experienced-pain. This Yoga has slowly got to be practised with an undetected mind.

23.1. तं इति। तं विद्यातु विज्ञानियातु दुःखसंयोगवियोगं दु:खः संयोगः।

23.1. Having that Yoga which consists in disjunction from experienced-pain. This Yoga has slowly got to be practised with an undetected mind.
23.1. Know that to be styled Yoga which is a disjunction from experienced-pains. This knowledge is aimed at a process of knowing through exclusion. Having concluded the discussion on Yoga’s fruit, once more is set forth the propriety of undertaking Yoga, in order to teach that determination and non-dejection are its instruments. Yoga with its fruit, as already set forth, must be pursued with determination and a mind rid of dejection.

Besides,

संकल्पप्रभवान् कामांस्थ्यक्त्वा सर्वान्नेश्त: ।
मनसेवेद्रियारम्भिविनियम्य समन्तत: ॥२४॥

24. Giving up wholly all desires born of mental constructions and controlling, on all sides, the senses with the mind;

24.1. संकल्प इति ॥ संकल्पप्रभवान् संकल्पः प्रभवः येषां कामानां ते संक-ल्पप्रभवाः कामः तान् स्थायाः परित्याज्य सर्वान्न अरूपः निल्पेन । कि च—मनसा एवं विवेकसूक्तेऽद्विद्रियारम्भे द्विद्रियसंहस्तरं विनियम्य नियमं कृत्वा समन्तत: समन्तात: ॥

24.1. ‘Giving up’ or renouncing desires born of mental constructions—all of them, leaving not a trace behind, and controlling with the discriminating mind itself all the senses from pursuing their objects on all sides;

शान: शंसैचयपरमेव्यद्वृंद्वेऽधृतिगृहीतया ।
आत्मसंस्य मनः कृत्वा न किष्ठिदपि चिन्तयेत् ॥२५॥

25. Withdraw gradually, with the help of the resolute intellect; anchoring the mind in the Self, think of nothing whatsoever.

25.1. शान: इति ॥ शान: शान: न महमा उपरमेत् उपरति कृत्वा—कथा
25.1. ‘Gradually’, not impetuously, one should withdraw. With the aid of the resolute intellect, perceiving that Self alone is all this. This is the supreme injunction concerning Yoga.

26.0. Striving thus to anchor the mind in the Self—

yatō yatō niśabhyāya manasācārāmātmikaṁ
tatstato niyamatvātātmāya vastaṁ nityet

26. The Yogin should bring the fickle and unsteady mind under the sole control of the Self, withdrawing it from all causes whatever that make it sally forth.

26.1. yatah: idaṁ. yatah: tasmāt tasiśnātāya shabdavāya: niśabhyāya

26.1. ‘From all causes whatever’, such as sounds etc. Controlling the excessively fickle and unsteady mind that sallies forth due to its innate flaws, through a rational consideration of the truth of their causes and reducing them to empty appearances and thus resorting to detachment, let him bring the mind under the control of the Self.

Thus by the strength of Yogic practice, the mind of the Yogin becomes quiescent in the Self alone.
27. Indeed the bliss supreme accrues to this sinless Yogin whose mind has been stilled, Rajas supressed, and who has become Brahman.

27.1. To the Yogin whose mind has been thoroughly stilled, the best i.e., peerless bliss accrues—to the Yogin whose rajas, delusion and other afflictions have dwindled away; who has become Brahman i.e., who is liberated in life; who is convinced that Brahman alone is all this; and who is ‘sinless’, beyond good, evil, and so forth.

28. Thus integrating himself always, the sinless Yogin easily achieves contact with Brahman or infinite bliss.

28.1. Thus integrating the Self, according to the sequence of steps already set forth, the Yogin, rid of all impediments to Yoga, and sinless, easily achieves infinite i.e., elevated and unsurpassed bliss, in which there is contact with supreme Brahman.
29.0. Now is elucidated the fruit of Yoga viz., the perception of the unity of Brahman, the cause of the cessation of all empirical life:

पर्वतमूलस्यमात्मानं पर्वतमूलानि चालसपि ।
ईष्टः पर्वतमूलात्मा सर्वं समन्दर्शनः ॥ २९॥

29. With equality of vision everywhere, he whose inner sense has been attuned to Yoga beholds the Self in all beings and all beings in the Self.

29.1. He ‘whose inner sense has been attuned to Yoga’—i.e., whose inner sense is concentrated—beholds his Self existing in all beings and ‘all beings’, from Brahmā down to a blade of grass, ‘in the Self’, i.e., has become one with the Self; for, he has ‘equality of vision everywhere’—which means that all unequal beings from Brahmā down to a blade of grass, are to his vision or knowledge the same or undifferentiated, that vision having as its object the identity of Brahman and Atman.

30.0. The result of this vision of unity of the Self is set forth:

यो मां पश्यति सर्वं सर्वं च मयि पश्यति ।
तत्स्यांहि न प्रणयामि स च मे न प्रणयिति ॥ ३०॥
30. I am not lost to him who beholds Me everywhere and beholds everything in Me; neither is he lost to Me.

30.1. य इति। य: मां पश्यति वासुदेवं सर्वस्य आत्मानं सर्वं सर्वं भूतं सर्वं न श्रवणनं श्रवणनं पश्यति, तस्य एवं आत्मक्षण्डरिन्तिः अहं इश्वरः न प्रणाशयिः स श्रवणनं परोक्षं गमिष्यामि। स च मे न प्रणाशयिः स च विद्यानं मम वासुदेवस्य न प्रणाशयिः न परोक्षः भवति, तस्य क्षमं च मम च आत्मक्षण्ड्रित: स्वात्मा हि नाम आत्मन: प्रकाश: [प्रियं] एवं भवति॥

30.1. To him who beholds Me, Vāsudeva, the Self of all things, ‘everywhere’, i.e., in all beings, and ‘everything’ i.e., the multitude of entities from Brahmā downwards, in Me, the Self of all—to him, the perceiver of Self’s unity, I, namely God, ‘am not lost’, or never cease to be immediate; and he, the knower, is not ‘lost to Me,’ Vāsudeva, i.e., does not cease to be immediate. For, he and I, as Self, are one. And one’s Self is always dear to one.

31. यस्मात् च अहं सर्वज्ञत्ववदर्शी इत्यतत् पूर्ववशोकार् सम्प्रदाशिन: अनूढ़ तत्काल मोक्षः अभिमानयते॥

31. Restating the sense of the preceding verse i.e., right perception, in other words, that the perceiver of the unity of the Self of all is Myself, its consequence or liberation is now affirmed:

वर्त्मानोपि स योगी मयि चरते॥३१॥

31. Conforming to unity, the Yogin who adores Me, present in all beings, lives in Me, no matter how he appears to live.

31.1. य इति॥ वर्त्मानोपि स योगी मयि चरते, नित्यामुक्त: एवं सं, न मोक्षं प्रति केननित्यं प्रतित् चरत्ता इत्यथ॥

31.1. Though living in all manner of ways, the Yogin with
the right perception lives in Me, the supreme status of Viṣṇu. He is eternally liberated. Nothing can obstruct his liberation. This is the idea.

32.0. किंच अन्यत्—

32.0. Yet another point:

आत्मौपम्येन सर्वेऽथ समं पश्यति योहरुनि।
सुखं वा यदि वा दुःखं स योगी परमो मतः। \(\text{II}\) \(\text{III}\) \(\text{II}\)

32. Arjuna! He, who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogin.

32.1. आत्मौपम्येन इति \(\text{II}\) आत्मौपम्येन आत्मा स्वयंधेव उपमीयते अनया
इति उपमा तस्या उपमाया: भावः औपम्यमु तेन आत्मौपम्येन सर्वेऽथ सर्वभूतेषु
समं तुवं पश्यति यं अरुनि। स च कि समं पश्यति इति? उच्चः—यथा समं
सुखं इत्य तथा सर्वभूताणि सुखं अनुकूलम्। वाश्चेद्: चार्थं। यदि वा यथा
दुःखं मम प्रतिकूलं अनिष्टं यथा, तथा सर्वभूताणि दुःखं अनिष्टं प्रतिकूलं इत्येव
आत्मौपम्येन सुखुः। अनुकूलप्रतिकूलेऽतुत्यतया सर्वभूतेषु समं पश्यति, न
कस्यप्रति प्रतिकूलं आचरति, अहिः: इत्यथः। यः एवं अहिः: सम्यदर्शनिनः: स
योगी परमो उक्तः: मतः: अभिन्न: सर्वयोगिनां मध्ये। \(\text{II}\)

32.1. ‘On the analogy of the self”—one’s own self is the analogue. On the basis of this analogy, he ‘who sees alike”—in the same manner—in all beings, O Arjuna! Sees what? Answer: ‘As I like pleasure, so do all things’. \text{Or} means \text{and}. ‘As I am averse to pain and shun it, so do all living beings.’ He, the real Yogin, does not act against any one, does not injure any one. Thus he who injures none, and adheres to right perception, is deemed supreme among Yogins.

33.0. एतस्य यथोत्सय सम्यदर्शनलखणस्य योगस्य दुःखसंपादतां आलक्ष्य
शुश्रुपः \(\text{[वुब]}\) तत्राप्स्युपायं अरुनि: \text{उवाच}—

33.0. Noting how hard it is to secure this Yoga of right perception and seeking a sure means of winning it, Arjuna said:
Arjuna said:

33. O Kṛṣṇa! Of this Yoga, elucidated by You as consisting in sameness, I do not see firm certitude, the mind being fickle.

33.1. Of the Yoga set forth by you as consisting in sameness or equality, O Kṛṣṇa! I do not see, i.e. know, a firm certitude, because of mind’s fickleness.

34. The mind is indeed fickle, O Kṛṣṇa! a tormentor, powerful and hard. I deem its control as extremely difficult as that of the wind.

34.1. Of the Yoga set forth by you as consisting in sameness or equality, O Kṛṣṇa! I do not see firm certitude, the mind being fickle.

Arjuna said:

33. O Kṛṣṇa! Of this Yoga, elucidated by You as consisting in sameness, I do not see firm certitude, the mind being fickle.

33.1. Of the Yoga set forth by you as consisting in sameness or equality, O Kṛṣṇa! I do not see, i.e. know, a firm certitude, because of mind’s fickleness.

34. The mind is indeed fickle, O Kṛṣṇa! a tormentor, powerful and hard. I deem its control as extremely difficult as that of the wind.
34.1. **Kṛṣṇa!** The mind is fickle. The word Kṛṣṇa is derived from the root *kṛṣ*, meaning to cut through. Kṛṣṇa is so styled because He cuts off taints, sins etc., of His devotees. Hence He is addressed Kṛṣṇa in the vocative case. Because the mind is fickle, and, in addition, ‘a tormentor’—robs one of freedom, tormenting the body and the senses. Besides, it is ‘powerful’ and by no means is it possible to control it; for, it is irresistible. Also ‘hard’—it can’t be cut to pieces, being like a *tāntunāga* (a kind of shark). The control of this mind I deem to be like that of the wind. The control of the wind is difficult; even more difficult is that of the mind—this is the idea.

35. The blessed Lord said: Yes, it is as you say—

\[The \textit{blessed Lord said:}

35. **Doubtless, O hero! the mind is difficult to control and fickle. But by means of practice and detachment, son of Kunti! it may be held in check.**

35.1. **असंशयः महाबाहो मनो दुर्निग्रहं चलम्।**

अम्यासेन तु कौन्तेरे बैराग्येण च गृह्यते। | ॥३५॥

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35.1. There is no doubt, O hero! that the mind is difficult to control and that it is fickle. But by means of practice it can be controlled. ‘Practice’ means making an unchanging idea to prevail on a given plane of mind. ‘By detachment’—detachment means freedom from craving, by driving out the desire
for covetable experiences in the spheres of the seen and the unseen, through the practice of discovering flaws implicit in them all. By means of this detachment the distractions of the mind are arrested. Thus is mind ‘held’ or checked.

36.0. य: पुनः असङ्गतात्मा, तेन—

36.0. As regards the man without self-control:

असङ्गतात्मना योगो दुःख्राप इति मे मति: ।
वश्यतमना तु यत्ता शक्यः बाक्यतुमुपायत: ॥ ३६॥

36. I hold that for the man whose self is uncontrolled, Yoga is hard to achieve. On the contrary, it can be won by him who has disciplined it by employing appropriate means.

36.1. असङ्गतात्मना इति ॥ असङ्गतात्मना अभ्यासवैराग्यायाम्यां असंयत आत्मा अन्तःकरण यथा स: अथ असङ्गतात्मा तेन असङ्गतात्मना योग: दुःख्राप: दु:द्वेषन प्राप्तेऽऽति मे मति: । यस्तु पुनः वश्यात्मा अभ्यासवैराग्यायाम्यां वश्यतेऽऽपादितः आत्मा मन: यथा स: अथ वश्यात्मा तेन वश्यात्मना तु यत्ता भूसोधिप्रयत्नं कुप्वता शक्यः अवापु: योग: उपायत: यथोत्कातु: उपायात् ॥

36.1. For the man whose self, i.e. the inner sense, is not controlled through application and detachment, Yoga is ‘hard to win’—it is won painfully—this view I hold. On the contrary, for him who has brought the self or mind under control through application and detachment, with ‘effort’ or repeated exertion, Yoga may be secured, using the means already indicated.

37.0. तत्र योगायासाध्यीकरणेऽऽसङ्गतात्माः ह्वलोकपरङ्कोपिनिमित्तानि कर्माणि संयतः
स्मात, योगसिद्धिन्त्यं च मोक्षायानं समय्यथायानं न प्राप्त: इति, योगी योगमार्गात्
मरणकाले चलिताचित्तः इति तस्य नावसं आशाः तु अर्जुः उवाच—

37.0. Now, in resorting to the practice of Yoga, man’s activities, leading to high positions in this world or the world to come, get renounced; and at the same time right perception
that is the fruit of perfected Yoga and the means to liberation is not attained. Therefore, such a Yogan’s mind, at the time of death, slips from the path of Yoga, due to which he may be ruined. This fear made Arjuna ask:

अर्जुन उवाच:
अयति: श्रद्धयोपेतो योगाच्छल्लितमानसः।
अप्राप्य योगसंसिद्धं कां गाति कृष्ण गच्छति॥३७॥

Arjuna said:

37. What fate, Kṛṣṇa! is in store for the lax practitioner of Yoga whose mind is rich in faith but who fails to reach perfection in Yoga?

37.1. अयति: इति॥ अयति: अप्रयतनवाः योगमायं श्रद्धया आस्तिक्यबूढ्या
३ "उपेत्: योगात् अल्लकालि च चैत्यलिं मानसं मनः संप्रृतमानसं प्रेषणस्मृति: संप्रृतमानसं कां गाति हे कृष्ण! गच्छति॥

37.1. The lax practitioner of Yoga, who does not adequately strive after Yoga, who, yet, is rich in faith i.e., is convinced of Yoga’s validity, and whose mind, at the time of death, has ‘slipped from Yoga’ or whose Yoga-consciousness has deserted him—what is his fate? What goal does he reach, O Kṛṣṇa! having failed to attain perfection in Yoga?

कच्चिद्विमेबृहस्पतिकिष्ठाक्रामिन्न नयति।
अप्रतिष्ठो महाभाईव विमूढो ब्रह्मणः पथिः॥३८॥

38. Having fallen off from both (Karma and Yoga), confounded and unestablished in the path of Brahman, O hero! does he not perish, like a scattered cloud?

38.1. कच्चित् इति॥ कच्चित्—कि न उभयब्रह्मस्त: कर्ममार्गात्तु मोगमार्गात्
विभ्रस्तः सन् चिन्त्राभ्रामः हि नयति। किवा न नयति अप्रतिष्ठत: निराश्रयः हे महाभाईव हि विमूढः सन् ब्रह्मणः पथिः ब्रह्मांतिमार्गं॥

38.1. ‘Fallen off from both’ i.e., the way of works and that
of Yoga. Like a scattered cloud, does he not perish ‘unestablished’ or lacking a firm hold, O hero! and confounded in the ‘path of Brahman’—the path leading to the attainment of Brahman.

एतनम् संशयं कृष्णं छेतुमहर्षयशेषतः।
त्वद्वयं संशयस्यत्वं छेत्ता न हुष्टपपद्यते॥३९॥

39. O Kṛṣṇa! You ought to dispel this doubt of mine in its entirety. None but You can possibly dispel this doubt.

39.1. एतत् इति॥ एतत् मे मम संशयं कृष्णं। छेतुैं अपनेतृं अहर्सि अन्वे-षतः॥। त्वद्वयं। त्वत्। अन्य। कृष्ण। देव। वा छेत्ता नाशयिता संशयस्य अर्थं न हि यस्मात् उपपद्यते न संभवति। अतः त्वमेव छेतुैं अहर्सि इत्ययः॥।

39.1. This doubt of mine, O Kṛṣṇa! You ought to dispel, i.e. remove in its entirety, because, other than You, neither seer nor celestial may prove to be its dispeller. Therefore, You alone should dispel it—this is the idea.

श्रीमभगवानुवाच:
पार्थ नैवेद्य नासुत्र विनाशस्तत्स्य विद्यते।
न हि कल्याणकृत्तकृद्वृद्वार्तितां तात् गच्छति॥४०॥

The blessed Lord said:

40. Arjuna! neither in this world nor in the world to be does he come to ruin; for no evil betides the doer of good, My son!

40.1. पार्थ इति॥ हे पार्थ ! न एव इह लोके न अमृत परस्मिन् वा लोके विनाशः। तस्य विद्यते नास्ति। नाशः नाम पुर्वस्मात् हीनजनप्राप्ति:। स तस्य योगप्रस्थात्तमात् नास्ति। न हि यस्मात् कल्याणकृत्तु। शुभकृत्तु किष्ठु दुर्गमित अवस्था। गति— हे तात्! त्वो आत्मां दुःखयुग्मः इति पिता तात्। उच्यते, पिता एव पुत्र:। इति पुत्रोपरि तात्। उच्यते; शिष्योपरि पुत्रप्रवर्तति इति अपुत्रोपरि तात्। उच्यते— यतो न गच्छति॥।
40.1. O Arjuna! Neither indeed in this world nor in the next does ruin await him. ‘Ruin’ means the occurrence of a birth inferior to his previous one, because no doer of good comes to a deplorable course of life, My son! The term tāta means ‘father’, as the latter manifests himself in the form of the son. Thus the father is the son and the latter is called tāta. A disciple is like a son; so literally though not a son, he too is called ‘father’.

41.0. कि तु अस्य भवति?

41.0. What happens, then, to him?

प्राप्य पुण्यक्रां लोकान्ते उषित्वा शान्तती: समाः।
शुचिनं श्रीमतं गेहे योगश्रष्टोभिजायते ॥४१॥

41. Reaching the spheres of the meritorious, and after sojourning there long-lasting years, the one who has slipped from Yoga is born in a home of pure and prosperous householders.

41.1. प्राप्य इति ॥ योगमार्गं प्रवृत्तं संत्यासी—सामर्थ्यात्—प्राप्य गत्वा पुण्यक्रां अश्मेधादिराजिनां लोकान्त: तत्र च उषित्वा वासं अनुभूय शान्तती: नित्या: समाः संबस्तरानं तद्रुपणये शुचिनं यथोक्तकरिणा श्रीमतं विभूतिमतं गेहे गृहे योगश्रष्ट: अभिजायते ॥

41.1. The renouncer, striving on the path of Yoga, due to his competence reaches the spheres of the meritorious performers of horse-sacrifice, etc. Having lived there long-lasting years, at the end of such experiences, he is born—the man who has slipped from Yoga is thus born—in a home of householders who conform to Vedic ordinances and who are rich in resources.

अथवा योगिनामेव कुले भवति श्रीमताम् ।
एतत् दुर्लभतरं लोके जन्म यदीवृज्ञम् ॥४२॥
42. Or, he is born in a family of wise Yogins. This sort of birth, however, is far rarer in the world.

42.1. अथ इति || अथवा श्रीमता कुलातुं अन्यासिन्त्यो जयंनाम एव दरिद्राणा कुले भवति जाते धीमता बुद्धिमताम् । एतत् हि जन्म, यथृ दरिद्राणां योगिनां कुले, दुर्लभतरं दु:खल्मयतरं पूर्वसंस्कारं अपेक्षय लोके जन्म यथृ ईदृशं यथोत्तविशेषणे कुले ||

42.1. Or he is born in a family of indigent Yogins, ‘wise’ i.e. intelligent, as distinct from the home of the prosperous. Indeed this kind of birth in a home of poor Yogins is more difficult to gain in this world compared to what was mentioned earlier.

43. यत्ते च ततो भूयं संसिद्धां कुरुलन्दन ॥४३॥

43. There he acquires memory of the ideas relating to his previous body, and he labourds harder, O Bhārata prince! to achieve perfection.

43.1. तत्र इति || तत्र योगिना कुले तं बुद्धिसंयोगं बुद्धचा सयोग लभते पौर्वविहिं कालाम् पूर्वस्विन्त्यं देहे तथं बुद्धविहिंकाम् । यत्ते च प्रयत्नं करोति च ततः तत्र बुद्धां संसिद्धां संसिद्धिपतिः हे कुरुलन्दन ! ||

43.1. In the family of Yogins he acquires memory of ideas cultivated in his previous body. And he strives harder, due to his earlier impressions, for winning perfection, O Arjuna!

44. रश्यं पौर्वविहिंकाम: इति ? तत् उच्यते—

44.0. How does the memory of ideas in his earlier body come to the Yogin? Answer:
44. Though not a master of himself, he is attracted by his prior discipline. Even he who desires to know about Yoga goes beyond the sphere of Vedic injunctions.

44.1. Because of the potent Yogic discipline of his previous life, one who has slipped from Yoga is drawn towards perfection, though he is not wholly free. If he has performed righteous works, he is attracted by their impressions in his mind; if unrighteous works have been performed, indeed they will subdue his impressions of Yoga practice. When the more potent impressions weaken, the Yogic impressions assert themselves in the results they produce. The Yogic impressions do not perish even when held up for a long period—this is the idea. Therefore even he who seeks to comprehend the essence of Yoga and begins to tread the path of Yoga—i.e., the world-renouncing Yogin who has slipped, as logic implies in this context—goes beyond the sphere of the fruits of Vedic works; i.e., he sets them aside. What then to speak of one who fully understands Yoga and is devoted to its practice?
45. The Yogin who strives hard and who has been perfected in the course of many lives attains the supreme goal, all his sins having been washed away.

46. The Yogin is superior to the performers of austerities; he is deemed superior even to the knower of the Vedas; he excels those who do works. Therefore, O Arjuna! be a Yogin.
and even to knowers. By knowledge here is meant mastery of the śāstras. The Yogin is held to be superior even to those who have such mastery. The works are the Vedic rites like the fire-sacrifice. The Yogin excels those who do those works. Therefore, be a Yogin, O Arjuna!

47. Among even these Yogins, he who, full of faith, worships Me, his inner self, absorbed in Me,—him I deem the most integrated.

47.1. Among all the Yogins who meditate on Rudras, Aḍītyas etc., he who ‘worships Me’—serves Me with his inner self or whose inner self is absorbed in Me, Vāsudeva, and who is full of faith i.e., who is a believer—is considered by Me the foremost or the best of the integrated.
Saptamahdyay:
CHAPTER VII
THE YOGA OF KNOWLEDGE AND REALIZATION

0.1. ‘योगिनामापि सवेष्म मद्यगतेनान्तरतात्मना।’ श्रवणात् भजते यो मा स मे युक्तमो मतः [६.४७.] इति प्रश्नवीजे उपवन्यस्य स्वयमेव ‘ईदृशं मद्यिं तत्त्वं, एवं मद्यगतेनान्तरतात्म स्यात्’ इत्येत्तत् विक्षु: श्रीभगवान् उपाधः—

0.1. Having given room for a question in BG VI.47 and desiring to state such and such is the truth concerning Him, the blessed Lord spoke:

श्रीभगवानुवाच :
मयासत्तमना: पार्थ योगं युज्ञन्तमदार्थ्य: ।
असंज्ञाय समग्रं मा यथा ज्ञात्यसि तत्त्वेऽहु ॥१॥

The blessed Lord said:

1. With mind set on Me and dependent on Me and performing Yoga, O Arjuna! hear how you will know Me wholly without any doubt whatsoever.

1.1. मयासत्तमना इति ॥ सयं वक्ष्मानविवेषणे परमेश्वरे आस्तं मनो यस्य स मयासत्तमना:; हे पार्थ ! योगं युज्ञन् मनःसमाधायं कुर्वन् मदाध्रयः अहमेव परमेश्वर: आश्रयः यस्य स मदाध्रयः ॥ यो हि कष्टतु पुरुषार्थैन्यः कन्हचि अर्थीभवति स तत्साधनं कर्मं अनिन्द्वोत्ति तप: दानं वा किचिद् आश्रयं प्रतिपञ्चते; अर्थं तु योगी मामेव आश्रयं प्रतिपञ्चते, हित्वा अयस्य साधनान्तरं मदेव आस्तं मयासत्तमना:भवति ॥ त्वं एवं एवंस्यत: सत्तु असंशयं समग्रं समस्तविभूतितवलस्यविभूतियं संपर्यस्यं मा यथा वेन प्रकारण ज्ञात्यसि संसायमन्तरेण ‘एवमेव भगवान्’ इति, तत् शूण्युच्छयमानं मया ॥

1.1. With the mind set firmly on Me, the Supreme Lord (who will be described later), O Arjuna! and achieving its stability through exclusive dependence on Me, hear (what I
say). Whoever seeks to achieve a human goal resorts to a means to reach that goal such as the fire-sacrifice, austerity, gift-giving etc., but the Yogi here resorts exclusively to Me as his refuge. Giving up all other means he fastens his mind on Me alone. Doing thus, hear, as I state, how indubitably you will know Me ‘wholly’ i.e. together with My glory, power, energy, lordliness and so forth. This knowledge is a conviction that the Lord is such and such.

2.0. तत्त्वः महिषयम्

2.0. That knowledge in respect of the Lord is described:

ज्ञानं तेजां सविज्ञानंमवध्याक्यन्योष्ट: ।
यज्ञात्वा नेहं भूयोज्ज्ञ्ज्ञात्वयमवशिष्यते ॥२॥

2. Exhaustively I shall set forth that knowledge together with its realization; once it is grasped, nothing more will remain to be known.

2.1. ज्ञानं इति ॥ ज्ञानं ते तुमय अहं सविज्ञानं विज्ञानसहित्स्वामूद्वयुक्तं
इदं वक्ष्यामि कथविष्णृमि अशेषतः काल्प्यैं ।
ततूज्ञानं विवक्षितं स्तौति श्रीतुं:
अभूमुदीकरणाय—यत् ज्ञात्वा यत् ज्ञानं ज्ञात्वा न इह भूय: पुनः अन्तूज्ञात्वं
पुरुषार्थसाधानं अवशिष्यते न अवशिष्यं भवति—इति मतत्वजो य:, स सर्वज्ञो
भवतीस्यः: । अतो विशिष्टफलात्तुरुपभंतरं ज्ञास्य: ॥

2.1. That knowledge together with its experience I shall set forth in its entirety. In order to secure the attention of the listener, the Lord extols that knowledge. Once it is grasped, nothing else will remain here to be known as means to any human goal. The idea is that one who knows the truth about the Lord becomes omniscient. Yielding excellent fruit, this knowledge is extremely rare.

3.0. कथं इति? उच्यते—
3.0. How so? Listen:

मनुष्याणां सहस्रेषु कष्टिवृद्धति सिद्धवे ।
यत्तामपि सिद्धानां कष्टिन्नां वैति तत्त्वतः। ॥३॥

3. Just one man among thousands strives to win it; among those who know and strive, only one comes to know Me in truth.

3.1. मनुष्याणां इति। मनुष्याणां मध्ये सहस्रेषु अनेकेषु कष्टिन्नां यत्तां प्रयालं करोति सिद्धवे सिद्धवर्ष्यम्। तेषां यत्तां अपि सिद्धानां—सिद्धा: एव हि ते ये मोक्षाय यत्ता, तेषा—कष्टिन्नां एव हि मां वैति तत्त्वतः: यथावत्। ॥

3.1. Among men, one in many thousands strives to win (the saving knowledge). Even among those who know and strive—all those who strive for release are knowers—only one rare soul indeed comes to know Me, in truth.

4.0. श्रीतारं प्रश्रोचनेन अमिृतयोक्त्याः—

4.0. Securing the listener's attention by exciting his interest, the Lord says:

भूमिरापोजनले यायुः खं मनो बुधिरेरवे ।
अहंकार इतियं मे भिष्ना प्रकृतिरष्ट्या ॥४॥

4. The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight-fold nature.

4.1. भूमिः इति। ‘भूमि’ इति पृथ्वीवितन्मात्र उच्यते, न स्थला, ‘भिष्ना प्रकृतिरष्ट्या’ इति बचनात्। तथा अबाद्योक्ति तन्मात्रापि उच्यते—अम्ल:, अनल:, यायु:, खम्। ‘मन’ इति मनसः कारण अहंकारो गृह्यते। ‘बुधि’ इति अहंकारकारण महत्त्वम्। अहंकारः इति अविद्यासंयुक्त अव्यक्तम्। यथा विषयसंयुक्तं अनं विषम् इति उच्यते, एवं अहंकारवासनावतू अव्यक्तं मूलकारणं अहंकारः.
4.1. The earth refers to the rudimentary earth-element, and not to the gross earth, for the phrase that follows is ‘the distinctive eight-fold nature’. Similarly water, etc., also refer to the rudimentary elements of water, fire, air and space. ‘Mind’ refers to the cause of the mind, viz., the ego-sense. ‘Intelect’ refers to the cause of the ‘ego-sense’, the mahr (of the Sāmkhya philosophy). The ‘ego-sense’ in the verse is the unmanifest-cum-nescience. The latter is so styled even as food mixed with poison may be called poison. The root-cause, the Unmanifest, impelled by the impressions of the ego-sense, is styled the ego-sense since the ego-sense is what causes activity. In t’is world, the seed of activity everywhere is observed to be the ego-sense. This nature of Mine, thus described, is the divine power of God and it is eight-fold.

�परेयविद्वृत्तम् प्रकृति विद्विद द्वे पराम्।
जीवभूतां महाबाहो यथेऽद धार्यते जगत्।

5. This is the lower nature; but My higher nature, know to be other than it. That constitutes, mighty armed! the living being by which this world is upheld.

5.1. अपरा इति || अपरा न परा निर्क्ष्या अशुद्धा अनर्थक्री संमारबन्धनात्मिका इत्यदृष्टि || इत्याया: यथोत्तर्या: तू अन्या विशुद्धं प्रकृति मम आत्ममूलं विद्वि मे परां प्रकृत्या जीवमूलं क्षेत्रजल्वणं प्राणचारणानिमित्तमूलं हे महाबाहो, यथा प्रकृत्या इदं धार्यते जगतु अन्त:प्रविष्टया।

5.1. ‘The lower’—inferior, impure, troublesome, whose essence is bondage. But other than it—pure—is My essential nature, the higher living being, the field-knower, the cause leading to the assumption of vital force, O hero! This world is penetrated and upheld by it.
6. Know all beings to be born of this My dual nature. I am the source of the entire world as well as that into which it is dissolved.

6.1. एतत् इति ॥ एतद्वैतिनः एते परापे श्रेयस्त्रेष्ट्रविलक्षणे प्रकृती योनिः: येषां भूतानां ताति एतद्वैतिनः भूतानि सर्वाणि इति एवं उपधारय जानिहि ॥ यस्मात् मम प्रकृती योनिः: कारणं सर्वभूतानाः, अतः अहं कृतस्य सङ्गमस्तत्सयां जगत्: प्रभवः उप्तति:, प्रवृत्य: विनाशः: तथा ॥ प्रकृतिविभारणे अहं सर्वं: ईश्वरः: जगत्: कारणं इत्यतः: ॥

यस्मात् एवं तस्मात् —

6.1. These two, the lower and the higher (natures), constituting the field and the field knower, are the womb of all beings. Do know this. Such being the case, the birth and dissolution of the entire world are due to Me. I, the omniscient Lord, am the world-cause through the medium of My two natures. Hence,

मतः: परतरं नान्यतः किचिदिक्ति धनंजय ॥

मयो दयस्वितं प्रोतसं सूर्ये मणिगणना इव ॥७॥

7. Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.

7.1. मतः: इति ॥ मतः: परमेश्वरात् परतरं अन्यत्र कारणात्तरं किचिदन्त: न अस्ति: न विद्यते, अहमेव जगत्कारणं इत्यतः हे धनंजय ॥ यस्मात् एवं तस्मात् मयो परमेश्वरे सर्वाणि भूतानि सर्वं इदं जगत्: प्रोतसं अनुसूयं अनुगतं (अनुविद्यं) प्रथितं इत्यतः हे, दीर्घतन्त्रेऽश्रवत्, सूर्ये: च मणिगणना: इव ॥७॥

7.1. Beyond Me, the supreme Lord, there is no causal stuff. The sense is: I alone am the world-cause, O Arjuna. Such being the case, on Me the Supreme Lord, all beings, this
entire world is strung—woven or held together—as a cloth on the warp or clusters of gems on a thread.

8.0. केन केन धर्मण बिशिष्टे त्वयि सर्वमिदं प्रोतं इत्युक्ते ? —

8.0. On You, distinguished by what all traits, is this entire world woven? Answer:

रसोध्रमप्यु कौन्तेय प्रभातिस्म शाक्तिसूर्ययोः ।
प्रणवः सर्ववेदेषु शाब्दः शेप पौर्णं नृषु ॥८॥

8. I am the essence of water, O Arjuna! as also the light of the moon and the sun. (I am) the sacred syllable AUM in all the Vedas, the sound inherent in space, and the manhood in men.

8.1. रसः इति ॥ रसः अहं, अपाः यः सारः सः रसः; तस्मिन् रसभृते मधिः
आपः प्रोतः इत्यथः । एवं सर्वस्मि। यथा अहं अपमु रसः, एवं प्रभा अस्मि शाक्तिसूर्यः ।
प्रणवः ओऽहारः सर्ववेदेषु, तस्मिन् प्रणवभृते मधिः सर्वेश्व वेदा: प्रोतः ।
तथा शेप आकाशः शाब्दः सार्वभृतः, तस्मिन् मधिः शे प्रोतमृ ।
तथा पौर्णं पुर्णस्य
भावः पौर्णं यतः पुर्णस्य: —नृषु तस्मिन् मधिः प्रोतः ॥

8.1. The essence of water is its flavour—that I am. On Me, the essence, are the waters woven. This is the idea. The following statements also may be thus understood. Just as I am its essence in water, so I am the light of the moon and the sun. In all the Vedas I am the sacred syllable AUM. Across Me, the AUM, are all the Vedas woven. So in space its essence is sound, and across Me, as such, is the space woven. Similarly across man’s being or manhood, due to which rises the idea that one is a man, are men woven.

पुष्यो गन्धः पृथिव्यां च तेजःअस्मि विभावसोः ।
जीवनं सर्वभृतेषु तपश्चातिस्मि तपस्विचिपु ॥९॥
9. I am pure odour in the earth; splendour in the fire; life in all beings; and austerity in ascetics.

9.1. पुष्यं इति ॥ पुष्यं सुरभिः गन्धः पृथिव्याः च अहम् । तस्मिन् मयै गन्धमूले पूर्ववी गीता ॥ पुष्यं सन्ततिः स्वभावतः एव पृथिव्याः दाशितं अपविद्धं रसायं । पुष्यत्वोपलक्षणार्थं । अपूर्वत्वं तु गन्धादिनां अविश्वासों दीपत्यं संसारिणां भूतावि-क्षेष्ठसंसारनिभिं भविः । तेजः दीपितः । च अस्मि बिभावसी अन्नो । तथा जीवनं सर्वभूतेऽपि येन जीवनं सर्वाणि मूलानि ततः जीवनम् । तपः । च अस्मि तपस्विनशु । तस्मिन्तपसि मयितपस्विनः गीता ॥

9.1. ‘Pure odour in the earth’—that I am. Across Me as that odour is the earth woven. As a matter of course, in the earth the purity of the odour has been pointed out in order to stress the purity of essence etc., in water and so forth. The impurity of odour etc., is contingent on nescience, demerit etc., of the transmigrating Jīvas and caused by contact with particular elements. ‘Splendour’ means the luminosity in the fire; ‘life in all beings’ is that by which they all are alive. Also I am the austerity in the ascetics—across Me, as such, are the ascetics ‘woven’.

 boon mān sarvabhūtānaṁ vibhīd pariṣṭi sannataḥ ।
 budhīdubdhi粥mañcānti tejasṭejasvatnānāhmuḥ ॥१०॥

10. Know Me, Arjuna! to be the eternal seed-power in all beings; of intellectual beings I am the intellect; of those who are splendidous, I am the splendour.

10.1. boon ॥ boon prāroha-kāraṇā mā vibhīd sarvabhūtānāḥ ā pariṣṭi sannataḥ viveratnam । किष्ठ—बुधः विवेकशालिक: अन्तऽकरणस्य बुधिमताः विवेकशालिकमताः अस्म, तेजः प्रागत्त्व तद्रत तेजस्विनाः अहम् ॥

10.1. Know Me to be ‘the eternal seed-power’, the cause of germination, of all beings, O Arjuna! Moreover, I am also the intellect—mind’s power of discrimination in respect of
Those who discriminate. I am 'the splendour', the power, of those who are endowed with it.

11. Also of the mighty I am the might, devoid of appetite and attachment. Foremost Bhārata prince! in beings I am appetite not opposed to righteousness.'

11.1. I am 'the might'—the force, the energy—of the mighty; that might is devoid of appetite and attachment. Appetite is the craving for objects that are not presented, and attachment is the pleasure felt once the objects become available. Devoid of both these is the might that I am, and not that which generates craving and pleasure in the ātmas. It just suffices to sustain the body. Moreover, the appetite of living beings that is sufficient to sustain the body, and directed to eating and drinking, and that is unopposed to righteousness i.e., to the content of the 'sāstras'—that appetite I am, O foremost Bhārata prince!

12. Whatever things are sāttvic, rājasic and tāmasic,
know these to proceed from Me alone; I am not in them; they are in Me.

12.1. ये इति || ये च एव सात्त्विकोऽः सत्त्वनिर्वृत्ताः भावा: पदार्थाः, राजसः रजोनिर्वृत्ताः, तामसः तमोनिर्वृत्ताः ये केवल प्राणिनां स्वकर्मवशातुं जातान् भावा: तत् मतः एव जायमानान्तः इति एव विद्व सर्वात् समस्तात् एव॥ यद्यपि ते मतते जायते तथापि न तु अहं तेषु तद्धीन: तः तत्त्वम् यथा संसारिणः || ते पुनः मयं मद्यशः मद्यधीनः ||

12.1. Whatever objects are constituted by sattva, rajas, and tamas, (Vide ch.14) and generated by the Kārmic forces of living beings—know them all to be born of Me alone. Though they are born of Me, nevertheless, I am not in them—i.e., I am not subject to them as the transmigrating jīvas are. On the contrary, they are subject to Me.

13.0. एवंभूतमणि परमेश्वरर नित्यशुद्धुद्वृत्तवाच्य कर्मप्राकृतिः संसार-दौष्ट्रीज्ञाताकार्याः मां नामिषानाति जगतु इति अनुभुवोऽवर्त्त भगवान् ॥ तत्त्वं किंसे किंमतां जगत: असानुमति? उच्यते—

13.0. The Lord evinces His pity for the world that fails to know Him intimately, the supreme Lord above described, whose nature is eternally pure, enlightened, and free, who is the Self of all beings, beyond all attributes and who burns up the seeds of evil in transmigratory life. And what is the cause of the world’s nescience? Answer.

त्रिसमृतंमयमयमविवेरिः सर्विनं जगत् ॥
मोहित्यं नामिषानाति मामेभ्य: परमव्यथम् ॥१३॥

13. Due to these three (kinds of) objects, consisting of (Prakṛti’s) constituents, this whole world is deluded; it fails to cognise Me, the immutable (Reality) beyond them.
13.1. Due to the transformation of these constituents as attachment, aversion, delusion and so forth, this entire world of living beings is ‘deluded’—deprived of the power to discriminate—and so fails to cognise Me as beyond and as other than the constituents. I am immutable—devoid of states like birth that mark all contingent beings.

14.0. Now, how do people go beyond this divine all-pervasive power of delusion consisting of the three constituents? Answer:

देवी होषा गुणमयी मम माया दुर्लभ्या।
मामेव ये प्रयंतात मायामेतां तरति ते॥१४॥

14. Indeed this divine delusive power of Mine is hard to cross over. Those who surrender themselves exclusively to Me pass beyond this Māyā.

14.1. ‘Divine’—pertaining to Me, Lord Viṣṇu, being My very nature. As such, this Māyā of Mine consisting of the constituents is hard to cross over. In these circumstances, those who, renouncing all conventional norms of life, wholeheartedly
surrender themselves to Me, the wielder of Māyā, and their very Self, pass beyond this all-deluding power. The idea is that they are liberated from the bondage of transmigratory life.

15.0. यदि त्वम प्रपन्नः माया एतां तरति, कस्मात् त्वाम् एव सर्वं न प्रपन्नते 
इति ? उच्चाते—

15.0. If those who surrender themselves to You pass beyond this Māyā, why don’t all surrender to You? Answer.

न मां दुष्कृतिनो मूढः: प्रपन्नते नराधमः।
मायाःपहुंचत्ज्ञाना आसुरं भावमात्रिताः। १५॥

15. Base, deluded, evil-doers do not surrender to Me; due to Māyā, they have been robbed of knowledge and they assume a demoniac attitude.

15.1. न मां इति ॥ न मां परमेश्वरं नारायणं दुष्कृतिन: पपकारिणः मूढः: 
प्रपन्ने नराधमः: नराणं सदेव अधमः: निकृष्टः: ते च माया अपहुंचत्ज्ञानः: 
संभूषित्ज्ञानः: आसुरं भावं हिसानूतादिविलक्षणं आत्रिताः।

15.1. To Me, the Supreme Lord Nārāyaṇa, ‘the evil doers—the sinners, the deluded—don’t surrender. They are ‘base’ or the lowest among men. ‘Of knowledge’ they are deprived due to Māyā. So they assume or resort to the attitude of demons marked by violence, falsehood etc.

16.0. ये पुनः नरोदमः: पुण्यकर्मं:—

16.0. On the contrary the best among men are those who do good.

चतुरविधा सज्जन्ते मां जना: मुक्तिनोज्जुन ।
आलौ जिज्ञासुरथ्यन्न्यनी ज्ञाति च भर्तर्वम॥ १६॥
16. Arjuna! Men of righteous acts are four-fold. They resort to Me, O best of Bhāratas! They are the afflicted, the knowledge-seeker, wealth-seeker and the knower.

16.1. चतुर्विधा इति ॥ चतुर्विधाः: चतुः प्रकाराः: भजन्ते सेवन्ते मां जनाः: मुक्तिनः पुणयकर्माणाः: हे अर्जुन । अर्त्त: आतिपरिगृहीत: तस्कर्व्याध्रश्रोतादिना अभिभूत: आपन: । जिज्ञासु: भगवतग्यो भावुं इच्छिति यः । अर्याः धनाधिकाः । जानी विषयः तत्त्ववित्, च हे भरतधम ॥

16.1. Of four kinds are the men who ‘resort to’—serve—Me. Their acts are righteous or meritorious, O Arjuna! ‘The afflicted’ are those in the grip of suffering, being threatened by robbers, tigers, snakes etc. ‘The knowledge-seeker’ is he who desires to know the truth of the Lord. The wealth-seeker desires wealth. ‘The knower’ is he who knows the truth of Viṣṇu, O best of Bhāratas!

प्रियो हि ज्ञानिनोज्ञत्वेऽभुं स च मम प्रिय: ॥१७॥

17. Of them all, the knower, ever integrated and exclusively devoted, excels; for I am exceedingly dear to the knower and he is dear to Me.

17.1. तेषां इति ॥ तेषां चतुर्विधा मध्ये जानी तत्त्ववित् तत्त्ववित्वातु नित्य-युक्त: भवति एकभक्तिः, अन्यस्य भजनीयस्य अदर्शनात्; अतः स: एकभक्ति: विशिष्ट्यते विशेष आधिकार्यं आपदते, अतिरिव्यते इत्यथाः । [१८५५ भाग्ये] प्रिय: हि यस्मातु अहं आत्मा ज्ञानिन: अत: तस्य अहं तत्त्वेऽपि प्रियः, प्रसिद्धि हि लोके ‘आत्मा प्रिय: भवति’ इति । तस्मातु ज्ञानिन: आत्मत्वातु वामुदेव: प्रियः भवतीत्यथा: । स च जानी मम वामुदेवस्य आत्मा एव इति मम अत्त्वेऽपि प्रियः ॥

17.1. Of the four types, ‘the knower’ knows the truth and therefore is ever integrated and ‘exclusively devoted’; for none else is seen deserving of devotion. So he is exclusively devoted to the Lord. He ‘excels’—surpasses all others (Cf. BGB. XVIII.55). To him ‘exceedingly dear I am’, being the
Self of the knower. That the Self is dear is a fact established in the world. Thus Vāsudeva, being the Self of the knower, is dear. This is the idea. Again, the knower is Vāsudeva’s Self, and as such, is exceedingly dear to Me.

18.0. न ताहि आतादय: तय: वामुदेवस्य प्रियाः ? न; कि ताहि ? —

18.0. “Then are not the first three, the afflicted, etc. dear to Vāsudeva?” Not so, yet,

उदाराः सर्वं एवते जानि त्वालेव मे मत्म ।
आस्थितः स हि युक्तात्मा मामेवान्तत्तमां गतिम् ॥१८॥

18. All these (four) are noble; but the knower, I deem to be My very Self; for, with an integrated self, he has resorted to Me alone, the goal without parallel.

18.1. उदाराः इति ॥ उदाराः उल्कृष्टा: सर्वं एव एते, चयोद्धि मम प्रिया: एवत्यथः । न हि कष्टः मद्वृताः मम वामुदेवस्य अप्रियः भवति । जानि तु अस्मात् इति ? अत: आह — जानि तु आत्मा एव, न अन्यः मत्मः इति मे मम मतं निर्भयः । आस्थितः आरोहोद्व प्रवृत्तः
स: जानि हि यस्मात् "अहमेव भगवान् वामुदेव: न अन्य: अहं" इत्येव युक्तात्मा
समाहिततः सन् माम एव पर व्रतम् गत्ययः अनुत्तमां गति गतन्तु प्रवृत्तः इत्यथः ॥

18.1. All these are indeed noble; even the first three are dear to Me. No devotee of Mine is other than dear to Vāsudeva. But the knower is exceedingly dear. This is the distinction. Why? The answer is that the knower is the very Self—not different from Me. This is My settled doctrine. The knower seeks to ascend the peak of knowledge: “I myself am the Lord Vāsudeva, I am none else.” With a mind concentrated on this knowledge, he strives to reach Me, the Supreme Brahma, the goal without parallel.

19.0. जानि पुनरपि स्नूयते—
19.0. Once more the knower is extolled:

\[
\text{वासुदेवः सर्वभिः स महात्मा मुदुर्लभः: } 111911
\]

19. At the end of many births, the man of knowledge directly reaches Me, realizing, “Vāsudeva is all”. Such a magnanimous soul is extremely rare.

19.1. बूहृनां इति। बूहृनां जन्मानां ज्ञानार्थसंस्कारार्थयाना अते समाप्ती ज्ञानवान प्राप्तपरिपाचकज्ञानः मां वासुदेवं प्रत्यागामानं प्रत्यक्षत: प्रपन्धते—कथम्।

— वासुदेवः सर्व इति। य एवं सर्वानां मां नारायणं प्रतिपन्थते, स: महात्मा; न तत्सम: अन्य: अस्ति, अधिक: वा। अत: मुदुर्लभः; ‘मनुष्याणां सहिष्णु’ [७.३.]

इति हि उक्तम्।

19.1. At ‘the end of many births’, devoted to self-purification resulting in greater knowledge, ‘the man of knowledge’ gains full illumination and directly reaches Me, Vāsudeva, the inner Self of all. How? Realizing that ‘Vāsudeva is all’. Whoso thus directly reaches Me, Nārāyaṇa, the Self of all, is ‘magnanimous’. There is none like him or excelling him. Hence is he extremely rare. Vide BG.7.3 above.

20.0. आत्मेव सर्वः वासुदेवः इत्येव अप्रतिपत्ति कारण उच्चते—

20.0. The cause of the failure to understand ‘All is Vāsudeva, the Self’ is stated:

\[
\text{कामस्तैतृह्वितज्ञाना: प्रप्पत्तेऽन्येवेवता:।}

\text{तं तं नियमसास्याय प्रश्चुल्या नियता: स्वयं } 112011
\]

20. Deprived of knowledge by a variety of cravings, (people) resort to other deities; they adopt other disciplines, being constrained by their inborn nature.
20.1. ‘Deprived of knowledge’—the knowledge of discrimination—by a variety of cravings for progeny, cattle, heaven etc., they resort to deities other than Vāsudeva the Self, following well-known disciplines of worship. They are constrained by their own inborn nature—by specific impressions acquired in other lives.

21. I give unswerving faith to each devotee who seeks to worship with faith whatever divine form (of his choice).

21.1. Whoever among the seekers of the objects of desire seeks to worship with faith the divine form of his choice, I make the faith with which he started ‘unswerving’—steadfast.
स तया भव्यया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयेव विहितान् हितान् ॥२२॥

22. Possessed of that faith, he desires the worship of that form. From that divinity he secures the objects of his desires; for, I Myself have ordained them.

22.1. स तया इति ॥ स: तया मद्यहितया भव्यया युक्त: सन् तस्या: देव- तातन्वा: राधन्य आराधन्य इहि चेष्टते । लभते च ततः तस्या: आराधिताया: देवतातन्वा: कामान् ईश्वितान् मया एव परमेश्वरेण सर्वं जनं कर्मविनिवासजयता विहितधत निमित्तान, तानु हि यस्मात्त ते भगवता विहिता: कामा: नस्मात्त तानु अवध्य लभते इत्यपि । ‘हितान्ते’ इति पदन्त्ये हितत्वा कामाना उपचर्यत कल्यं; न हि कामा: हिता: कस्यचित्त ॥

22.1. Possessed of the faith accorded by Me, he attempts to worship that divinity. Thence—from the divinity worshipped—he wins the desired objects, fashioned by Me, the omniscient Lord, who knows the classes of the fruits of Karma. As the fruits of Karma have been ordained by Me, the devotee will assuredly gain them. If the word is taken as ‘hitān’ meaning ‘favourable’, the favourableness of fruits has to be taken as merely figurative; for, objects of Kāma do no good to anyone.

23.0. यस्मात्त अन्तर्भावन्यापारा: अविवेकित्व: कामिन्यश्रे ते, अत:—

23.0. Since desire-bound people and undiscriminating individuals operate with finite means, their operations must come to an end.

अन्तवभु फलं तेषां तद्वक्यत्वत्यामेदसाम् ।
देवान्तु देवयजो यान्ति मद्युक्ता यान्ति मामि ॥२३॥

23. (So) the fruit (of Karmas) that accrues to those small-minded men must come to an end. The worship-
pers of gods proceed to the gods; My devotees come to Me.

23.1. अन्तःस्वातः इति ॥ अन्तःस्वातः विनाशितः तु फलं तेषां तत् भवति अत्यमेघसां अम्ब्रज्ञानाम् । देवानां देवयजः यातर् देवानां यज्ञस्ते इति देवयजः । ते देवानां यात्रेन, मद्धुकामः यात्रेन मायां अपि । एवं समाने अपि आदाये माया एव न प्रपन्धते अनन्तफलायः, अहो खलु कष्टतरं वर्तते, इत्यनुकौशं दर्शयिति भ्रागवन् ॥

23.1. But the fruit that they of small minds—of feeble understanding—gain must come to an end. Those who worship i.e., offer sacrifice to the gods proceed to the gods. My devotees come to Me. Thus though the exertion involved is similar in these two cases, they do not reach Me and gain an inexhaustible fruit. What a pity! The Lord thus evinces pity for the worshippers of gods.

24.0 किनिमित्तं मां एव न प्रपन्धते इति ? उच्यते—

24.0 Why do they not resort to Kṛṣṇa only? Answer:

अन्तःस्वातः यात्रिमापनस्तं मन्यते मामबुद्धयः ।
परं भावमज्ञानन्तो ममाम्बैष्यमञ्चम् ॥२४॥

24. They, the undiscriminating and witless ones, consider Me, the ever-present Lord, who is unmanifested or unrevealed, as become manifested or revealed now.

24.1. अन्तःस्वातः इति ॥ अन्तःस्वातः अप्रकाशं व्यक्ति आप्रवं प्रकाशं गतं इवानी मन्यते मा नित्यप्रसिद्धं ईश्वरं अपि सतं अबुद्धयः अविवेकिनः परं भावं परमात्मस्वरूपं अज्ञानं अविवेकिनः । श्रीम अन्तःस्वातं व्ययरहितं अनुतंतं निरतिसायं, मद्दीयं भावं अज्ञानं मन्यते इत्यथः ॥

24.1. The unmanifest or unrevealed, now become manifest or revealed—so, they deem Me, the ever-present Lord—they, those who do not discriminate. They are ignorant of My supreme aspect as the higher Self which is immutable and
unsurpassed. Not knowing this aspect of Mine they deem Me
to be now manifest—this is the idea.

25.0. तद्वां फिनिकिमिति इति? उच्चते—

25.0. What is the cause of their ignorance? Answer:

नाहं प्रकाशः सर्वस्य योगमयासमावृतः।
मूढोऽयं नाभिज्ञानाति लोको मायज्ञयथ्यम्॥२५॥

25. Veiled by the delusive power of My Yoga-Maya,
I do not stand revealed to all. This deluded world
knows not Me, unborn and immutable.

25.1. नाहं इति॥ न अहं प्रकाशः सर्वस्य लोकस्यः, केषाचिति एव मद्रुकानां
प्रकाशः अहं इत्यविस्मयः॥ योगमयासमावृतः योगः: गुणानां युक्तः: चंदनं, सैव
माया योगमया—अथवा, भगवतः: चित्तसमाधान योगः: तत्त्वतः माया योगमया
—तथा योगमया समावृतः, संछ्चन: इत्यर्थः:॥ अत एव मूढः लोकः: अर्यं न
अभिज्ञानाति मां अर्ज अव्ययम्॥

25.1. I am not revealed to the whole world; only to a few
devotees of Mine am I revealed—this is the idea. ‘Veiled by
the delusive power of Yoga-Māyā’—Yoga being the com-
bination i.e., fabrication of Prakṛti’s constituents, and this
combination being Māyā. Being veiled by that power the
world is deluded, so that it does not know Me, unborn and
immutable.

26.0. यथा योगमयाय समावृत मां लोकः नाभिज्ञानाति, न अति योगमया
मद्रीया सती मम ईश्वरस्य मायाविनः: ज्ञान प्रतिवेद्विति यथा अत्यस्यावि मायाविनः:
माया ज्ञानं तद्वाः:॥ यथः: एवं अतः—

26.0. The delusive power, veiled by which the world fails
to know, does not impede the knowledge of the Lord himself;
for, it belongs to Him. Just as a magician’s delusive power
does not delude him. Such being the fact,
बेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मा तु बेद न क्रशन ॥२६॥

26. I know, Arjuna! the beings past, present and future; but none knows Me.

26.1. बेद इति ॥ अहं तु बेद जाने समतीतानि समतिक्रान्तानि भूतानि, तथा वर्तमानानि च अर्जुन भविष्याणि च भूतानि बेद अहम ॥ मा तु बेद न क्रशन मद्युकं मण्ड्यरं एकं मुक्तवा; मतत्त्ववेदनाभाबादेव न मा भजते ॥

26.1. But I know the beings who have passed out already; also those who exist now, Arjuna! and again, those who will come into being in future, though none knows Me except My devotee who has sought refuge in Me. They do not worship Me due to the very lack of knowledge of My truth.

27.0. केन पुनः मतत्त्ववेदनप्रतिविधानं प्रतिविधानि सत्ति जायमानानि सर्व-भूतानि मा न विद्यति इत्यपेशाय इंद्र आह—

27.0. “What impedes the knowledge of My truth due to whose absence beings coming into existence fail to cognise Me?” Here is the answer:

इच्छाद्रेष्टसमुस्वेतन दन्तमोहेन भारत ।
सर्वभूतानि समोहं सर्गे यात्ति परल्प ॥२७॥

27. O Bhārata prince! scourge of foes! All beings in creation get confounded due to the delusion of dualities born of attachment and aversion.

27.1. इच्छा इति ॥ इच्छाद्रेष्टसमुस्वेतन इच्छा च हृष्णु इच्छाद्रेष्टी ताम्यं समुत्तत्त्ततीति इच्छाद्रेष्टसमुय्यः तेन इच्छाद्रेष्टसमुस्वेतन । केनेति विशेषापेशाय इंद्र आह—इंद्रमोहेन इति । इंद्राविनिमित्तं मोहं इंद्रमोहं तेन । तौ एव इच्छाद्रेष्टु शीतोष्णनि परस्परविहृद्धि मुखुद्व्युत्तिविषयं यथाकां सर्वभूतं संबध्यमानि
27.1. ‘Born of attachment and aversion’—what is born? The delusion caused by dualities. These two, attachment and aversion, mutually opposed like cold and warmth, and oriented to pleasure and pain and their causes, affect, in course of time, all living beings. They are called dualities. As soon as these two come into existence due to the occurrence of pleasure and pain or their causes, they subjugate the intelligence of all beings and give rise to the delusion that impedes the dawn of knowledge of the real Self. Right knowledge of even external objects, won’t rise if the mind is swayed by the flaw of attachment and aversion. Needless to say that the knowledge of the inner Self, hard to gain in any case, won’t rise if one’s intelligence is in the grip of delusion. So, scion of the Bharata line! due to the delusion of dualities all beings at their very birth get confounded. That beings are subject to this delusion is the idea. Therefore, with knowledge impeded by this inborn delusion, all beings get confounded and fail to know Me, their very Self. Hence they do not worship Me, their veritable Self.

28.0. के पुनः अभेन इदंभोहेन निर्मुत्ता: सत्ता: त्वा विवित्वा यथारूढः आत्म-भावेन भजने इत्येकित्वं अर्थ दर्शियितु आह—

28.0. Who, then, are the persons, who, being free from delusion and knowing You according to the śāstras, worship You as their Self? The Lord sets forth as follows this logically consequent truth:
28. But those men who have no more sins, who act righteously and who are liberated from the delusion of dualities, worship Me with a steadfast will.

28.1. But those whose sins have practically been wiped out, whose acts are righteous and productive of mental purification, and who are liberated from the delusion of dualities—they worship Me, the Supreme Self, with a steadfast will. As their knowledge—that the truth of the supreme Reality is such and such, and not otherwise,—is unerring, they resolutely follow the path of total renunciation. So they are said to have a steadfast will.

29. Resorting to Me, those who strive for release from old age and death come to know that Brahman in Its wholeness, as also the self and all the works.

29.1. When I the universal Self, the self and all the works.

29.1. जरा इति || जरामरणमोक्षाय जरामरणयो: मोक्षाय मां परमेष्वरं आश्चर्य मतस्माहितचितरात: सन्त: यत्ति प्रयतन्ते ये, ते यतो ब्रह्म परं पत्तू विद्वः
29.1. Those who strive for release from old age and death, resorting to Me, the Lord supreme i.e., with concentrated minds, come to know that Brahman in Its wholeness, the reality of the inner Self and work in its entirety.

साधिभूताधिदेवं मा साधियजः च ये विदुः ।
प्रयाणकालेऽपि च मा के विदुःयुक्तचेतसः ॥३०॥

30. Those who know Me together with My manifestation in elements, divinities and sacrifices, know Me also at the time of departure from this world, their minds being concentrated.

इति श्रीमहाभारते शतसाहस्त्रा संहितायां वैयासिक्यां भीष्मपर्वणि
श्रीमदभगवद्गीतामूर्तिनिष्ठु ब्रह्मविवादाय योगवास्त्रे महकुशारजुनमवादे
ज्ञानविज्ञानयोगो नाम सत्मोपयायः ॥३०॥

30.1. शाधि इति ॥ साधिभूताधिदेवं अधिभूतं च अधिदेर्देभं च अधिभूताधिदेबं,
सह अधिभूताधिदेवेन वर्तते इति साधिभूताधिदेवं च मा ये विदुः; साधियजः च सह
अधियजेन साधियजः ये बिदुः; प्रयाणकाले मरणकाले अपि च मा ते विदुः युक्तचेतसः
समाहितचित्त: इति ॥

30.1. Amidst elements and amidst divinities I exist. Those who know Me as such and also as existent in sacrifices, know Me also at the time of ‘departure’, death, their minds being concentrated.

इति श्रीमत्य भगवद्गीतानाम गोविन्देन भक्तविश्वनाथदिपाध्यायः
श्रीमच्छकरभगवतः
कृती श्रीभगवद्गीताभासे ज्ञानविज्ञानयोगो नाम सत्मोपयायः ॥३०॥
CHAPTER VIII

THE YOGA OF CONCENTRATION

0.1. ‘ते ब्रह्म तद्वितु कृत्तम्,’ [७.२९.] इत्यादिना भगवता अर्जुनस्य प्रश्न-
बीजानि उपविद्यानि। अतः तत्त्वनाथं अर्जुनं उवाच—

0.1. In VII.29 the Lord placed before Arjuna moot points that provoked questions. Hence Arjuna spoke raising appropriate questions:

अर्जुन उवाच:

कि तद्ब्रह्म किमध्यात्मं कि कर्म पुरुषोत्तमः
अधिष्ठं च कि प्रोक्तं अधिदैवं किमुच्यते ||३||

Arjuna said:

1. What is that Brahman? What is the inner self? What is work? O highest Spirit! What is said to be the elements? What is said to be the divinities?

अधिष्ठं कर्म कोष्ठं देहेष्टत्त्वम्युषुद्वन ||
प्रयाणाले च कर्म ज्ञेयोऽसि नियतात्ममि: ||२||

2. Slayer of Madhu! Who, in this body, operates the sacrifices and how? At the time of departure how are You to be known by the self-controlled (Yogins)?

3.0. एष्यां प्रश्नानां यथाक्रमं निर्ण्याय श्रीभगवान् उवाच—

3.0. In order definitively to answer these questions in their order, the blessed Lord said:
The blessed Lord said:

3. The supreme Brahman is the imperishable; the inner self is Spirit as subject. Work is manifest creation, bringing beings into existence.

3.1. अश्रयं इति ॥ अश्रयं न शर्ततीति अश्रयं परमात्मा, ‘एतस्य वा अश्रयस्य प्रशासने गान्ति’ [बु. उ. ३.८.९.] इति श्रुते ॥ अश्रयारस्य च ‘अमित्त्वेकास्वर ब्रह्म’ [८.१३.] इति परेण विशेषणात् अनुप्रययम् । परमात्मं इति निरतिष्ये ब्रह्माणि अश्रयं उपपत्तिर विशेषणम् । तत्स्यव परस्य ब्रह्मं: प्रतिदेहं प्रत्यगातमभावः स्वाभावः स्वः भावः स्वाभावः अथ्यात्मं उच्यते ॥ अत्मानं केहं अनिश्चित्त प्रत्यगातमभावं प्रवृत्त परमार्थब्रह्माभ्यस्तसानं वस्तु स्वाभावः अथ्यात्मं उच्यते—अथ्यात्म-शब्देन अभिव्यक्तयते ॥ भूतभावोऽद्वकरः भूतानां भावः भूताभावः, तस्य उद्वृवः स्वाभावोऽद्वकरः चतुरस्तमन्वतिन्तर: । विशेर: विसर्जनं देवोद्भिषेण चहुःरोडावाद्यः । इव्ययं परिप्रेयचः । स एव विशेषगुणः यज्ञः कर्मसंज्ञति: कर्मार्थतिः इत्यतु ॥ एतत्सात् हि बीजभूतात् ब्रह्मादिकमेण स्वात्मराज्ञेयाति भूतानि उद्वृवत्ति ॥

3.1. What does not perish, ‘the imperishable’, is the Supreme Self. Vide: ‘Gārgi! by the command of this Imperishable . . . BU.3.8.9. The syllable AUM mentioned in VIII.13 is not to be understood here as aksara; for it is qualified as ‘Supreme’ (here). This qualification better suits Brahman, the imperishable, that is unsurpassed. The ‘inner self’ is the reality that in each body is the subjective spirit whose culminating aspect is the ultimate Brahman. What is called ‘work’ is the offering of prepared oblation directed to divinities; here it denotes creation that brings all beings into existence; for, this offering is held to be the seed whence, as rain and so forth, all beings, immobile and mobile, come into existence.
4. ‘Elements’ constitute perishable existence; the divinities are the Spirit. Thou, best of men! in the body I alone am related to sacrifices.

4.1. अधिभूतं करोभावः पुरुषार्थार्थधैवताम्।
अधियज्ञोज्हेतां वेदेह्मृतं वर।।४१।।

4. ‘Elements’ refers to what comes to be, depending on living beings. What is that? The perishable entity or whatsoever is born. The ‘Puruṣa or Spirit’ is that which fills all or what reclines in the city—i.e., the Hiraṇyagarbha installed in the sun who protects instruments of action and cognition.

What ‘relates to sacrifices’ is the Deity styled Viṣṇu who claims all sacrifices as directed to Himself. Vide: ‘Sacrifice indeed is Viṣṇu,’ Ts.1.7.4. And that Viṣṇu is none but Myself. I am related to the sacrifice performed by the body. Sacrifice, as such, is inseparably related to the body, existing in the body, O best of men!

अन्तःकारले च मामेव स्मरन् युक्तवा कलेवरस्।
यः प्रयाति स महूः याति नास्त्यत्र संशयः।।५१।।

5. At the end, whoso departs giving up his body, and remembering Me alone, proceeds to My status; of this there is no doubt.

5.1. अन्तःकारले इति। अन्तःकारले मरणकाले च माम् एव परमेश्वरं विष्णुं
5.1. ‘At the end’—at the time of death, ‘remembering Me alone’—the Supreme Lord Viṣṇu alone. Whoso gives up the body thus and passes on, proceeds to the truth of Viṣṇu. In respect of this matter there is ‘no doubt’, i.e., as to whether he proceeds or not to that truth.

6.0. न मद्विषयः एव अर्थ नियमः। कि तत्ति ? —

6.0. This law has no exclusive application to Myself. On the contrary,

यं यं वाजिप स्मरन्त् भावं त्यजत्यत्ते कलेबरम्।
तं तमेवेति कौन्तेय सदा तद्दृशावभावितः। ॥६॥

6. Remembering whatever being one gives up the body at the end, that very being one reaches, O Arjuna! ever conforming to that being.

6.1. यं इति ॥ यं यं वाजिप यं यं भावं देवताविशेषं स्मरन्त् चिन्तयत् त्यजति परित्यजति अन्ते अन्तकाले प्राप्तीवियोगकाले कलेबरं शारीरसं तं समू एव स्वरूपं भावं एव एति न अर्थं कौन्तेय ! सदा सर्वदा तद्दृशावभावितः तस्मिन्त् भावं तद्भवः स्वरूपं स्वरूपमाणितया अभ्यस्तः येन सः तद्दृशावभावितः सन् ॥

6.1. ‘Remembering’—thinking of—whatever being or particular deity, one leaves the body ‘at the end’—at the time of death—one reaches that very remembered being and not another, O Arjuna! For, one conforms oneself to that repeatedly remembered being.

7.0. यस्मात् एव अन्त्या भावना देहान्तरप्राप्तो कारणम्—

7.0. Since thus the final recollection causes the assumption of a new body,
7. Therefore, at all times, remember Me and fight. Dedicating mind and intellect to Me, rid of all doubts, you will reach Me, indeed.

7.1. Therefore at all times remember Me as the śāstras prescribe; and 'fight', performing your duty. With mind and intellect dedicated to Me, Vāsudeva, you will reach Me alone as recollected. There is no doubt about this. Moreover,

अभ्यासयोगयुत्तेन चेतसा नान्यगामिनाः
परमं पुरुषं दिव्यं याति पार्श्वनृचित्तयतं

8. O Arjuna! Steadily thinking with an unswerving mind, disciplined in the Yoga of repeated practice, one proceeds to the supreme, divine Spirit.

8.1. अभ्यास इति। अभ्यासयोगयुतेन — मध्यः चित्तसमर्पणविषयम् भूते एकः स्मिन् तुन्यग्राह्यात्तिलक्षणः विलक्षणप्रत्ययान्तरित: अभ्यासः, स चासो योगः
तेन पुरुस्त ततः यापूं योगिन: चेतस: 
तेन चेतसा नान्यगामिना न अन्यत्र विषयान्तरे
गति शीतलं अस्येति नान्यगामि तेन नान्यगामिना,
परम निरतिस्यं पुरुषं दिव्यं दिव्यं दिव्यमन्त्रे भवं याति गच्छति हे पार्श्व ! अनुचित्तयतन्तृ शास्त्रार्थायोपदेशं
अनुभ्यासन्त् इत्येतत्।

8.1. ‘Repeated practice’ is the flow of the same ideas in regard to Me, the sole object to which the mind is directed, uninterrupted by dissimilar ideas. This flow is the Yoga. The
Yogin’s mind is addressed to it, i.e., is engaged in it. With that mind seeking no other object, O Arjuna! he dwells on—contemplates—the instructions of the śāstras and teachers and ‘proceeds’—repairs—to the supreme, divine Spirit, the Person in the sun.

9.0. किविषिष्टं च पुरुषं याति इति ? उच्चते—

9.0. What are the attributes of the Spirit to whom the Yogin proceeds? Answer:

काँव पुराणमनुग्रहासितारमणोरणीयांवसमनुस्मरेद्धः ।
सर्वस्य धातारमचित्त्वर्यमाधित्यवर्ष तमसः परस्तात् ॥९॥

9. Whoso remembers the wise, ancient Ruler, subtler than the subtle, the Upholder of all (things), imponderable of form, resplendent like the sun beyond darkness;

9.1. काँव इति ॥ काँव क्रान्तदशि तं सर्वां, पुराण चिरंतां, अनुशासितां तमसः जगत: प्राणासिताः, अन्यो: सुक्ष्मात् अधि अणीयांस सुक्ष्मतरं अनुस्मरेद्धः अनुविश्वेद्ध: य: काँवित्तु, सर्वस्य कर्मफलगतात्म: धाताः विद्याताः विचित्रतया प्रभाण्यस्म: विभक्ताः, [विभएव दाताः] अचित्त्वपुर्ण न अस्य रूपम् नियतं विवेकान्तः अधि केनचित्तु जिनाविनियम शक्यते इति अचित्त्वपुर्णः, तत् आदित्यवर्ष आदित्यस्य इत्य नियमित्त्रप्राकार: वर्षः यस्य तत् आदित्यवर्ष तमसः परस्तताः अधानलक्षणात् मोहानुभकारतू परं तं ‘अनुविश्वेद्ध याति’ इति पूर्वेण संबन्धः ॥

क्रिया—

9.1. ‘The wise’—far-sighted or omniscient. ‘Ancient’—Eternal. ‘Ruler’—ruler of the whole world. Subtler than the subtle. ‘Whoso remembers’—recollects Him who is (also) the ‘Upholder’ or dispenser of the fruits of all works done by living beings, in appropriate and varying measures; whose form, though eternally existent, none indeed can ‘ponder’ aright; who is ‘resplendent’ like the sun, being luminous with the timeless light of consciousness and who is ‘beyond the
darkness’ of nescience and delusion. Construe this with the earlier expression ‘whoso remembers.’ And,

प्रायणकाले मनसाः अचलेन भक्त्या युक्तो योगवलेन चैव।
भुवोर्मध्ये प्राणां माध्यम सम्यक्स् तं परं पुरुषपैति दिव्यम्।।१००।।

10. ‘At the hour of departure whoso with steady mind, and with devotion and the power of Yoga, sustains aright the life-force between the brows (and remembers), reaches the Spirit supreme, divine.

10.1. प्रायण इति॥ प्रायणकाले मरणकाले मनसा अचलेन चलनवृज्जितन भक्त्या युक्त: भजनं भक्ति: तया युक्त: योगवलेन च एवं योगस्य बलं योगवलं समाधिजनकाष्ठयजननितितं शैवलक्षण: योगवलं तेन च युक्त: इत्यर्थ: पूर्वा हुद्यमुष्ट्रीैके वशीकृत्य वित तत्: ऊष्मगामिन्या नाडया भूतिष्क्रियेण भ्रूऽ: मच्छे प्राण आवेशय स्थायित्वं सम्यक्स अप्रमत: सन् स: एवं बिद्धञ्जयोऽस्मि ‘कवि पुराणम्’ (८.९.) इत्यादिलक्षणं तं परं परतरं पुरुषं उपैति प्रतिपधते दिव्यशौतनात्मकम्॥

10.1. ‘At the hour of departure’—at the time of death, ‘with a steady unswerving mind, with devotion and the power of Yoga,—‘the power of Yoga’ means mind’s steadiness born of accumulated impressions which concentration produces. First master the mind in the lotus of the heart; then, causing the life-force, prāṇa, to enter the space ‘between the eye-brows’, viz., the vertical artery, by stages, and vigilanty conquering the planes of Yogic experience, the Yogin who knows, reaches the supreme Spirit of Light.

11.0. पुनरमि बलमाणेण उपयेन प्रतिपिलितस्य ब्रह्माण: वेदविद्वदनादिधिशोषण-विशेषाय्यस्य अभिधानां करोति भगवान्—

11.0. Again the Lord elucidates Brahman sought to be known by the means presently to be set forth and distinguished as the sole theme of the Veda-knowers:
11. That Imperishable which the Veda-knowers set forth, which ascetics, devoid of attachments, enter, and, seeking which, they live a life of continence—that goal, briefly, I shall declare to you.

11.1. यद्य इति। यत् अशरं न शरत्तिति अशरं अविताशि वेदविद्। वेदविद्। 'पत्त्वे तद्यशः गामि ब्राह्मणा अभिवर्द्धति। इति स्रूते। सर्वविद्ये पथर्वर्तकल्व: अभिबर्द्धति। अस्थूलमण्यु। [बु. उ. २.८९।] इत्यादि। कित्च विशिष्ट: प्रतिवर्शि सम्यंदर्शनाङ्गति सत्यं यत्त्वः। यत्त्वशीलः। संस्कृतां। वीरागः। वीरः। विगतः। राजः। येम्यः। ते वीरागः। यत्त्व। अशरं इत्यत्।—जातु। इति वाक्यशेष:। ब्रह्मचर्ये गृही चर्मि आचार्ति। तत्। ते यद्य तत् अशराक्ष्य। पद्। पदनीयं। ते तु पद्यं। संग्रहं। संग्रहं। संस्कृत:। तेन। संकेत:। प्रवश्ये। कथितायामि।

11.1. What does not lapse is ‘the Imperishable’, the indestructible; which the knowers of the contents of the Vedas declare, Vide: “This indeed is that Imperishable, Gārgi! which Brāhmaṇas declare” (BU.3.8.8); they declare It as free from all limitations: “Not gross, not subtle” (BU.3.8.8). And once right vision is won, the ‘ascetics’ or the renouncers, free from ‘attachments’, striving to know It ‘enter’ It. ‘Seeking’ the Imperishable i.e., to know It they observe celibacy; under the guidance of a teacher they live a life of continence. That ‘goal’ named the Imperishable, I shall briefly ‘declare’—set forth.

12.0. ‘स यो है तदुच्चयु मुनि:ौष्पु प्रायणात्ममोड़ितमभिश्यायित कलम वाच स तेन लोक ज्योति। तस्मास हौलच एतः सत्यक्राम परं च चापरं च उद्योगः। इत्युपर्यम् व:॥ पुरुरेत ब्राह्मणोभिःते भोज्यार्जण: परं पुरुषमभिश्यायित। स सामभीम्मेष्यं इद्भुलोकम्। [प्र. उ. ५.६.२५।] इत्यादित। वयने अन्यन्त विपर्यत्याधिकाण्ति। इति च उपर्यम्। वर्तित: यत्त्वमानानमि। तत्त्वस्व: सर्वा। च उद्योगः। यदिच्छन्तो ब्रह्मचर्य चर्मित। तत: पद संग्रहं। ब्रह्म्यमितेभु॥। [कठ. उ. २.१४.१५।] इत्यादिभिः। वचन:। परस्य। ब्रह्मण:। वाचकरूप:। प्रतिमावतं। प्रतीकरूप:। वा। पराभ्रान्ताप्रत्यक्षायां परमविद्येभं। कथितविमायः अक्रोः।
12.0. ‘Holy Sir! among men which world does he win who meditates on AUM as long as he lives?’ To him spoke he: ‘Satyakāma! AUM is both the higher and the lower Brahman’ (PU 5.1.) Starting thus, the following utterances set forth the adoration of AUM. ‘Whoso meditates on the Supreme Spirit by means of the syllable AUM with its three elements, is led up to the world of Brahmat. (PU 5.5.)’ Also KU 2.14, 15: “Apart from righteousness and unrighteousness, the goal that all Vedas proclaim, that all penances declare, seeking which they lead a life of continence—I utter that briefly for you, viz., AUM”. AUM is the word that declares the supreme Brahman. Like an image or a representative symbol, it serves as a means for inquirers of slow and medium understanding to know the Supreme Brahman. Such knowledge yields liberation in the fullness of time. Here too that very meditation has been set forth in BG 8.9, 11. Meditation on AUM with the practice of Yoga that later leads to liberation has to be taught as also certain related matter. The following verses serve this purpose.

सर्वे धारणि संयम्य मनो हृदि निहित्य च ।
मूर्त्याभायायत्नं प्राणसहस्तियो योगाधारणाम् ॥१२॥

12. Controlling all gateways of the senses, confining the mind in the heart, fixing the life-breath in the crown and intent on the maintenance of Yoga;

12.1. सर्वे ध्यात || सर्वे ध्याति च तानि धारणि च सर्वे धारणि उपलब्धौ, तानि सर्वे संयमे संयमं कृत्या मन: हृदि ह्रदयूगुणरोक्ती निरूप्य निरोधः कृत्या निरर्थाचारं आपास, तत्र वशीकृतेन मनसा हृदयात् उत्सर्गाभिमानं नाग्नया ऊर्ध्वं आराध्यं मूर्त्यं आधारं आत्मन: प्राणं आस्थितं प्रवृत्तं: योगाधारणां धार्यतियतुम ॥ तत्रैव च धार्यतुम —
12.1. ‘Controlling all gateways’ of cognition; ‘confining the mind in the heart’, the lotus of the heart, and immobilizing it there; and having mastered the mind, ascend by means of it the nerve going up from the heart. Holding the life-breath in the crown, one commences the practice of Yoga.

Holding the life-breath right there, and,

अभिमयेकारं ब्रह्म व्याहरन् मामनुस्मरन्।
यः प्रयाति त्यजन्ते देहं स याति परमां गतिम्।।13।।

13. Uttering the monosyllable AUM representing Brahma, and remembering Me, whoso goes forth leaving the body, he proceeds to the highest goal.

13.1. ओम् हिति। अः हिति एकाकारं ब्रह्म ब्रह्मण। अभिधानमुत्तं ओझारं व्याहरनु उच्चारयनु, तदर्भूतं मा ईष्वरं अनुस्मरनु अनुधितायनु। यः प्रयाति श्रीयते श: त्यजन्ते परित्यजन् देहं शरीरं—त्यजन्तं देहं। हिति प्रयाणविखेशणायं, देहत्यागेन प्रयाण आत्मनं न स्वरूपपायोजनेत्यत्वः—मः। एवं त्यजन्तं यातं गण्डखतं परमं प्रकृष्टं गतिम्।।

किंचः

13.1. ‘Uttering the monosyllabic AUM’, the verbal expression of Brahma, and ‘remembering Me’, the Lord, its content; whoever ‘goes forth’ or dies, leaving the body, proceeds to the exalted goal (of mokṣa). The idea is that the passing forth involves only the giving up of the body and not the destruction of the Self. Moreover,

अनन्यचेता: सततं यो मां त्मरति नित्यशः।
तस्याऽहुं सुलभं: पार्थ नित्ययुक्तस्य योगिनः।।१४।।

14. To the single-minded Yogan in perpetual communion, who constantly remembers Me, I am easily accessible, O Arjuna!
14.1. ‘Single-minded’—without directing the mind to any other theme. A Yogin without interruption always remembers Me, the supreme Lord. The terms ‘without interruption’ denote continuity, and ‘constantly’, length of time. Not just for six months or a year, but as long as one is alive, and ‘constantly’ remembering Me—this is the sense. To such a Yogin I am easily accessible as he is in perpetual communion. Such being the case, single-mindedly one must be always in communion with Me.

15.0. “What is the use of your easy accessibility?” Listen as to what it yields:

मामुनेत्य पुनर्जन्म दुःखाल्यमशाख्यतम् ।
नानुवन्ति महात्मानं संसिद्ध परमेण गता: ॥ १५॥

15. Reaching Me and winning supreme perfection, magnanimous sages no longer suffer rebirth—this ephemeral abode of all sufferings.

15.1. मा उपेत्य इति ॥ मा ईश्वरं उपेत्य मद्वालं आप्प्य पुनर्जन्म पुनर्वति न अनुवन्ति न प्राणुवन्ति। किविनिष्ठं पुनर्जन्म न प्राणुवन्ति इति? तत्तदोषं आह— दुःखाल्यं दुःखाल्यं आय्यामिकादीनां आय्य आय्य, आय्य आय्य, यस्मिन् दुःखाल्यं इति दुःखाल्यं जनम । न केवलं दुःखाल्यं अश्रेष्ठं अन्त्वित्स्वरूपं च। नानुवन्ति ईश्वरं पुनर्जन्म महात्मानं: यत्यं संसिद्धं मोहान्त्यं परमं प्रकृत्तं गता: प्राप्ता: । ये पुन: मा न प्राणुवन्ति ते पुन: आय्य मायं ॥
15.1. ‘Reaching Me the Lord’, having been assimilated into My being, they are not reborn. What sort of rebirth is it that they avoid? It is characterised as follows: It is ‘the abode’, the locus, of all sufferings due to causes, etc. Birth is the abode of sufferings which inhere in it. Besides, it is also ephemeral. No longer do they undergo this sort of rebirth—the ‘magnanimous’ and disciplined sages; for, they have won supreme perfection, i.e. they have been liberated. On the other hand, those who fail to reach Me are re-born.

16.0. किपुनः त्वमात: अस्यं प्राप्ता: पुनः आवर्तते इति? उच्चयेत्—

16.0. Do those who have reached goals other than You return to this earth?

आश्ट्र्यभुवनाल्लोकः पुनरावर्तिनोजर्जन ।
मामपेत्य तु कौन्तेय पुनर्जन्म न विद्वते॥१७॥

16. Worlds upto and including Brahmā’s are repeatedly won and lost, O Arjuna!; but, on reaching Me, there is no more rebirth.

16.1. आश्ट्र्यभुवनाल्लोकं इति || आश्ट्र्यभुवनाल्लोकं भवन्ति अस्मिन् भूतानि इति
भुवनं, ब्रह्माणो भुवनं ब्रह्मभुवनं, ब्रह्मालोकं इत्यथा: || आश्ट्र्यभुवनाल्लोकं सह ब्रह्मभुवने\\
लोकः सर्वं पुनरावर्तिनं: पुनरावर्तस्वभावं: हे अर्जुन! || मां एकं उपेत्य तु कौन्तेय
पुनर्जन्मं पुनर्हृत्यं पर्वतिः न विद्वते ||

16.1. That in which beings appear is a world. Brahmā’s world is what pertains to him. Upto and including his world, all worlds have the feature of recurrence, O Arjuna! But on reaching Me, rebirth ceases.

17.0. ब्रह्मालोकसहितं: लोकः कस्मात् पुनरावर्तिन: ? कालपरिवर्तितस्वातं ।
कथम्?

17.0. Why do worlds including Brahma’s recur? Because they are finite in time, How?
17. Men who know about day and night hold that a day of Brahmā consists of a thousand ages, and that night also is of a thousand ages.

17.1. They know that a day of Brahmā—of Prajāpati or Virāt extends to the limit of 1000 ages; the night too is of the same extent. ‘Who knows all this’ — those who know the extent of day and night, or the knowers of the measure of time. Thus, since the worlds are limited in time, they recur.

18.0. Now is stated what happens during Prajāpati’s day and night:

अव्यक्ताद्वयतिः सर्वं प्रभवत्वह्यरागमेऽ
राज्यागमेऽ प्रलीयत्ते ततैवाव्यक्तत्वसंज्ञके।।

18. At the break of day, all individuals are born of the Unmanifest; when the night falls, they are dissolved in the same Unmanifest.
18.1. From ‘the Unmanifest’—the state of Prajāpati’s sleep—‘individuals’ or determinate beings mobile and immobile, i.e., all creatures, are ‘born’, become manifest. The dawn of the day is the day-break. At that time, when Brahmā wakes up, all creatures are born. Similarly, at night-fall when Brahmā sleeps, all individuals are dissolved in what was earlier called Unmanifest.

19.0. What follows serves to exclude the flaw of ‘the incidence of the unequalled and the destruction of the effected’; to demonstrate the fruitfulness of action according to śāstraic instructions about bondage and liberation; and to evoke a sense of detachment from the empirical world in which, helplessly, hosts of beings get entangled due to Karma, impelled by afflictions like nescience, etc.

19. This same host of beings, after repeated births, get dissolved, helplessly, O Arjuna! at the time of nightfall and are born at day-break.

19.1. ‘This host of beings’ is the multitude of mobile and immobile beings that existed in a prior age. The very same, at day-break, are obliged to come into being repeatedly, and, at nightfall, get dissolved helplessly, O Arjuna! Again at day-break they are born.
20.0. The means of attaining the Imperishable has been indicated in 8.13 in the words ‘Brahman the monosyllabic AUM’, etc. Now is affirmed the following in order to determine the true nature of the Imperishable. The aim is to specify the path of Yoga by which to reach it.

परस्तस्मात् भावोन्न्योऽश्च्यत्तोव्यक्तात्सनातनः।
यः स सर्वेषु मूतेषु नस्यत्सु न विनिवयति॥२०॥

20. But beyond that Unmanifest is another eternal Unmanifest Being; It perishes not (even) when all beings perish.

20.1. परः इति ॥ परः व्यतिरिक्तः सिद्धः—कुलः? —तस्मात् पूर्वोक्तात् ।
तु ‘शब्दः अक्षरस्त्व विविषितस्व अव्यक्तात् बैलक्षण्यविवेश्यपारः। मावः अक्षरङ्गं
परं ब्रह्म। व्यतिरिक्ततवे सत्यपि सालक्षणिप्रयुक्तोऽस्तीति तद्हिनवृत्त्यम् आह—
अन्यः इति। अन्यः विलक्षणः। स च अभ्यक्तः अनिन्द्रयोगचरः। ‘परस्तस्मात्
हितुतः; कस्मात् पुनः परः? पूर्वोक्तात् मूत्रार्गामिकोभूतात् अविवाक्षणात्
अव्यक्तात् अन्यः विलक्षणः। मावः इव विवेश्यायः। सनातनः विरत्तनः यः स भावः
सर्वेषु मूतेषु ब्रह्मात्वदीशु नस्यत्सु न विनिवयति।

20.1. ‘Another’—distinct and different—from what? From what was referred to earlier. ‘But’ serves to stress the distinction of the eternal Being, sought to be affirmed, from the unmanifest source of matter. The eternal Being is the higher imperishable Brahman. “Though distinct, possibly. It may be similar”—to rule out this possibility the Lord speaks of ‘another’, meaning, ‘with other characteristics’. It is Unmanifest, being beyond the range of the senses.

It is said to be ‘beyond that’. Beyond what? Beyond what was earlier described as the seed state of the host of material things, called also the Unmanifest, meaning nescience. ‘That
Brahman is a Being with other characteristics”—this is the idea. That eternal or everlasting Being perishes not when all others like Brahmā do perish.

अब्यत्तोऽस्मा इत्युक्तस्तमाहुः परमां गतिम्।
यं प्राण्य न निवर्तते तद्भास परमं मम॥२१॥

21. The Unmanifest is said to be ‘the Imperishable’; they say that He is the supreme goal. My supreme abode is that, attaining which none returns.

21.1. अब्यत्तः इति ॥ योंसी अब्यत्तः अशरः इत्युक्तः तः एव असरसंज्ञकः अब्यत्तः भावं आहुः परमां प्रकृत्तां गतिम् । यं परं भावं प्राण्यं गत्वा न निवर्तते संसारायं, ततो चाम स्वानं परमं प्रकृत्तं मम, ‘विष्णों: परमं पदम्’ [नू. पू. ५.१०] इत्यर्थः ॥२१॥

21.1. That unmanifest called the Imperishable they declare to be the supreme goal. That Supreme Being beyond, reaching which they no longer return to empirical life, is My ‘Supreme abode’, the exalted being of Viṣṇu.

22.0. तत्त्वं: उपायः उच्यते—

22.0. The means of winning it is laid down:

पुरुषः स परः पार्थं मक्त्या लम्बस्तवन्यया ।
यस्यान्त:स्वानि मूलानि येन सर्वालिं तत्तम् ॥२२॥

22. That supreme Spirit, O Arjuna! may be won by means of unswerving devotion—the Spirit in whom all beings dwell and by whom all this is pervaded.

22.1. पुरुषः इति ॥ पुरुषः पुरि जययते पूर्णंत्वाद्वा, सः परः पार्थं, परः निरतिः । यस्मातुः पुरुषात् न परं किञ्चित् । सः मक्त्या लम्बस्तु जाननःक्षणया अनन्यया अत्यविषयया [७. १७.] । यस्य पुरुषस्य अन्तःस्वानि मध्यस्वानि मूलानि
22.1. That supreme Spirit is so styled as He abides in the city of the body or as He is a plenum. He is supreme, Arjuna! being unexcelled. Nothing excels Him. He may be won through devotion which is characterized by knowledge, and which is ‘unswerving’—solely directed to the Self (Vide 7.17) Within Him dwell all effected beings. Effect indeed falls within the cause. By the Spirit all this world is pervaded, just as effects like pot, etc., are by space.

23.0. The Northern Path has to be described so that, in due course, through liberation in stages, Brahman may be won by those Yogins who have set their intellect on AUM, Brahman’s symbol, and to whom reference has already been made (Vide 8.13). Hence the verses from 8.23 onwards. The description of recurrence implies laudation of the other way that excludes recurrence.

23. **Best of Bhārata princes! I shall declare the time departing in which, the Yogins do not return and also that, departing in which, they return.**

23.1. यत्र इति। यत्र काले प्रयत्न: इति व्यवहितेन सम्बन्धः। यत्र यस्मिन् काले तु अनावृत्ति अपुर्जने आवृत्ति तद्विप्रतियां चैव। ‘योगिनः’ इति योगिनि: कौमिण्डः उच्यन्ते, कौमिण्डस्तु गुणः—‘कर्मयोगिनः योगिनाम्’ [३.१३] इति विस्तेषणात्—योगिनः। यत्र काले प्रयत्न: मूलः: योगिनि: अनावृत्ति यान्ति, यत्र काले च प्रयत्न: आवृत्ति यान्ति, तं कालं वश्यमिम भरतर्थम्।
23.1. ‘The time in which departing’—thus with the remote word ‘prayātā’ have the first words to be construed. The time in which going, there is ‘non-return’, non-rebirth, and ‘return’, its opposite rebirth, happen. The term yogināḥ denotes both Yogins and the agents of works. These agents, too, by virtue of quality are Yogins; for 3.3 lays it down that ‘the discipline of Karma’ has been prescribed for the Yogins. The time in which ‘departing’ or dying, the Yogins do not return and the time in which departing they return—that time I shall describe O best of Bhāratas!

24.0. तं काल आह —

24.0. He describes the time:

अनिन्योतिरहः शुक्ल: षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति बह्य ब्रह्मविदो जना: ॥ २४॥

24. The fire, light, day, the bright fortnight, the six months of the northern solar movements, departing in time marked by these, Brahman-knowers reach Brahmān.

24.1. अनि: इति ॥ अनि: कालभिमानिनी देवता । तथा — ज्योति: अपि देवतैव कालभिमानिनी । अथवा — अनिन्योतिरह यथाशृङ्खुते एव देवते । भूयसा तु निर्देशो ‘यत्र काले’ ‘तं काल’ इति, आक्षरवणवतु । तथा अह: देवता अहर-भिमानिनी; शुक्ल: शुक्लपश्चदेवता; षण्मासा उत्तरायण, तत्रापि देवता एव सार्य-भूता इति स्थित: अन्यत्र [वृ. सू. भाष्ये. ४.३.४.] अयं न्याय: । तत्र तस्मान् पार्थिय प्रयाता: मृता: गच्छन्ति बह्य ब्रह्मविद: ब्रह्माधिपाक्ष: ब्रह्माधिपास्तरः: जना: ।

‘क्रमेण’ इति बाल्योपेत; न हि सज्जत्वमिति भाजां सम्यग्दर्शननिष्ठानां गति: आगतिर्वा क्वचित् अस्ति । ‘न तस्य प्राणा उत्क्रामतिः’ (बृ. उ. ४.४.६.) इति श्रुते: ॥

ब्रह्मसृजनप्राणा: एव ते ब्रह्माय: ब्रह्मभूताः: एव ते ॥

24.1. The fire is the deity, presiding over time. Similarly light too is such a deity. Or fire and light are, as formulated, just deities. The expression, ‘the time in which’ is based on the principle of the dominance of the majority as in the expression
‘a forest of mango trees’. So, too, ‘day’ is the deity governing day. ‘Light’ is the deity governing the bright fortnight. The six months of the northward course of the sun refer to the deity constituting the way of the gods. (Vide BSB. 4.3.4.) Going forth on this way, the departed Brahman-knowers, i.e., Brahman-worshippers, reach Brahman. The expression ‘by stages’ is understood, for movement and return are unthinkable for those who are instantly liberated and dedicated to right perception. Vide: ‘His vital breaths do not depart’ (BU 4.4.6.) Their breaths merge in Brahman; they are in large measure Brahman. They become Brahman, indeed.

25. Smoke, night, the dark (fortnight) the six months of the sun’s southern course—passing away during time marked by these, the Yogin reaches the lunar light and returns.

25.1. ‘Smoke’ and ‘night’ are deities presiding over these; so too is the ‘dark fortnight’ the deity presiding over it. The next phrase too, as in earlier cases, refers to the deity only. Departing, during periods marked by these the Yogin who has performed sacrifices, etc., experiences the fruits of his actions. When these decay, he returns from the sphere of the lunar light.
26. These two are indeed the light and the dark courses held to be eternal for the world. By means of the first one goes and does not return; by the other one comes back again.

26.1. शुक्ल इति। शुक्लक्रमेण शुक्ला च क्रणा च शुक्लक्रमेण, जानप्रकाशक-त्वात् शुक्ला, तद्भवात् क्रणा, एते शुक्लक्रमेण हि गति—जगत् इति अधिकृतानां जानकर्मणोऽ, न जगत् सर्वस्य एव एते गती संभवत्—शाख्ते निष्प्रेिा संसारस्य नित्यत्वात्, यते अभिप्रेते। तत्र एकग्या शुक्ल्या याति अनावृत्ति, अन्यया इतरया आवतेते दुषः: भूयः।

26.1. The ‘light and the dark’—light because it manifests knowledge, while its absence makes the other dark. These are the two courses. The expression ‘for the world’ refers to those who are eligible to tread the paths of knowledge and works and not to the entire world. These courses are deemed eternal; for, the empirical life is eternal. By means of the one viz. the ‘light course’, one achieves non-return; by means of the other, ‘the dark course’, one returns once more.

नैति सृती पार्थ जानन् योगी मुह्यति कश्चान।
तस्मात्स्वर्भूष कालेषु योगयुक्ते मवाधजुः॥२७॥

27. Knowing these courses, Arjuna! no Yogin falls into delusion. Therefore, at all times apply yourself to Yoga.

27.1. नैति इति। न एते यथोर्त्ते सृती मार्गोऽपार्थ! जानन् “संसाराय एक, अया मोहाय च” इति, योगी न मुह्यति कश्चन कष्टविधिं। तस्मात् स्वर्भूष कालेषु योगयुक्तं समाहितं: भव अर्जुन॥
शृणु तस्य योगस्य महाबलम्—

27.1. ‘Knowing these two courses’ or paths, i.e., knowing that one of them leads to the empirical state and that the other to liberation, no Yogin falls into delusion. Therefore, at all times, apply yourself to Yoga—be concentrated, O Arjuna!

Note the majesty of this Yoga:
28. The meritorious fruits (of learning) the Vedas, of sacrifices, penances and gifts—all these the Yogin transcends by knowing this, and he also reaches the supreme Primal State.

28.1. The auspicious fruit, laid down by the śāstra, regarding the Vedas well-mastered, sacrifices rightly performed, penances well-undergone, and gifts duly offered—all this the Yogin, properly knowing and practising what has been stated here in the course of answering the seven questions, surpasses and reaches the primal divine status, i.e., Brahman the first cause. This is the idea.
CHAPTER IX

THE YOGA OF THE ROYAL SCIENCE OF THE ROYAL MYSTERY

0.1. In the eighth chapter has been set forth the Yoga of retention with its characteristics, effected by means of the arteries. Its fruit, the eventual attainment, by stages along the path of fire, light, etc., of Brahman, whence there is no return, also has been indicated. In order to obviate the apprehension that achievement of liberation is possible only in this manner and no other, the blessed Lord said as follows:

The blessed Lord said:

1. Now I shall reveal to you, who carp not, this most recondite knowledge and its realization by mastering which you will be liberated from evil.

1.1. ird it ॥ ird bhramaṁ, vishayamāṇaṁ, utkaṁ ch pūrvēṇa abhāyaśeṇa ॥ tatu budhi samānīkṛtya 'ird' ityāh । 'tū shabdā vishayānirgrahāryāḥ — itdmeva tu samyakānām sākṣat mokṣapraśписание, 'vāsudēvāḥ: svarbhīmaḥ [7.19.] 'ātmāvedān svar' [chā. ud. 7.25.2] 'ekamabhiniveditāḥ' [chā. ud. 6.2.1] ityādibhūtmūrtyāḥ; nātyāt, 'āmay te yedānāpyatūḥ avidh prajñānāṃ tē kṣyālokaḥ bhavati' [chā. ud. 7.25.2] ityādibhūtmūrtyāḥ ॥ te tatu ghumatām gopātām prakyaśāni kṛtyābhyām abhūyāväś abhāyāhārtyāḥ ॥ ki tatu ? ānām — kaviṣeṣṇu ॥ viśayānām abhumayuktaṁ, yatu ānām sākṣat prāpya mokṣaye abhumatāṁ sāsārakrnātāt ॥
1.1. ‘This knowledge’ of Brahman, presently to be set forth, and already expounded in previous chapters—the term ‘this’ is used to refer to this idea present in His mind. ‘Now’ serves to stress a certain distinctiveness—only this right knowledge directly leads to liberation, Vide the utterances in smṛti and śruti: ‘That Vāsudeva is all this’ (BG 7.12); ‘Self is all this’ (CU 7.25.2); ‘One only without a second’ (CU 6.2.1). No knowledge other than this will liberate. Also there are the following passages: “Now those who cognize otherwise are subject to other rulers; their worlds perish” (CU 7.25.2); ‘I shall reveal to you this most recondite and hidden knowledge’; for you don’t carp, are no fault-finder. What is indicated by ‘this’? Knowledge and its realization or experience. Mastering it, you will be ‘liberated from evil’—the bondage of empirical existence.

2. It is the sovereign science, the sovereign mystery, the best of purifiers. Its apprehension is immediate; it is righteous, imperishable and exceedingly easy to achieve.

2.1. राजविद्या इति। राजविद्या विद्यानां राजा, दीप्तितिष्ठयत्वात्; दीप्तते हि इथं अतिशयं ब्रह्मविद्या सर्वविद्यानाम्। तथा राजगृहं गुहानां राजा। पवित्रं पावनं इदं उत्तमं, सर्वं पावनानां शुद्धिकारणं इदं ब्रह्माणं उत्कृष्टतमम्। अनेकजनसहस्रसंचितं अथ धर्माधिमर्मिदं समूहं कर्म क्षणमात्रात् एव भस्मीकरोति इत्यः कि तस्मां पावनं वत्क्रयम्। किंचि—प्रत्यक्षावगमं प्रत्यक्षेण सुवादे: इव अवगमं: यस्य ततैः प्रत्यक्षावगमम्। अनेकगुणतोरणि धर्मविष्ठद्वं दृष्टं, न तथा आत्माणां धर्मविष्ठी, किंतु धर्मं धर्मं अनपेतम्। एवमपि, स्वात् दुःखसंपायं इत्यत आह—सुमुखं कर्तृं, यथा रत्नविवेकविज्ञानम्। तत अत्यायानां अन्त्यं कर्मणां सुभस्मस्माधानां अत्यपतितं, दुःखरणां च महाफलं उपस्थितिः, इदं तु सुभस्मस्माधालात् फलस्थितात् वेदति इति प्राप्ते आह—अब्ययं इति। न अस्य फलत: कर्मवत् व्ययं: अस्तीति अव्ययम्। अत: अहं आत्माणाम्॥
2.1. It is called ‘the sovereign science’ because it is rich in exceeding splendour. Among sciences, this science of Brahman is exceedingly resplendent. Similarly among mysteries it is ‘sovereign’. This is ‘the best of purifiers’; for, this Brahman-knowledge is the foremost cause of purity. Why should one elaborate the sanctifying virtue of Brahman-knowledge that burns up all works and their causes, both righteous and unrighteous, accumulated in the course of thousands of lives? Besides, its apprehension is ‘immediate’—it is apprehended like pleasure, etc., immediately. Things rich in numerous merits may yet be opposed to righteousness. But this knowledge of the Self is not opposed to righteousness; it conforms to ‘righteousness’. Nevertheless it may prove very hard to achieve. No, it is exceedingly ‘easy to master’, as is the lore of gems. It may be objected: ‘Other easy activities yield but little profit, while hard jobs may yield much profit. This Self-knowledge too, being easy to acquire, may yield only ephemeral fruit and prove fleeting.’ Not so, for it is ‘imperishable’. Like all activity it does not wear away in respect of its fruit. Therefore Self-knowledge merits close attention.

अथव्यस्ता: पुरुषा धर्मस्यास्य परल्लप।
अप्राण्य मां निवर्तते मृत्युसंसारवर्त्तमनि।३।३।

3. Men who have little faith in this spiritual law, O hero! return to the way of repeated deaths, failing to reach Me.

3.1. अथव्यस्ता इति॥ अथव्यस्ता: श्रव्दाविविष्ठताः आत्मानन्तरय धर्मस्य अस्य
स्वरूपे तत्काल नान्तिचा: पापकारिण:, असुराणां उपनिषद् देहात्मात्मदर्शनेव
प्रतिपादः, अमुक: पुरुषा: अथव्यस्ता: परल्लप। अप्राण्य मां परमेश्वरः—
मत्रापायान्तै आशेरुछ। इतिन मत्तापितार्गसाधनसब अतिमात्रामयितुः अप्राण
इत्यः—निवर्तते निश्च्येत वर्तते—कः?—मृत्युसंसारवर्त्तमि मृत्युसुक्तः संसारः
मृत्युसंसारः, तस्य वर्त्त्मानमन्तरियमादिप्राप्तिमणि: तत्सम्ब्रेव वर्तन्ते
इत्यः॥

3.1. ‘Who have little faith’—are those devoid of faith in the
nature and fruit of this spiritual law of Self-knowledge. They are negationists and sinners who resort to the esoteric doctrine of asuras, viz., the body is the self; they are the vitalists. Failing to reach Me, the supreme Lord, they ‘return’ or stick to the path leading to empirical life and death, the path leading to the status of animals or to life in hell. They ‘return’ without gaining even devotion, the kind of spiritual practice that leads on to Me.

4.0. स्तुत्या अर्जुनं अभिमुकीञ्जय आह —

4.0. Having drawn, by means of this laudation, Arjuna’s attention, the Lord declares:

मया तत्तमिं सर्वं जगद्व्यक्तमूर्तिना
मत्स्यानि सर्वभूतानि न चाहं तेषवस्थित्: ||४||

4. The entire world has been pervaded by Me in My Unmanifest form. All beings dwell in Me, but I dwell not in them.

4.1. मया इति। मया मम या परो भावः तेन तत्त्व मानस सर्वं इदं जगत्त
अव्यक्तमूर्तिना न व्यक्ता मूर्तिः। स्वहं वस्म मम स। अहं अव्यक्तमूर्तिः। तेन मया
अव्यक्तमूर्तिना, करणावस्तववस्त्रयुपेन इत्यर्थः। तत्सिद्धे मयि अव्यक्तमूर्तिः
स्थितानि मत्स्यानि सर्वभूतानि ब्रह्मादीनि स्तम्भपर्यन्तात्तलि। न हि निरात्मक किंतु
भूत व्यवहाराय अवकल्पते। अत: मत्स्यानि मया आत्मना आभवत्वेन स्थितानि,
अतः मयि स्थितानि इति उच्चन्ते। तेषां भूतानं अहेमेव आत्मा इत्यत:। तेषु
स्थितः, मूर्तर्वसंस्थे भाववेन अकाशस्याधि अन्तरतमस्मि हि अहम्। न हि असंसायि
बस्तु क्वचित्तु आभेयभावेन अवस्थितं भवति।}

4.1. ‘By Me’—by that supreme form of My being all this world has been pervaded. That form of My being is Unmanifest—beyond the range of the senses of perception. This is the idea. In Me, with that Unmanifest form dwell all beings from Brahmā to a blade of grass; for no being devoid of the Self can empirically exist. Therefore, they are said to exist or have Me as their Self. That is how they are said to
exist in Me. Since I alone am the Self of beings, to deluded minds I appear to dwell in them. Hence I affirm that I do not dwell in contact with them, as, unlike a concrete body, I am not held in them. Indeed I am the inmost principle even of space. No objects without contacts may have a contained existence in any receptacle.

5.0. अत एव असंसगित्वात् मम—

5.0. Not being in material contact with anything—

न च मत्स्यानि भूतानि पश्य मे योगमेभ्यसम्।
भूतमृत्वृत्त्व च भूतस्यो ममात्मा भूतभावनः।५।१।

5. Neither do beings exist in Me—behold My sovereign Yoga! My Self brings beings into existence and sustains them, yet does not dwell in them.

5.1. न च इति। न च मत्स्यानि भूतानि ब्रह्मादीनि। पश्य मे योगं यूक्तं

पदति मे मम ऐश्वर्यं ईश्वरस्यें प्रेतं च योगं, आत्मनं यायात्मस्य इत्यतः।
तथा

च ब्रज्ञति। असंसगित्वात् असंज्ञातं दर्शयति—'असंज्ञा न हि सजज्जते' [३.१.

६।२६।]। इदं च आश्रयं अन्यतः पश्य—भूतमृत्त्रृत्त्व, असंज्ञोपिनि सत्तु भूतानि

बिश्वति, न च भूतस्यः, यथोत्स्थन्न न्यायेन दर्शितवात् भूतस्यानापपत्तेः। कर्ष

तु पुनः उच्चते "अति मम आत्मा" इति? विभम्भ्य देहादिसाथात्, तत्समस्त महुषाः

अध्यारोपः, लोकपूर्वः अनुसारः व्ययविष्टति 'मम आत्मा' इति, न पुनः आत्मनः

आत्मा अन्यः इति लोकपूर्वः अजानन्त। तथा भूतभावनः भूतानि भवयति—

उत्सादयति—वर्षयति इति वा भूतभावनः।।

5.1. 'Beings', Brahmā, etc., do not exist in Me. Behold the manner of My creative power or of fashioning of beings by Me as the Lord, i.e. the truth of the Lord's creative process. Thus the Veda also points out the detachment of the Lord as Self, that is unassociated with all things: 'Detached, the Self cleaves not' (BU 3.9.26). And behold another marvel: though detached, My Self sustains all beings; yet it does not dwell in them, as has already been explained above. Reason shows Self to be no content. Why then is it stated 'My Self'? Analysing the
conglomerate of body, senses and so forth, and super-imposing the I-sense on it, the Lord uses the expression ‘My Self’ as in common parlance, and not, like the deluded world, due to failure to note that Self cannot have another as Its Self. This Self gives rise to beings or multiplies them. Hence the expression ‘brings beings into existence’.

6.0. यथोत्स शुक्रतृणेण उत्क अर्थ दृष्टान्तेत उपपादवन् आह —

6.0. Illustrating and explaining the idea expressed above in the two verses the Lord declared:

यथासन्त्वनस्थितो नित्यं वायुः सर्वंत्रगो महान् ।
तथा सर्वाजि भूतानि मल्यायानीयुपधारय ॥ ६ ॥

6. Just as the vast (expanse of) air, eternally subsists in space while moving everywhere, even so know that all beings exist in Me.

6.1. यथा इति ॥ यथा लोके आकाशस्थितः आकाशे स्थितः नित्यं सदा वायुः

6.1. Just as in the world ‘the air’ subsists in space, and always moves everywhere—air that is vast in its dimensions—so, know that all beings exist in Me, without cleaving to Me, who am omnipresent like space.

7.0. एवं वायुः आकाशे इति, मध्य स्थितानि सर्वभूतानि स्थितिकाले; तानि —

7.0. Thus like the air in space, during the period of their existence, all beings subsist in Me.

सर्वभूतानि कौन्तेय प्रकृतिः यात्तिः मामिकां ॥
कल्पशये पुनस्तानि कल्पादौ विस्मृताम्यहम् ॥ ७ ॥

7. All beings, Arjuna! at the end of a cycle repair to My
nature; again, at the beginning of the (next) cycle, I loose them forth.

7.1. सर्व इति॥ सर्वभूतानि कौलेय प्रकृति विसूज्यामिकां अपरां [निकृष्टा] याति मामिकां मदीया कल्याणे प्रलयकाले। पुनः भूय। तानि भूतानि उत्पलिकाले कल्यादी विसूजार्थि उत्पाद्यार्थि अहुम् पूर्ववत्॥

7.1. All beings, Arjuna! repair to my lower nature, consisting of the three constituents, at the end of the cycle or the period of cosmic dissolution. Again, at the time of origination, in the beginning of the next cycle, I ‘loose them forth’—i.e., originate them, as in previous cycles.

8.0. एवं अविदालक्षणाम् —

8.0. Thus to My Nature, nescience:

प्रकृति स्वामवस्थ्य विसूजार्थि पुनः पुनः।
भूतार्थिमिमं कृत्तमक्ष्यं प्रकृतेतर्वशात्॥८॥

8. Resorting, again and again, I loose forth this entire multitude of bound beings, swayed by and dependent on that nature.

8.1. प्रकृति इति॥ प्रकृति स्वाम स्वीयां अविद्याः आकृष्टविष्णु [वायूकृष्ट] विसू-जार्थि पुनः पुनः। प्रकृतितो जातं भूतार्थिमं भूतसुमुदायं इमं वर्तमानं कृत्तं समस्तं अवश्य अस्वस्तं, अविदाविदावर्णं परवशीकृतं, प्रकृते: वसात् स्वभाववशात्॥

8.1. ‘Resorting to’—subduing—My Nature and depending on it, I ‘loose forth’ this nature-born multitude of dependent beings in their entirety. They are ‘dependent’ because they have been overwhelmed by flaws like nescience; for, they are swayed by their in-born tendencies.

9.0. तत् हि सत्स ते परमेष्वरस्य, भूतार्थिमं इमं विश्वम् विदध्वयः, ताविदाविदाब्र्ह्मम्यं धर्मार्थिम्यं संबन्धः स्थाविदितः ? इदं आह भगवान्—

9.0. ‘If so, You, the supreme Lord, fashioning beings un-
equally, are subject to righteousness and its opposite, the causes of these inequalities’. In explanation, the Lord declares:

न च मां तानि कर्माणि निबन्धनति धनंजय।
उदासीनवदासीनमसतं तेषु कर्मशु। ॥९॥

9. Those actions, Arjuna! bind Me not; I am as it were, indifferent (to them all), being unattached to them.

9.1. न च इति ॥ न च मां ईश्वरं तानि भूतप्रामस्य विषयसम्बन्धितानि
कर्माणि निबन्धनति धनंजय। तत्र कर्मणा असंबंधिते कारणं आह—उदासीनवतु
आसीनं, यथा उदासी: उपेक्षा: कश्चिद् तद्यतु आसीनं, आत्मनं: अविकल्पतुः,
असतं फलास्तत्त्वं, अभिमानवर्जितं “अहं करोमि” इति तेषु कर्मशु। अतं:
अन्यस्यापि कर्तृत्वाभिमानाभाव: फलास्तत्त्वः असम्बन्धकारणं, अन्यथा कर्मभिः:
बच्चे मूलं: काश्चारवतु इत्यभिप्रय: ॥

9.1. ‘Those actions of Mine’ such as the creation of hosts of beings, ‘bind me not’, the Lord, O Arjuna! The reason for it is this. ‘I am indifferent as it were’. As one uninterested I subsist, for the Self is immutable; ‘unattached’—not clinging to the fruits of actions. I don’t have the conceit of agency in regard to those creative works. The thought, ‘I do them’ does not occur to Me. In the case of others, too, the cause of disassociation is the absence of the conceit of agency and the non-clinging to fruits of works. Otherwise, deluded man, like a silk-worm, will get bound by his works. This is the idea.

10.0. तत्र ‘भूतप्रामं इस्म बिसुज्ञामि’ (९.८), ‘उदासीनवतु आसीनम्’ (९.९)
इति च विरूढः उच्चते, इति तत्परिहारार्थ आह—

10.0. The statements ‘I loose forth this multitude of beings’, and ‘I am indifferent, as it were’ are contradictory. To obviate this contradiction, the Lord says:

मयाध्यक्षेण प्रकृति: सूयते सचराचरम्।
हेतुनामं न कौन्तेर जगद्विपरिवर्तते ॥१०॥
10. Due to Me, the Supervisor, Nature gives birth to the world of mobile and immobile (beings). For this reason, Arjuna! it revolves in manifold ways.

10.1. ‘Due to Me, the Supervisor’, the immutable, whose essence is pure perception, My māyā, consisting of the three constituents or nescience, gives birth to the world of beings, mobile and immobile. *Vide the mantra* Ś.U. 6.11: “The one God is hidden in all beings, all-pervading, the inner Self of all beings, the supervisor of works, dwelling in all, Witness, Apprehender, Alone and beyond constituents.” Due to this reason—i.e., My status as ‘Supervisor’—O Arjuna! the world revolves in all its states. All activities in the world—(contents of propositions like) ‘I shall enjoy this’, ‘I see this’, ‘I experience pleasure’, ‘I suffer pain’, ‘I shall do this to get at this’, ‘I shall cognize this’ and so forth—consist of, and culminate in, knowledge only. Vedic verses demonstrate this idea: “He the Supervisor of this world in the supreme sky”, (RV.10.129.7; TB.2.8.9). Thus the one Lord the Supervisor of all, who is
pure consciousness, is in reality unrelated to all empirical experiences. In the absence of any other conscious being, there is no other experciencer. So it is unreasonable to ask why there is this variegated creation or offer an answer, Vide: “Who knows, in fact, who has ever elucidated here, why and whence this variegated creation has come into being?” RV.10.129.6, TB.2.8.9). The Lord also elucidates this: “Knowledge is shrouded in ignorance; therefore living beings are deluded” (BG.5.15).

Nevertheless, the omniscient Self of all beings, ever pure, awake and free though I am,

अवजानन्ति मां मूढा मानुषीं तनुमाध्यित्वम् ॥
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

11. Fools deride Me, who have assumed a human body; for, they are unaware of My transcendent status as the great Lord of beings.

11.1. अवजानन्ति इति ॥ अवजानन्ति अवज्ञां परिभवं कुभन्ति मा मूढा अवि-
वेकिनो मानुषीं मनुष्यसंबन्धिनों तनुं देहं आभितं, मनुष्यवेदेन व्यवहारलितं ।
परं प्रकृतं भावं परमात्मतत्वं आकाशकल्यं आकाशशात् अर्थ अन्तरतमं अजानन्तो मम भूतमहेश्वरं सर्वभूतानां महात्मीश्वरं स्वं आत्मानं । ततः तस्य मम अवज्ञाभावनेनात्मशहृं वराकारेः ॥
कथम्? —

11.1. ‘Fools deride’—show contempt and aversion for Me, since they fail to discriminate. As I have assumed a human body, I function as a human being. They know nothing about My ‘transcendent’—exalted—status, the truth of the Supreme Self that is immense like space and subtler than it. I am the great Lord of all beings, their very Self. Therefore are those unfortunate ones smitten by their attitude of contempt towards Me.

How?
12. Futile are their desires, futile their works, and futile their cognitions! they are mindless; (for) they have resorted to the delusive nature of monsters and demons.

12.1. ‘Their desires are futile’ or unprofitable; so are works like the fire-sacrifice performed by them fruitless; for, they have spurned the Lord and are ignorant of their real Self, the Lord Himself. So also are their cognitions; their knowledge too is devoid of fruit. They are mindless or lacking in discrimination. This is the import. They have also resorted to the nature of monsters and demons—a nature that deludes. For, it treats the body as the Self and they habitually shout: “Cut, shatter, drink, eat, rob.” Their works are ruthless. Vide: “There are the worlds called the demoniac” (IU.3).

13.0. On the contrary, the faithful, treading the path of deliverance marked by devotion to the Lord, are described:
13. But magnanimous persons, resorting to a nature that is divine, O Arjuna! adore Me single-mindedly, knowing Me to be the imperishable source of beings.

13.1. महात्मान: इति। महात्मान: तु अवसुद्धिता: मा ईश्वरं पार्षद्। दैवीं
देवानां प्रकृति शमदमद्याग्रहादिविक्षणां आनि:। सत्त: भजन्ति सेवनते अनन्यमनसः
अनन्याचित्ता: सत्वा भूतादि वियतादीनां प्राणिना चासदि कारणमु अव्ययम्।
कथम्? —

13.1. ‘But magnanimous persons’ having capacious minds adore Me the Lord, Arjuna! ‘resorting to a nature that is divine’—marked by restraint of mind and senses, compassion, faith, etc. They are ‘single-minded’—having a mind given to nothing other than Me. They know Me to be ‘the imperishable source’—the eternal cause, of things like space, etc., and of living beings. How?

सततं कीर्तयन्ति मां यतन्त्रव दूढवतात:।
नमस्यन्त्रव मां भक्त्या नित्ययुक्ता उपासते॥१४॥

14. Incessantly glorifying Me, striving with steadfast vows; prostrating; eternally united, they worship Me with devotion.

14.1. सततं इति॥ सततं सब्दि भक्तिन्त्र ब्रह्मस्वस्वम् मां कीर्तयन्ति। यतन्त्र: 
च इन्द्रियोऽपसंधारशमदयाहस्मादिविक्षणां यतन्त्र:। प्रयत्नत्रव दूढः विस्थां अवतः 
चतुष्क्षेपये ते दूढः। नमस्यन्त्रव: च मा धूर्दयेशयं आतमां भक्त्या नित्ययुक्ता:
सत:। उपासते सेवते॥

14.1. ‘Incessantly’—always, they glorify Me, the Lord, whose essence is Brahman; and striving—cultivating virtues like the withdrawal of sense-organs, restraint of mind and senses, compassion, non-violence, etc. Their vows are ‘steadfast’—unshakable. Prostrating, they worship Me, the Lord dwelling in the heart, with devotion; they are in eternal union with Me.
15.0. In what all varied ways do they worship? Answer:

ज्ञानयज्ञों चाय्यन्ये यजन्तो मामुपासते ॥
एकक्षेण पृथक्क्षेण बहुधा विश्वतोमुखः ॥१५॥

15. And others, worshipping Me with the sacrifice of knowledge, wait on Me looking up to Me as one with themselves or as different, in manifold ways—Me with face turned everywhere.

15.1. ज्ञानयज्ञः इति ॥ ज्ञानयज्ञो ज्ञानेव भगवद्विधियं यजः, तेन ज्ञानयज्ञः 
यज्ञः पूजयतः मां ईश्वरं च अपि अन्ये अन्यामुपासनाः परिव्रत्य उपासते ।
तत्त्वः ज्ञान एक्षेण “एकमेव परं बहुधा” इति परमार्थदर्शनिन् यज्ञः उपासते ।
केवलं पृथक्क्षेण “आदित्यज्ञार्थेदेव स एव भगवानु विष्णु अवस्थित।”
इति उपासते । केवलं बहुधा अवस्थेत: स एव भगवानु सर्वतोमुखः विश्वरूपः।
इति तं विश्वरूपं सर्वतोमुखं बहुधा बहुप्रकारेण उपासते ॥

15.1. ‘The sacrifice of knowledge’—the knowledge whose content is ‘the Lord is the sacrifice’. Some worship Me, the Lord, with this sacrifice, giving up all other forms of worship. That knowledge treats Me as one. ‘The supreme Brahman is one only’—this metaphysically right perception is the means of their worship. Others treat Me ‘as different’, holding ‘Lord Visnu is manifest as the sun, the moon etc.’, and worship. Yet others worship, in manifold ways, Me ‘with face turned everywhere’, holding: the same Lord exists in manifold ways; all forms are His.

16.0. यदि बहुधा: प्रकारे: उपासते, कथं त्वामेव उपासते इति ? अत: आहं —

16.0. ‘If they worship in many ways, why do they worship only You?’ Answer:

अहं कुन्तुर् यजः स्वाधात्महमोष्ठथम् ।
मन्त्रोहमेवाज्ञायमहमगिर्नरुं हृतम् ॥१६॥
16. I am the elaborate Vedic rite; I am the sacrifice; I am the ancestral oblation; I am the edible herb; I am the incantation; I am the lustrated butter; I am the fire; I am the oblation.

16.1. अहं इति || अहं क्रतुः, शौकात्मकमेव: अहमेव। अहं यज्ञ: स्मार्तः। किच्च स्वाधा अन्तः अहं, पितृम्यः यत् दीयते। अहं औषधः, सर्वप्राणिचिरः यत् अचले तत् औषधशचाधितं [वाच्यं] स्रीहिंयवासिसाधारणम्। अथवा—‘स्वाधा’ इति सर्वप्राणिसाधारण अथ, ‘औषधः’ इति व्याययुक्तमननयः भेषजः। मन्त्रः अहं, शेन पितृम्यः देवताम्येष हृदि: दीयते। अहं एव आज्ञय हृदिः। अहं अभिः, यस्मान् हृदते हृदि: सं भूनि: अहम्। अहं हुतं हुतनकर्म च।

किच्च —

16.1. Kratu is a complex Vedic rite, which I am. Also am I the sacrifice enjoined by Smṛti. I am the offering of food made to the ancestral spirits. I am the herbs on which living beings feed, including rice, barley etc. Or, svadhā may denote the food of all living beings whereas ausadha denotes healing herbs. I am the incantation with which offerings are made to the manes and gods. Also, I am the lustrated butter and oblation. I am the fire in which the offerings are placed, as well as the act of offering. And,

पिताःहस्मय जगतो माता धाता पितामहः।
वेदं पवित्रमोद्वार ऋक्साम यजुर्वेच ् च।।१७।।

17. The Father of this world am I: (its) Mother, sustainer, and grandsire; I am the holy object of knowledge; the sacred syllable AUM; Rk, Sāma also Yajus.

17.1. पिता इति || पिता जनयिता अहं अस्य जगतः, माता जनयित्री, धाता कर्मेन्द्रसम्य प्राणिचिरः विधाता, पितामहः पितु, पिता, वेदं वेदितव्यं, पवित्र पावनं, ओकारः, ऋक्कू, साम, यजुः एवं च।।

किच्च —

17.1. ‘The Father’—the generator, of this world am I; its
Mother or matrix; sustainer or the regulator awarding to living beings fruits of their actions. Grandsire—father’s Father, the sacred object of knowledge; AUM, Ṛk, Sāma, and Yajus. Moreover,

गतिवर्त्ता प्रसुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमयम् ॥१८॥

18. The Goal, the Support, the Lord, the Witness, Abode, Refuge, Friend, Source, Dissolution, Existence, Treasury, and the indestructible Seed.

18.1. गति: इति ॥ गति: कर्मफलम्, भरता पोष्या, प्रसु: स्वामी, साक्षी प्राणिनां कृताङ्कुशं, निवासः यस्मिन् प्राणिन: निवसन्ति, शरणं आत्मानां—प्रपाधानां आत्माः, सुहृत् प्रयुपकारान्पेशः सनु उपकारी, प्रभवः उत्पत्ति: जगत:, प्रलयः प्रलीयते अस्मिन् इति, तथा स्थानं तिष्ठति अस्मिन् इति, निधानं निकृष्ठं: कालान्तरोपभोग्यं प्राणिनाम्, बीजं प्ररोहितार्णं प्ररोहितमण्डम्, अव्ययं—यावतसंसारं भाविन्त्वतं अव्ययम् । न हि अभोजनं किंवितं प्ररोहितं; निधानं च प्ररोहितार्णातु बीजस्तन्तरितं: न व्येति इति गम्यते ॥

किच् —

18.1. ‘The ‘goal’ is the fruit of actions. The ‘support’ is He who sustains. The ‘Lord’ is the owner. He is the ‘Witness’ of both what is done and left undone. He is the ‘Abode’; for, all living beings dwell in Him. He is the ‘Refuge’ of those who suffer—the dispeller of the sufferings of those who have sought ‘Refuge. He is the ‘Friend’ who aids irrespective of any service in return. He is also the ‘Source’ or the world’s origin. He is the ‘Dissolution’—that in which the world is dissolved. He is ‘Existence’ as the world exists in Him; also the ‘Treasury’ of fruits which the living beings reap in future. He is the ‘Seed’—the cause of sprouting of all that sprouts. It is ‘indestructible’ as it coexists with the world. Nothing seedless sprouts. The process of sprouting is always observed; so it follows that the chain of seeds is never terminated.

Besides,
19. I cause heat; I arrest and send forth rain; I am immortality and death; both being and non-being am I, O Arjuna!

19.1. Becoming the sun, with some scorching rays I cause ‘heat’, and with others I ‘send forth rain’. Again for eight months I ‘withhold’ it, sending it forth, in the rainy season, once more. I am the ‘immortality’ of the gods and the death of the mortals. ‘Being’ is what exists in relation to some, i.e., its cause; its opposite is ‘non-being’, which does not so exist. Both these I am—i.e., both cause and effect, O Arjuna! The Lord is never absolutely non-existent; nor is effect existent while cause is non-existent.

19.2. Those knowers who worship Me elaborately as stated earlier, ‘by sacrifice’ or forms of cognitions of unity, diversity, etc.—and these are forms of cessation from desire-prompted activities—do attain Me alone according to their perceptions. But regarding the ignorant, clinging to objects of desire,
20. Conversant with the lore of the triple Vedic texts, drinkers of the Soma-juice, cleansed of sins, crave attainment of heaven after having sacrificed unto Me. They reach the meritorious world of Indra and enjoy there divine felicities.

20.1. चैविद्या: इति ॥ चैविद्या: क्रृत्यू:सामवदिद: मां वस्तादिदेवहृपिणं सोमपा: सोम पिबलतीति सोमपा:, तेनेव सोमपानेन पूतपा:। शुद्धिकिविभा:, यज्ञ: अर्निष्टो- मादिभिः। इष्टा दुसिदिभवा स्वर्गिति स्वर्गमर्गं, स्व: एवं गति: स्वर्गिति: तां, प्रार्थ- यन्ते । ते च पुण्य पुण्यफलं आसाध संध्राप्य मुरुर्द्रलोकं शतकर्त्ता:। स्थान असनति मुँजते दिव्यां दिवि भवानु अप्राकुतानु देवभोगानु देवानां भोगानु ॥

20.1. ‘Conversant with the lore of the ‘triple Vedic texts’ are those who know the Rg, Yajus and Sâma. They ‘drink the Soma juice’ and are cleansed of sins by that very drink. Thus they worship Me, who have assumed the forms of superhuman beings like Vasus etc., with sacrifices like the agnistoma and crave ‘attainment of heaven’—i.e., passage to paradise. Heaven is their goal. Attaining ‘the world of Indra’, the fruit of religious merit, they enjoy divine felicities—supernatural pleasures appropriate to gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं की० पुष्ये मत्यलोकं विशालित ।
एवं त्रयीर्धमनुप्रथमं गतागं कामकामा लभते ॥२१॥

21. Having enjoyed the vast world of heaven, their merit spent, they enter the world of mortals. Thus conforming to the law of the three Vedas and desiring objects of pleasure, they achieve movements to and from (heaven).

21.1. ते तं इति ॥ ते तं भुक्त्वा स्वर्गलोकं विशालं विस्तीर्णं की० पुष्ये मत्यलोकं विशालित आविशालित । एवं यथोत्तरण प्रकरणं त्रयीर्धमं केवलं वैदिक कर्म अनुप्रभम:। गतागं गतं च आगं च गतागं गमनागममं कामकामा:। कामानु कामयन्ते इति कामकामा:। लभते गतागत्वेव, न तु स्वातन्त्र्यं कर्षितं लभते इत्यथ: ॥

21.1. Having enjoyed the vast—the extensive—world of
heaven, they enter the ‘world of mortals’ when their ‘merits are spent’. Thus, in the manner set forth, ‘conforming solely to the laws of the three Vedas’ and performing the Vedic rites, these seekers of desired objects gain only ‘movements to and from heaven’—but not freedom anywhere. This is the idea.

22.0. ये पुनः निष्कामः सम्यक्यद्विनः —

22.0. But what about men of right perception who cherish no desires?

अन्तःप्रश्न्भिन्तयन्त्रो मां ये जननः पर्युपासते ।
तेषां नित्याभिमुखानां योगक्षेमं व्यास्त्यहम् ॥२२॥

22. To men who exclusively meditate on Me and elaborately worship Me, who apply themselves incessantly (to meditation), I bring prosperity and security.

22.1. अनन्यः इति ॥ अनन्यः: अपूर्वमूलतः: परं देवं नारायणं आत्मलक्ष्म गता:
सन्त: जित्यद्वन्त: मां ये जननः: संयासिनः: पर्युपासते: तेषां परिमार्यद्विनां नित्याभिमुखानां सततासियोगिनां योगक्षेमं: योगं: अप्राप्तस्य भाप्तं: क्षेमं: तदृश्चणं: तदुभयं वहास्मि प्राप्यामि अहम्: ‘जानी त्वात्मैव मे मतम्,’ ‘स च मम प्रियः’:
[७.१८, १७.] यथार्थं, तत्त्वात ते मम आत्मस्वत्ताः: स्मार्थेन इति ॥

ननु अनये याम अपि भक्तानां योगक्षेमवहति एव भगवान् । सत्यं, वहति एव; किंतु अर्थ विशेष: — अचे ये भक्ता: ते आत्मार्य स्वयमपि योगक्षेमं ईहले: अन्तःप्रश्न्भिन्तस्वतु न आत्मार्य योगक्षेमं ईहले: न हि ते जीविते मरणे वा आत्मन: गुड्ढु कुक्तनिति: केवलं एव भगवच्छरण: ते: अत: भगवान् एव तेषां योगक्षेमं वहतीति ॥

22.1. ‘Exclusive’—as non-different—are they who resort to ‘Me’, the supreme deity Nārāyaṇa as their Self; they are the renunciants who worship Me in all conceivable ways. I ‘bring’—grant—to them, who are perpetually attuned to Me and who behold the metaphysical Reality, well-being or both the gift of what has been unattained and its security, because I deem the knower of the Self to be Myself, Vide:
"And he is dear to Me" (BG.7.17.18). Such worshippers are Myself and are dear. But does the Lord bring prosperity and security to other devotees also? Yes, He does; but there is a distinction. These other devotees seek prosperity and security by means of their own efforts also. But those who do not see themselves as different from the Lord do not seek them for themselves. They cherish no selfish cravings either in life or death. They have sought refuge in the Lord only. So the Lord Himself brings them both prosperity and security.

23.0. नन्तु अन्याः अपि देवता। तवमेव चेतु, तद्विन्दितं त्वामेव भजने । सत्यं एवम् —

23.0. ‘Now if other divinities also are You yourself, their devotees are Your devotees as well.’ Yes, this is true:

येज्यन्येवेवताभ्यता यज्ञने श्रद्धयांविचित्ता।
तेज्यि मामेव कौन्ते यज्ञन्यविद्यूषोऽक्षकम् ॥ २३॥

23. Those also who are the devotees of other divinities, who worship them with faith, are worshipping Me only, Arjuna! but not according to Vedic injunctions.

23.1. ये इति ॥ येज्यि अन्येवेवताभ्यता। अन्यामु देवतास्य भक्ता। अन्येवेवताभ्यता।
मन: यज्ञने पुजयन्ति श्रद्भाय आत्मिकथितं अच्छिताः। अनुगताः, तेज्यि माम्
एव कौन्ते। यज्ञन्ति अविधिपूर्वकम्। अविधिः अज्ञानं तत्तूर्वकं अज्ञानपूर्वकं
यज्ञने हृद्यथः ॥

23.1. ‘Those also who are the devotees of other divinities’—of other deities—and ‘who worship them with faith’—i.e., convinced of the reality of the world to come,—they also worship Me only; but ‘not according to Vedic injunctions’. That is, they worship in ignorance. The idea is that they are My ignorant devotees.

24.0. कस्मातू ते अविधिपूर्वकं यज्ञने इति । उच्यते—कस्मात् —

24.0. Why do they worship ignorantly? Answer: Because
24. I indeed am the enjoyer and master of all sacrifices; but they do not recognise Me in truth. Therefore they lapse.

24.1. ‘Of all sacrifices’ enjoined by the Vedas and Smrtis, I, as the deity to whom they are offered, am indeed the enjoyer and master. The sacrifice indeed has Me as its master: Vide BG.8.4: I also am the supervisor of sacrifices in the body’. But ‘in truth they do not recognise Me’. So, having sacrificed in violation of injunctions they ‘lapse’—fall off from the fruit of sacrifices.

25. To gods repair their devotees; to the manes go those devoted to the manes. The worshippers of the elementals go to these elementals. My worshippers come to Me.
25.1. To ‘the gods’ go the devotees of gods whose discipline and devotion are oriented to the gods. To the ‘manes’, agnis-vāta etc., go those devoted to the manes and engaged faithfully in obsequies. To the ‘elementals’, vināyakas, the mother spirits, the four sisters, etc., go ‘the worshippers of the elementals’. My worshippers—habitual devotees of Viṣṇu—come to Me alone. Though the labour involved is the same, due to their ignorance they fail to worship Me exclusively; therefore they gain but petty results. This is the idea.

26.0. न केवल मद्दृष्टानां अनावृतिलक्षण अनलफलम्, मुखाराध्यन्तत्र अहम्। कथम्? —

26.0. Not only do My devotees reap the eternal fruit of non-return to empirical life; but they also accomplish this easily, as My worship is easy to accomplish. How?

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयज्ञति।
तदहं भक्तयुपहृतमहन्तमिः प्रयतात्मनः। ॥ २६॥

26. Whoso with devotion offers Me a leaf, a flower, a fruit, or water, I enjoy what has been thus offered with devotion by that pure-hearted worshipper.

26.1. पत्रं इति। पत्रं पुष्पं फलं तोयं उदकं यः मे मद्दृष्टं भक्त्या प्रयज्ञति, तत् अहं पञ्चादि भक्त्या उपहृतं भक्तिपूर्वं प्राप्तं भक्तयुपहृतं अहानम् गृह्यात्मम प्रयतात्मनं। शुद्धुद्धुः। यत। एवं अत। —

26.1. Whoso offers Me a leaf, flower, fruit or water, I enjoy, i.e., accept it as offered or given with devotion by that pure-hearted devotee, that pure-minded person.

This being the case,
27. Whatever you do, eat, sacrifice, offer as gift, perform as austerity, O Arjuna!—do all this as a dedication to Me.

27.1. यत् करोषि स्वत: प्राप्तं, यत् अस्नासिः, यत् जुजुहोषि हृवनं निर्वेणयस्ति शौर्यं स्मार्त भा, यत् ददासि प्रयृष्टं स्रावणाविकं हिरण्यार्जुनादि, यत् तपस्यसि तपः चरसि कौन्तेय! तत् कुरुव्य मद्ध्यमेव मत्समर्पणम्॥

27.1. Whatever you do spontaneously, whatever you eat, offer as sacrifice according to Vedas and smṛti, whatever you give to holy men etc.,—be it gold, food, lustrated butter, etc.,—whatever penance you perform, O Arjuna! do all these as offerings to Me.

28.0. एवं कुर्वत्: तव यत् भवति, तत् श्रुणु—

28.0. Hear what will happen to you who do thus:

शुभाशुभम्फलरैवं मोक्षसे कर्मबन्धनः: ।
सन्यासयोगयुक्तात्मा विमुक्तो मामुप्येचिसि ॥२८॥

28. Thus will you be released from the bonds of works with their fruits, good and evil. Liberated, with the Self integrated by the Yoga of renunciation, you will come to Me.

28.1. शुभा इति ॥ शुभाशुभम्फलः शुभाशुभं इष्टानिष्टे फले वेषां तानि शुभा-
शुभाशुभम्फलः कर्मणि स: शुभाशुभम्फलः कर्मकृत्यः कर्माणि एव वन्याहि कर्म:-
बन्धनानि तः: कर्मबन्धनः एवे मद्ध्यमेव कुर्वन्: मोक्षसे । सोज्यं सन्यासयोगं नाम,
सन्यासाय असो मत्समर्पणतया, कर्मवातु योगाय असं इति; तेन सन्यासयोगेन युक्तं आः अवैकः कर्णं यथ: तव स: त्वं सन्यासयोगयुक्तात्मा सन्तु विमुक्तः
कर्मबन्धणः: जीवनं एव, पतिते च अस्मिनं शरीरे मां उपेणथसि आगमिष्यसि ॥
28.1. ‘From the bonds of works with their fruits, good and evil’ i.e. pleasant and unpleasant, you will be released. These very works constitute bondage. Dedicating all works to Me you will be released. This is called the Yoga of renunciation. Being a dedication to Me, it is renunciation, and being a work, it is Yoga, too. The self or the inner sense being integrated by this Yoga of renunciation, you are liberated from bonds of works even when alive; when the body drops off, you will come to Me.

29.0. रागेश्वरानु तः प्रभावानु, यत: भक्तानु अनुगृहाति, न इतरानु इति।
तत् न—

29.0. ‘If so, the blessed Lord is partial—He blesses the devotees only; not others’. No, not so:

समोज्यं सर्वभूतेषु न मे द्वेषयोगस्ति न प्रियः।
ये भजति तु मां सक्त्या मध्य ते तेषु चाप्याहम्। २९॥

29. Towards all beings I am the same: I hate none, nor hold any dear. Those who worship Me with devotion live in Me and I in them.

29.1. समः इति॥ समः: तुल्यः: अहं सर्वभूतेषु। न मे द्वेष्य: अस्ति न प्रियः।
अनि अहं इतरस्यानां यथा अनि: शीत न अपनयति, समीप: उपस्मावत्
अपनयति, तथा अहं भक्तानु अनुगृहाति, न इतरानु। ये भजति तु मां ईश्वरं
भक्त्या मध्य ते—स्वभावत: एव, न मम रागनिमित्तं वर्तते। तेषु तथा अपि
अहं स्वभावत: एव वर्त, न इतरेषु। न निर्तता तेषु द्वेष: मम॥

29.1. ‘The same’—equal, am I towards all beings: I hate none, nor hold any dear. Like fire am I. As fire does not remove cold from those remote from it, but does so from those drawing near, so do I bless devotees and not others. Those who worship Me, the Lord, with devotion dwell in Me of course, and not due to My partiality. And thus, of course I dwell in them and not in others. This implies no hatred for them.
30.0. Note the grandeur of devotion to Me:

अधि चेतुदुराचारो भजते मामन्यत्वाक्
साधुरैव स मन्तव्यः सम्यग्यवसितो हि सः ॥३०॥

30. Despite his extremely wicked conduct, if a man worships Me exclusively he must indeed be deemed worthy; for his resolution is right.

30.1. Though one’s conduct has been ‘extremely wicked’ i.e., most reprehensible, still if one worships Me with exclusive devotion, his conduct must be reckoned worthy indeed; for his ‘resolution’ or determination, is appropriate.

31.0. Due to his right inner resolve, rejecting his wicked external behaviour,

किंचिं भवति धर्मात्मा शम्भच्छार्जित्ति निगच्छति ।
कौन्ते स्थितिनीहि न मे भक्तः प्रणयति ॥३१॥

31. Soon he becomes essentially righteous and attains lasting peace. Know for certain and proclaim, Arjuna! that My devotee never perishes.
31.1. Soon his mind becomes wholly righteous; he attains ‘lasting peace’ or eternal quietude. Note this supreme truth, Arjuna! Be absolutely assured and proclaim that My devotee who has dedicated his inner self to Me will never perish. And,

32. Seeking refuge in Me, Arjuna! those even of low birth—women, artisans and serfs—attain the supreme goal.

32.1. ‘Seeking refuge in Me’, depending on Me, even people of low or sinful birth—women, artisans, and serfs—achieve the supreme goal of life.

33. How much more certainly do so those of meritorious birth and the devout royal sages! Having come to this transient and unhappy world, worship Me.

33.1.
33.1. All the more surely will those of meritorious birth and devout royal sages attain the supreme goal of life. Such being the case, having come to this ‘transient’ or fleeting, ‘unhappy’ world of men, i.e., having won the means to reach the goal of life, namely, the rare status of a human being, worship Me. How?

मन्नना मव मृत्तको मद्याजी मायामेवायस्यसि युक्तवैवमात्मांन मर्यादाणः ||३४||

34. Set your mind on Me; be My devotee; sacrifice unto Me; pay obeisance to Me. Being wholly intent on Me, thus uniting your self, you will surely come to Me.

इति श्रीमहाभारते शतसाहस्रायां साहित्यायां वैयासिक्यां श्रीपर्ववाणिः श्रीमद्र-गवद्गीतायुज्ञनिर्लुप्तं गुरुपिषायां योगशास्त्रे श्रीकृष्णज्ञनसंविदेऽराजविदाराज-गुह्योपो नाम नवमोठ्याः।

34.1. मन्नना इति। मधृ वाष्पेवे मन्नयस्य तव स स्वम मन्नना: भव। तथा मृदृ। भव। मद्याजी महजनशील: भव। माया एव च मस्कुल। माया एव इर्यं एष्यसि अर्गितान्यसि युक्तवा समाधिय विचं। एवं आत्मांग मायु—अहं हि सर्वं सृष्टान आत्म, परा च गति: परं अयम्। त माया एवभूत—‘एष्यसि’

इति अतीतेन संबन्धः—मर्यादाणं सन्न इत्यः।

34.1. Set your mind on Me, Vāsudeva; so too, be My devotee. Habitually sacrifice to Me; to Me alone pay obeisance. With Your mind united thus, you are sure to come to Me, the Lord. Be wholly intent on Me; for I am the Self of all beings, the goal supreme—the supreme destiny. To Me so understood you will come—thus has the construction to be made, for you are wholly intent on Me.

इति श्रीमत्यलहंपिराजकार्यमार्गविद्मर्यादीपादशिपश्रीमचंकरमभवतः
कः श्रीमद्र-गवद्गीताभाषे राजविदाराज-गुह्योपो नाम नवमोठ्याः।१३||
THE YOGA OF GOD’S MANIFESTED POWERS

0.1. In the seventh and ninth chapters the truth of the Lord and His powers have been revealed. Now those phenomena in which the Lord has to be contemplated, are going to be set forth as revealed. The truth of God also, in view of its abstruseness, has to be restated, though it has been already affirmed. Therefore the Lord said:

श्रीभगवानुवाच

भूय एव महाबाहो गृणु मे परमं वचं ।
यतेज्जू प्रीयमाणाय वस्यामि हितकाम्या ॥१॥

1. Once more, O hero! listen to My supreme word which, seeking your good, I shall speak to you who delight in it.

1.1. ‘Once more’—again—O hero, mighty-armed!—listen to ‘My supreme word’—an exalted utterance, which reveals the Reality that has nothing superior to it. Desirous of your good ‘I shall speak that word’; for you delight much in My speech as though you are tasting ambrosia.
2. The hosts of gods know not My origin; neither do great seers; for in all respects, I am the origin of gods and the great seers.

2.1. ‘The divine hosts know not’—what is it that they do not know? My exceedingly lordly might or ‘origin’—coming into being. Nor do the ‘great seers’, Bhrgu and the rest, know. Why don’t they know? For, ‘I am the origin’—the cause of gods and great seers in all respects.

And,

3. Whoso knows Me as unborn and beginningless and as the great Lord of all the worlds is released from all sins; for he is undeluded among men.

3.1. य: इति || यः मां अजं अनादि च — यस्मात् अहं आदि: देवानां महर्षिणां च. न मम अन्य: आदि: विचित्रे; अत: अहं अजं अनादिविश्रुतं अजस्ते हेतु: — तं मां अजं अनादि च यः वेति विज्ञानलि लोकमहेष्ठरं लोकानं महातं
3.1. ‘Whoso knows Me as unborn and beginningless’—as I am the origin of the gods and the great seers, I have no origin. So I am unborn and beginningless. The reason for My being unborn is that I have no beginning. He who knows Me as such, i.e. as, the great ‘Lord of the worlds—the Fourth or the Transcendent devoid of nescience and its effects—is, among mortals, undeluded; for he has no more any delusions. From all sins, consciously or unconsciously committed, he will be released.

4.0. इत्र अन्ह महेश्वरः लोकानाम् —

4.0. Here is another reason why I am the great Lord of all the worlds:

बुद्धिः निविन्यसंयोग: क्षमा सत्यं दम: शमः |
मुखं दुःखं महोभोभावो स्मयं चाभयमेव च ||१४||

4. Intelligence, knowledge, non-delusion, endurance, truthfulness, sense-control, mind-control, pleasure, pain, being, non-being, fear and fearlessness;

4.1. बुद्धि: हति || बुद्धि: अन्तःकरणस्य सूक्ष्मार्थबंधनसामर्थयः, तत्रतत्र बुद्धिमानिन्त हि वदति। जानं आत्मायापि दार्शानं अवबोधः। अस्मोहः प्रत्युपसेवः बोधयेन निर्विकृतिका प्रवृत्ति। क्षमा आकृष्टत्स्य तापित्या वा अवस्थितिं तत्जन्यं |
सत्यं, यथात्साः स्वस्त्यं यथाभूतिः वा आत्मानुभवस्य परबुद्धिं विभूतिः तथैव उचार्यभं माणा वाक्ष सत्यं उच्यते। दम्: बाह्यनिविन्योपसामः। शमः अन्तःकरणस्य उपशामः।
मुखं आहारः। दुःखं [सं] तापः। शक: उद्वेण!। अभावः। तद्दृष्टीयः। शयं च नासः; अभयमेव च तदभावः: [श्वपरिलम्] ||

4.1. ‘Intelligence’ is the power of the inner sense to grasp ideas, which are subtle, etc. He who has it is intelligent. ‘Knowledge’ is cognition of entities like the self. ‘Non-delusion’ is
discriminating action as regards things that call for understanding. ‘Endurance’ is mind’s freedom from agitation when abused or belaboured. ‘Truthfulness’ consists in utterance aimed at informing another exactly of one’s experience of things seen or heard. ‘Sense-control’ is dama and ‘mind control’ sama. ‘Pleasure’ is joy and ‘pain’, agony. ‘Being’ is birth and ‘non-being’ its opposite. ‘Fear’ is trepidation, its absence being ‘fearlessness’.

अंहुसा समता तुषिस्त्यपो दानं यशोदयशः।
भवन्ति माया मूतानां मत्त एव पृष्ठविधा: ॥५॥

5. Non-violence, equanimity, contentment, penance, charity, renown, ill-fame—from Me alone these manifold states accrue to all beings.

5.1. अंहुसा इति। अंहुसा अपीडा प्राणिनाम्। समता समतिति। तुषिः
सत्तोषः पर्याप्तत्वविधः लाभेऽपि। तपः इत्यत्रसंयम्पूर्वकं शरीरपीडनम्। दानं प्रयासाति
संविभागः। यथा धर्मं संस्कृतमात्र कीर्तिः। अयस्य तु अधर्मं संस्कृतमात्र अकीर्तिः। भवन्ति
भावः यथोक्तं बुद्धदायः। मूतानां प्राणिनां मतः। एव ईश्वरात् पृष्ठविधः। नानाविधा:
स्वकर्मानुसरणः ॥

किंच —

5.1. ‘Non-violence’ is non-infliction of injury on living beings. ‘Equanimity’ is mind’s steadiness. ‘Contentment’ is the sense of adequacy as regards gains. ‘Penance’ is body’s constraint preceded by sense-control. ‘Charity’ is distribution of wealth etc., according to capacity. ‘Renown’ is fame due to righteousness. ‘Ill-fame’ is disrepute due to unrighteousness. The said states intelligence etc., accrue to living beings from Me, the Lord, alone in manifold ways according to their deeds.

And,

महर्ष्य: सप्त पूर्वं चत्वारो मनवस्तथा।
मूर्तावा मानसा जाता येषां लोक इत्य:। प्रजा: ॥६॥
6. The seven great seers, the first four, and also the Manus were mind-born, endowed with My powers. These beings are their progeny.

6.1. The ‘seven great seers’, Bhrgu etc., the first four, and Manus—are all famed as belonging to by-gone ages and famed as sāvarṇas. Their meditations had reference to Me. They were endowed with the power of Viṣṇu. They were, all, generated mentally by Me. The creatures in this world, stationary and mobile, are the progeny of these Manus and these great seers.

एतां विशुद्ध योगं च मम यो वेदिति तत्त्वतः।
सौभिक्षेपं योगेन युज्यते नात्र संशयः।१५।

7. Whoso knows this vast power and Yoga of Mine truly, will be endowed with the steady state of integration; there is no doubt about this.

7.1. This ‘vast power’, as indicated and ‘Yoga’—i.e., My nature (Vide BG.9.5). Or, by Yoga is meant omniscience and power due to mastery of Yogic attainments. Whoso knows this Yoga of Mine truly, i.e., as it is or objectively, will come in possession of steady Yoga consisting in unshakable, right perception. There is no doubt about this.
8. ‘What kind of unshakable Yoga is it with which he is endowed’? Listen:

अहं सर्वस्य प्रमो मतः सर्वं प्रवर्त्ते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विता: ||8||

8. ‘I am the source of all things; all things proceed from Me’—so holding with deep loyalty to truth, the wise adore Me.

8.1. अहं इति || अहं परं ब्रह्म बानुदेवायं सर्वश्च जगतश्: प्रभवे: उत्पत्ति: ||
मतः एवं स्मिरिताशक्त्याभयोभोगलक्ष्यं विक्रियाः सर्वं जगत् प्रवर्त्ते — इति
एवं मत्वा भजन्ते सेवकं मां बुधा: अमोकतपरमार्थत्वसः, भावसमन्विता: भाव: —
भावना — परमार्थतत्त्वाभिविवेसः, तेन समन्विता: संयुता: इत्ययः: ||
किंच——

8.1. I, the Supreme Brahman styled Vāsudeva, am ‘the source’ or origin of the entire world. From Me alone does the entire world—a system of changes like existence, destruction, experience of fruits of works—proceed. Holding this view, the wise who have grasped the nature of the supreme Reality adore Me with deep loyalty. Loyalty means mind’s attachment to the Supreme Reality. The idea is that they adore Me with such attachment.

And,

मच्छिता मद्गतप्राणा बोध्यन्त: परस्परम् ।
कथयत्त्वमां नित्यं नुश्यन्ति च रमन्ति च ||9||

9. With minds fixed on Me, life surrendered to Me, enlightening one another, speaking (only of Me), they find contentment always and rejoice.
9.1. ‘With minds fixed on Me’ means mentally dwelling in Me. Their vital powers like sight, have been oriented to Me, i.e. those whose means of cognition have been given over to Me. ‘Enlightening one another’ and ‘speaking’ of Me as endowed with attributes like knowledge, strength and vigour, they find contentment and delight as though they have met with their beloved. (The second expression in the verse—madgalapraṇāh—may mean those whose life has been dedicated to Me).

10.0. These devotees who worship Me thus are further characterised:

7.1. To them who are uninterruptedly united with Me and who lovingly adore Me, I grant that intellectual union by which they draw nigh to Me.

10.1. I grant to them, who are ‘uninterruptedly’—perpetually—united with Me, who have renounced yearnings
for all kinds of objects, who 'adore’, or serve Me, not in order
to gain some object or other, but moved by love or attach-
ment—I grant them ‘intellectual union’. ‘Intellect’ means
right knowledge of the truth of the Lord. ‘Union’ with such
knowledge is what I give them. By means of it ‘they draw
nigh to Me’—reach Me as their Self—Me the supreme Lord.
Who do so?—those who adore Me with their minds fixed
on Me, etc.

11.0. किमयं कस्य वा, तव्यत्वापनितिबन्धयते: नाशकं बुद्धियों तेषां त्वद्वद्वातां
दवासि ? इत्येवेनां अहं —

11.0. “Why, and for removing what obstruction on the way
leading to You, do you grant intellectual union to Your
devotees?” The answer is offered:

तेषामेवानुक्रमपर्यार्थमहमजानजं तमः ।
नाशयायात्मभावस्थो ज्ञानदीपेन मात्स्वता ॥ २ ॥

11. Moved by compassion for those (devotees) and
dwelling in their mental states, with the lustrous flame
of knowledge, I destroy the darkness of ignorance.

11.1. तेषां इति ॥ तेषामेव कथं तु नाम श्रेयः स्फातू इति अनुक्रमार्थ दयाह्यते:
अहं अजनाजं अविवेकत: जातं मिथ्यप्रत्ययलक्षण मोहान्त्यकारं तमं: नाशयार्थी,
आत्मभावस्था: आर्तम: भावं अन्त:करणायं: तस्मनं स्वतं: सन्: ज्ञानदीपेन
विवेकप्रत्ययहपेन भक्तिप्रसादस्ह्रिताक्षिपेशते मन्दरावनाभिविधवातेरितें ब्रह्मचर्या—
विशाधनसंस्कारविशालाब्यतिनाबिनिवर्तते विलक्तानं:कर्पाधरेन विशयव्यवृत्तान्तितराणग्रहेषांक—
लघुतितिवातिपरकरक्षेन नित्यप्रवृत्तैकाप्रथानवजनितस्मय्यवानभायस्ताम्यजनधीपे-
तेत्यथं: ॥

11.1. “How can I promote their well-being?”—thinking
thus ‘compassionately’ due to benevolence, I destroy the
‘darkness of delusion born of ignorance’ or non-discrimination.
This delusion consists of wrong cognitions. Dwelling in their
‘mental states’ or within their inner-sense, I destroy nescience
with the ‘flame of knowledge’—i.e., discriminating cognitions. This flame is fed on the oil of clear devotion and enlivened by the breeze of intense love of contemplation on Me. Its wick is the intellect strengthened by impressions of strivings to cultivate celibacy, etc. It is ensconced in the sense of detachment where the gusts of attachment and aversions do not blow as the mind has withdrawn from the sphere of objects and has the ‘lustre’ of right perception born of ceaseless one-pointed meditation.

12.0. यथोत्तरं भगवतं: विमृत्ति योगं च शुच्वा अर्जुनं उवाच —

12.0. Listening to the statement of the Lord’s power and Yoga,

अर्जुन उवाच :

परं ब्रह्म परं धाम पवित्रं परंमं भवानु ।
पुरुषं शास्तं दिव्यमादिदेवमजं विमुम् ॥ १२॥

Arjuna said:

12. You are the supreme Brahman, the supreme abode, the supreme sanctification; You are also the everlasting divine Spirit, the primordial God, unborn and all-pervading;

12.1. परं इति ॥ परं ब्रह्म [परमात्मा] परं धाम परं तेजसं, पवित्रं पवित्रं परंमं प्रकृतं भवानु । पुरुषं शास्तं नितं दिवं दिवं दिवं भवं आदिदेवं सर्वदेवां आदि भवं आदिदेवं अजं विभुं विभवनशीलम् ॥

ईद्वाम् —

12.1. The ‘supreme Brahman’ is the supreme Self; the ‘supreme abode’ is the ‘supreme effulgence’. The ‘supreme sanctification’ is the highest purifying power of the Lord. The ‘everlasting Spirit’ is the eternal divine—the heavenly ‘primordial God’ who was before all gods, unborn and all-pervading.
13. Thus have all seers hailed You; likewise, too, the heavenly seer Nārada, Asita, Devala and Vyāsa, and to me You yourself declare the same.

13.1. आहुः: इनि। आहुः: कृत्यजित्वं द्वारः ऋषिः: वसिष्ठार्यं: सारं देवार्षि: नारवः: तथा, असित-देवल: अपि एवमेवाहुः, व्यासः: च, स्वयं जीवं च ब्रवीषि में।

13.1. All seers, Vasiṣṭha, etc., have hailed You thus. The heavenly seer Nārada, Asita, Devala and Vyāsa say so; and the same You yourself affirm.

सर्वेमेतवृत्तं मन्ये यत्मां वदसि केशवं।
न हि ते भगवन् व्यक्ति विदुर्देवा न दानवा। ॥ १४॥

14. Kṛṣṇa! All this that you tell me I deem true. Neither the gods nor the demons know, O blessed-Lord! Your manifestation.

14.1. सर्वं इति। सर्वेमेतत् यशोक्तं ऋषिः: ल्या च, एतत् ऋतं सत्यमेव मन्ये: यत् मां प्रति वदसि भाषते हे केशवं। न हि ते तव भगवन्! व्यक्ति प्रभवं विदुः: देवा:, न दानवा।।

14.1. All that has been stated by You and the seers, I deem true, indeed. Neither the gods nor the demons know, O blessed Lord! Your ‘manifestation’ or origin.

15. यतं देवादीनां आदित:, अतं—

15.0. Because you are the source of gods, etc.; therefore,
15. *Supreme Spirit! the cause of all beings! the Lord of all beings! God of gods! the world’s Lord! Only You Yourself know the Self, by Yourself.*

15.1. स्वयम् इति ॥ स्वयंवेब आत्मना आत्मान वेत्य जानासि त्यं निरति-शयज्ञात्मकेषवसम्पर्वत्रस्य धारणासिद्धिमति ईश्वर पुरुषोत्तम ॥ भूतानि भावयतीति भूतभावन । भूलेश ! भूलानं ईश । हे देवदेव जगत्पते ॥

15.1. Only Yourself, through self, know the Self—You with unexcelled knowledge, lordliness, strength, vigour and so forth know the Self, the Lord, O Supreme Spirit! He is the cause of all beings. As He brings them all into being, He is their Lord, the God of gods and the Lord of the world.

वत्तुमहर्ष्यशेषेन दिव्या हृदात्मविभूतयः ।
यामिनिव्यूतिनिर्मितिकानिमान्तं व्याप्य तिष्ठसि ॥१६॥

16. You ought indeed to recount, in their entirety, Your powers divine, by means of which You abide, pervading all these worlds.

16.1. वत्तु इति ॥ वत्तुं कथवितू अर्हसि अवेश्येति। दिव्या। हि आत्मविभूतयः। आत्मनो विभूतयो यः तः। वत्तुः अर्हसि। यामिनिव्यूतिनिर्मितिः। आत्मनो माहात्म्य-विस्तरः। हिमान्तः लोकान्तः तः। व्याप्य तिष्ठसि ॥

16.1. You ought to set them forth wholly—Your divine powers. Those far-reaching powers of Yours, You ought to recount, by means of which, in expansive grandeur, You pervade and abide in these worlds.

कथं विद्वामहं योगिन्स्वां सवत्त परिचित्तवन् ।
केषु केषु च भावेषु विचिन्त्योद्विषि भगवत्वमया ॥१७॥

17. *O Yogi! How shall I, ever contemplating, know*
You? O blessed Lord! In what all objects am I to meditate on You?

17.1. कथं इति || कथं विनंत विजानीयां अहं हे योगिन् ! त्वं सदा परिचित्यतं || केषु केषु च भावेषु वस्तुः विचित्र्यः असि ध्येयः असि भगवन् ! मया ||

17.1. O Yogan! Always contemplating, how shall I know You? In what all objects am I to meditate on You? O blessed Lord!

विस्तरेणात्मनो योगं विस्मृत्ति च जनार्दनः ||
भूयं कथय तृप्तिःहि श्रुष्टो नास्ति मेस्वृत्तश । १८॥

18. O Janārdana! Once more recount at length Your Yoga and powers; for I am not sated as I listen to this ambrosial (account).

18.1. विस्तरेण इति || विस्तरेण आत्मनो योगं योगमःविम्बलिति विवेशवं विस्मृति च विस्तरं ध्येयमाध्यां हे जनार्दनं — अर्थं: गतिकर्मणं: रुपम् — अमुलणं: देवप्रतिपक्षसमुतां जनानां नरकास्मातमधिहित्तुलातं जनार्दनं, अमुदयनं: यथसपुर-पार्थप्रयोजनं सर्वं: जने: याच्ये इति वा || भूयं: पूर्वं उक्तमपि कथय; तृप्तिः परितोषः हि यस्मातृ नास्ति मे मम श्रवः: त्वम् युस्मिन: सृवासयामृतः ॥

18.1. Your ‘Yoga’—the unique power of Yogic lordliness—and ‘power’—the scope of objects worthy of meditation—O Kṛṣṇa! set forth at length once more, though, earlier You did set them forth. ‘Janārdana’ is derived from the root ard meaning ‘to send’, since the Lord sends the demons, the adversaries of the gods, to hell, etc., or, from the root meaning ‘to beg of’, since all people pray to Him for the human goods of prosperity and salvation. I have had no sense of full satisfaction as I listen to the ambrosial utterances flowing from your lips.

श्रीभगवानुवाच:
हन्ते कथयिष्यामि दिब्यं ह्यात्मविस्मृत्तं: ।
प्राधान्यतं: कुश्कोष नास्त्यत्त्यतो विस्तरस्य मे ॥१९॥
The blessed Lord said:

19. Well, the more prominent of those divine powers of Mine I shall enumerate for you, chief Kuru Prince!; for there is no end to a detailed account of them all.

19.1. हन्त इति || हन्त इदानी ते तव दिव्या: दिवि भवा: आत्मविभूतिः आत्म: मम विभूतिः या: ता: कथयित्वामि इत्येतत् || प्राणायंति: यत्र यत्र प्राणायं या या विभूतिः: तं ता सत्यां प्राणायंति: कथयित्वामि अहं कुरुषेष्ठ: । अष्टेष्ठस्तु वर्षेन शक्यं च चयं, यत: नासि अन्त: विश्वरूपे मे मम विभूतिनां इत्यथः: ||

19.1. Well, now, I shall enumerate for you those ‘divine’—heaven-born powers of Mine. With reference to their ‘prominence’—whatsoever prominent powers are there I shall enumerate, Kuru Prince! In their entirety, even in a hundred years, they cannot be enumerated; for, there is no end to the extent of My powers. This is the idea.

20.0. तत्र प्रथमेव तावत्र शृङ्गु —

20.0. Now in the first place, listen:

अह्मात्मा गुडाकेश सर्वभूताशयस्थितः ।
अह्मादिश्रु मध्यः च भूतानामान्त एव च ॥२०॥

20. Master of sleep (Arjuna!) I am the Self resident in the inner sense of all beings; also, I am the beginning, the middle and the end of all beings.

20.1. अहं इति ॥ अहं आत्मा प्रत्यागत्मा गुडाकेश — गुडाका निद्रा, तस्या: ईशा: गुडाकेशः, जितनिद्रा: इत्यथः; धनकेश: इति वा — सर्वभूताशयस्थितः सर्वं भूतानां आशयं अन्तहृदि स्थित: अह्मात्मा प्रत्यागतमा निद्रं ध्येयं: । तदस्तस्तेष च उस्तेषु भावेषु बिन्यम: अहं । यस्मातु अहं एव आदि: भूतानां कारणं, तथा मध्यं च स्थितिः, अन्त: प्रलयश्रु ॥

20.1. I am the Self—the Subject, O master of sleep! Guḍākā is sleep; its lord is he who has vanquished sleep. Or
the term may mean thick-tressed. As ‘resident in all beings’—
as residing in the hearts of all beings, I, the Self, the Subject,
am to be meditated on, always. One not competent to do it
may meditate on Me as dwelling in objects to be set forth
below; for, I alone am the beginning, the cause, of beings;
so too their ‘middle’, the state of existence, and their ‘end’ or
dissolution.

21.0. एवं च ध्येयः अहं —

21.0. I may also be meditated on as follows:

आदित्यानां बिष्णु:ज्योतिषां रविरंगुमान् ।
मरीचिर्महतामस्मि नक्षत्राणांभु शशी ॥२१॥

21. I am Viṣṇu among the Ādityas. Of the luminaries
I am the radiant sun. Of the gods, I am Marici; among
stars I am the moon.

21.1. आदित्यानां इति ॥ आदित्यानां द्रादेशानां बिष्णु: नाम आदित्यः अहं,
ज्योतिषां रविः प्रकाशवितृणां अतुमानू रविमान् ।
मरीचि: नाम महता महदेवे-
वतामेदाना अस्मि ।
नक्षत्राणां अहं शशी चंद्रमा: ॥

21.1. Of the twelve ‘Ādityas’ I am Viṣṇu, Aditi’s son. Of
the ‘luminaries’ that illumine, I am the radiant sun. I am
Marīci among the storm ‘gods’, and among the ‘stars’ I am the
moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनस्मास्मि भूतानामस्मि चेतना ॥२२॥

22. Among the Vedas I am the Sāma Veda. Of the gods
I am Indra. Among the senses, I am the mind, and of
beings, I am intelligence.

22.1. वेदानां इति ॥ वेदानां मध्ये सामवेद: अस्मि । वेदानां स्त्रादित्यादीनां
22.1. Among the ‘Vedas’, I am the Sāma Veda. Of the ‘gods’, Rudras, Adityas etc., I am Indra. Among the eleven ‘senses’, like the sense of sight, etc., I am the mind that is essentially imagination and construction. Of ‘beings’ I am ‘intelligence’—the mental modification ever manifest in the conglomerate of body and senses.

रुद्राणां शाङ्करः असि वितेशो यक्षरक्षासाम्।
वसुन्तां पावकः असि मे: शिखरिणामहसु।।२३।।

23. And I am Śaṁkara among the Rudras. Of Yakṣas and demons I am Kubera the Lord of wealth. Of Vasus, I am the purifying fire and among the mountains I am Meru.

23.1. रुद्राणां इति॥ रुद्राणां एकादशानां शाङ्करः असि। वितेशः कुबेरः।
यक्षरक्षाः यक्षानां रक्षाः च। वसून्तां अष्टानां पावकः असि अभि:। मेहः।
शिखरिणाः शिखरवत्ता अहम्॥

23.1. Among the eleven ‘Rudras’ I am Śaṁkara. Among ‘Yakṣas’ and demons I am Kubera, the lord of wealth. Of the ‘eight Vasus’, I am the purifying fire, and among the ‘mountains’ I am the Meru.

पुरोधसां च मुख्यं मां बिधि पार्थ बृहस्पतिः।
सेनानीनांमहं स्तन्वः सरसामस्म सागरः।।२४।।

24. Arjuna! Know Me to be Bṛhaspati, the chief among the priests. Among the war-lords I am Skanda and among lakes, I am the sea.
24.1. Among the ‘priests of rulers’, know I am the chief, Bṛhaspati. Indeed he is the chief of Indra’s priests. Among the ‘war-lords’, I am Skanda, the leader of the armies of gods. Among the ‘natural lakes’, I am the sea.

mahāraṇāṁ bṛguḥ giraṁ sthīkam kaścharam
yānāṁ jayaṁ sthīte sthāvanāṁ himālayaḥ: ||

25. I am Bṛgu among the great seers; the monosyllable among utterances; the sacrifice of muttered prayers among sacrifices and the Himālayas among immobile objects.

25.1. mahāraṇāṁ ētat || mahāraṇāṁ bṛguḥ: atham || girāṁ vačam padalaśaṇāṁ eva akṣara bhūdara: āstis || yānāṁ jayaṁ: āstis, sthāvanāṁ sthātimāṁ himālayaḥ: ||

25.1. Among great seers I am ‘Bṛgu’; among ‘verbal utterances’ I am the monosyllable AUM. Among ‘sacrifices’ I am that of the muttered prayer (Japa). Among immobile objects I am the Himālayas.

ābhātya: sarvavṛkṣaṇāṁ devaṁśeṣāṁ ch naśād: ||
ganṭhaṁ sthāne: sīdhaṁ ākīlo muniḥ: ||

26. Among trees I am the holy fig; among divine seers, Nārada; among divine minstrels, I am Citraratha; and among perfected sages I am the sage, Kapila.

26.1. Among ‘trees’ I am the holy fig and among the ‘divine sages’ Nārada. Though celestial by birth, some gods (like Nārada), too, attain the status of seers, being the seers of hymns. So they are ‘divine seers’. Among them I am Nārada. Among the ‘divine minstrels’, I am the one named Citraratha. I am Kapila among ‘the perfected’—i.e., those who have attained, from the very birth, a high degree of virtues, knowledge, detachment and lordship.

उच्चैःश्रवस्यायां विष्णु माममृतोद्वृतम्।
ऐरावतं गजेन्द्राणं नराणं च नराधिपम्॥२७॥

27. Among horses, know Me to be Uccaiḥśravāḥ born of ambrosia; among lordly elephants, Airāvata; and among human beings, their ruler.

27.1. उच्चैः इति ॥ उच्चैःश्रवस्यायां नाम अश्रुधार तेन मां विष्णु विज्ञानीहि अमृतोद्वृतमु अवृत्रतिमतमथनोद्वृतम् । ऐरावतं इरावत्या अयतं गजेन्द्राणं हस्तीभराणं, तेन “मां विष्णु” इति अनुबंधते । नराणं च मनुष्याणं च नराधिपं राजां मां विष्णु जानीहि ॥

27.1. Among the ‘horses’ know Me to be their king named Uccaiḥśravāḥ who was born of the sea when it was churned for ambrosia; ‘Airāvata’, the offspring of Irāvatī, among lordly elephants. ‘Know Me to be’—this expression is to be understood as having reference to every attribute. And among ‘human beings’ know Me to be their ruler.

आयुधानामहं वज्रं धनुतनामस्मिः कामधुक्।
प्रजनश्रास्तिः कन्धः सप्तणामस्मि वामुःकि: ॥२८॥

28. I am (Indra’s) thunderbolt among weapons; the
wish-granting cow among cows; I am the begetter, Kandarpa; among serpents I am Vāsuki.

28.1. आयुधानां इति। आयुधानां अहं वज्रं दशीच्यस्यसम्भवम्। चेन्नान दोषध्रीणां अस्ति कामधुक्कु बसिष्ठ्य सर्वकामानां दोषध्री, सामान्या वा काम-धुकु। प्रजन्य प्रजनन्यिता अस्मि कन्दर्प: काम:। सर्पाणां सर्पवेदानां अस्ति वासुकि: सर्पराजः।

28.1. Among the weapons I am the ‘thunderbolt’ forged from the bone of Dadhīci. Among the cows I am the ‘wish-granting cow’ of Vāsiṣṭha, yielding objects of all desires, or, a ‘wish-granting cow’ in general. I am Kandarpa the god of love, ‘the begetter’ of off-spring. Among ‘serpents’, a class of reptiles, I am Vāsuki their king.

अनन्तश्रास्ति नागानां वर्षो यादसामहम्।
पितृणामार्यमा चास्ति यमः संयमतामहम्॥ २९॥

29. And among the nāga-snakes, I am Ananta their king. Of the creatures in water, I am Varuṇa; among the manes, I am Aryama. Among the subduers, I am Yama.

29.1. अनन्तः इति। अनतः अस्ति नागानां नागविलेशाणां नागराजः। वर्षो यादसां अहं अदेवतानां राजा अहम्। पितृृणा अर्यमा नाम पितृराजः। अस्ति। यम: संयमतां संयमनं कुर्वतां अहम्॥

29.1. Among the Nāgas’ or snakes (with human heads) I am Ananta their king. Of the ‘creatures in water’, I am Varuṇa, the king of the water spirits. Of ‘the manes’, I am Aryamā the king of the ancestral spirits. Of ‘those who subdue’, I am Yama.

प्रह्लादश्रास्ति दैत्यानां कालः कल्यतामहम्।
मृगाणां च मृगोन्वोढः वैनतेयश्च पक्षिणाम्॥ ३०॥
30. Among the demons, I am Prahlāda; among reckoners, I am Time. Of beasts, I am the lion, their king. Of the birds, I am Garuḍa, the son of Vinātā.

30.1. प्रह्लादः इति || प्रह्लादे नाम च अस्मि दैव्यानां विदितविष्णुनाम् || कालः कल्यातं कलनं गणनं कुर्वतां अहम् || मृगाणां च मृगेन्द्रे सिस्वे व्याव्रो वा अहम् || वैत्येश्वरं गहनमान् विनतासुतं पञ्चिनां पतिट्रिणाम् ||

30.1. Among ‘those born of Diti’, I am he who is called Prahlāda. Among ‘those who reckon’, I am Time. Of ‘beasts’, I am their king, lion or tiger. Of the ‘birds’, I am Garuḍa, the son of Vinātā.

पवन: पवतामस्मि राम: शस्त्रभूतमहम् ।
झष्णां मकरङ्गास्मि स्वतसामस्मि जाह्विः ॥३१॥

31. Among purifiers, I am the wind; among the bearers of weapons, I am Rāma. Among aquatic creatures I am the shark, and among rivers, I am the Ganges.

31.1. पवन इति || पवन: वायु: पवतां पाक्यितूर्णां अस्मि || रामः शस्त्रभूतं अहम् शस्त्राणां धारचितूर्णां दाशरथिः: राम अहम् || झीराणां मत्यादीनां मकर: नाम सतिविषेष: अहम् । स्वतसा स्वरस्तीनां अस्मि जाह्विः गज्जा ||

31.1. Among the ‘purifiers’, I am the wind. Among ‘those who bear weapons’ I am Dasaratha’s son. Among ‘fishes, and other aquatic animals’, I am the shark. Among ‘the rivers’, I am the Ganges.

सर्गाणामादिन्तत्त्वं मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वाद्: प्रवद्वतसहम् ॥३२॥

32. Of creations, I am the beginning, the end and the middle, O Arjuna! Among the sciences, I am the science of the Self. Of those who discuss, I am the dialectic.
32.1. ‘O Arjuna! I am the beginning, the middle and the end of creations—i.e., the origin, existence and dissolution of contingent beings. Earlier, in verse 20, the reference was to the origin and end of living beings; here the reference is to creation as a whole. Of the ‘sciences’, the science of the Self, promoting liberation is pre-eminent—I am that. Being the cause of determination of facts, discussion is pre-eminent as regards ‘those who discuss’; so I am that sort of discussion or dialectic. The phrase, ‘of those who discuss’, refers to varieties of discussion like dispute, prattle and wrangling.

अक्षराणामकारोविस्मित: द्वन्द्वः सामासिकत्वः च।
अहंमेवाक्ष्यः कालो धाताःहृ विश्वतोमुखः। ॥ ३३॥

33. Among letters I am ‘a’; among the compounds I am the Dvandva (the additive); I alone am Time imperishable; I am the dispenser, facing all directions.

33.1. अक्षरान्तः समासः अक्षरां वर्णानं अकारो वर्णं: अस्मि। द्वन्द्वः समासः
अस्मि सामासिकत्वः च समाससमूहस्यं। किंच—अहं अस्मि अक्ष्यः कालः
प्रतिद्व: क्षणाद्वायस्य, अयस्मा परमेश्वरो वा कालस्यापि कालः अस्मि। धाता अहृ
कर्मफलस्य विभाज्याः सर्वजगत: विश्वतोमुख: सर्वोतमुकः। ॥

33.1. ‘Among the letters’ I am ‘a’; I am the compound Dvandva among ‘the grammatical compounds’. And I alone am ‘Time imperishable’, well-known as moments, etc. Or, I am Śiva, the Lord Supreme, being the destroyer of Yama himself. I am ‘the multifaced dispenser’ of the fruits of works of the entire world.
34. I am Death, carrying all away. Of things yet to be, I am the origin. Of women, I am the fame, glory, speech, memory, intelligence, endurance and patience.

34.1. दिति।। दिति।। धनाविहि: प्राणहरः । तत्र यः प्राणहरः। स सर्वह्र: उच्यते । स: अहम् इत्यर्थः। अः, परः इत्यर्थः प्रण्ये सर्वहरणात् सर्वह्रः। स: अहम्। उद्धवः उत्कर्षः। अमुदम: तत्प्राप्तिहेतुः च अहम् — केषाः? — भविष्याताभविष्यात्याणां मार्ग्याप्तियोऽयाधाः इत्यर्थः। कर्तिः, भृः, वारः च नारीना स्मृति:, मेधा, भूति:, क्षमा — इति:। उत्तानः स्त्रीवां अहं अस्मि, यासां आभासां वारामाण्यमेंवनापि कोः कुल्क्षिधम् आर्याण मन्यते॥

34.1. Death is twofold; the first is the destruction of wealth, etc., and the second that of life. The second is described as ‘carrying all away’. I am that. Or the supreme Lord is said to ‘carry all away’ in the state of dissolution. I am He. ‘The origin’ is the rise of prosperity—I am the cause of achieving it. Of what all things? Of all forms of ‘future prosperity’ which deserve enhancement. Of women, fame, glory, speech, memory, intelligence, endurance, patience at their best—I am these. Contact with a mere semblance of any of these excellences fills people with a sense of fulfilment.

35. Among the Sāman-chants I am the Brhat; among the Vedic metres I am the Gāyatri; among the months, I am the Mārgasīrṣa, and among the seasons, I am spring, the abode of flowers.

35.1. बृहस्ताम इति ॥ बृहस्ताम तथा साघ्रां प्रधानं अस्मि । गायनी: छन्दसां
35.1. Similarly I am the Brhat-sāman, chief among the Sāman-melodies. Among metres I am the Gāyatrī, i.e. among the verses composed in Vedic-metres, I am the Gāyatrī-verse. Among the months I am the Mārgaśīrṣa and among the seasons, spring when flowers abound.

शूरूं छल्लयतामस्सिम् तेजस्तेजस्तिवनामहम्।
जयोस्सिम् व्यवसायोस्सिम् सत्वं सत्तवतामहम्।१३६॥

36. Of the tricksters I am the game of dice; of the vigorous I am the vigour; I am victory, I am resolution; of the virtuous I am the virtue.

36.1. शूरूं इति॥ शूरूं अवदेववामादिक्षणं छल्लयतां छल्लस्य कर्तृणं असि।
tेजस्तिवनां तेजः अहम्। जयः अस्मि जेतृणां, व्यवसायः अस्मि व्यवसायिना,
sत्वं सत्त्वत्वं सात्त्विकानां अहम्॥

36.1. Of the tricksters who cheat, I am the game of dice, etc. I am the vigour of the vigorous. Of conquerors, I am the victory. Of men of resolution, I am the resolve. Of men of virtue, I am the virtue.

बृष्णीनां वासुदेवोस्सिम्पाण्डवानां धनजयः।
मुनीनामपि व्यासं कवीनामुशनां कवि:॥१३७॥

37. Among the members of the Vṛṣṇi-clan, I am Vāsudeva; among the Pāṇḍavas, I am Arjuna. Among the contemplative sages, I am Vyāsa; among the seers I am the seer, Uśanāḥ.

37.1. बृष्णीनां इति॥ बृष्णीनां यादवानां वासुदेवं अस्मि अयमेव अहं त्वत्सः॥
37.1. Among the Yādavas, I am Vāsudeva—I who am your companion. Among the Pāṇḍavas, you yourself am I. Among professional thinkers who know about all objects, I am Vyāsa. Among the farsighted men of vision, I am Uṣanāḥ, the seer (the sage Śukra).

38. Of those who chastise, I am the rod; of those who seek victory, I am the tactics. Of secrets, I am the silence, and of the learned, I am the knowledge.

38.1. दण्डः इति ॥ दण्डः दमयतामस्मि नीतिरस्मि जिजीष्टाम् ॥ मौनं चैवास्ति गुह्यानं ज्ञानं ज्ञानवतामहम् ॥३८॥

38.1. I am the rod of the chastisers who subdue the turbulent. I am the tactics of those who seek victory. I am the silence of the ‘secrets’ and the knowledge of the learned.

39. And that which is the seed of all beings, I am, Arjuna! That which is without Me, mobile or stationary, exists not.

39.1. यच्चापि इति ॥ यत्तु च अपि, सर्वभूतानां बीजं तदहमजुन । न तदति विना यत्स्त्यान्मया भूतं चराचरम् ॥३६॥
39.1. I am that which is the seed of all beings which causes them to multiply, O Arjuna! In order to conclude the topic in hand, the Lord summarises His powers. There is nothing moving or unmoving, that exists without Me. What is not uplifted by Me or is abandoned by Me—will be without a Self—indeed, null and void. Therefore all have Me as their Self—this is the idea.

40. Scourge of foes! There is no limit to My divine powers. What has been stated by Me is only illustrative of the extent of that puissance.

40.1. To the extent of My divine power there is no end. Indeed, none may either know or express the measure of the divine powers of God, the Self of all. However, what has been offered here only illustrates the extent of My powers.

41. Whatever being has power, glory, or energy, know (each of them) to be born of a part of My splendour.

41.1. Whatever is born in the world is born born of Me. All that exists, whose glories and energy are born, are born of My splendour in the world. Therefore there is none that is not born.
41.1. ‘Whatever being or thing in the world has power, glory or energy’, i.e., is potent, know each such being to be derived from a fragment of My lordly splendour.

अथवा बहुतैतेन कि ज्ञातेन तवार्जुन ।
विष्टम्याहिमिं कृत्स्नेयकाशेण स्थितो जगत् ॥४२॥

42. Or, Arjuna! Wherefore should you know so much of all these? Encompassing this entire world by a fragment of My power, do I abide, eternally.

इति श्रीमहाभारते शतसाहस्यं संहितायां वैवासिक्यं श्रीमपपरेण
श्रीमुरुगवद्यगीतामुपपनिवेद्यं ब्रह्मविवादयो योगशास्त्रे श्रीकृष्णार्जुनसवादे
विभूतियोऽग्न्य नाम दशमोमयाय: ॥

42.1. अथवा इति ॥ अथवा बहुतैतेन एतेन एवमादिना कि ज्ञातेन तव अर्जुन ।
स्यात् सावधेशेण । अरोपत: व्य उच्चमानं अर्थ शून्यं — विष्टम्य विशेषत: स्मर्भमं
[वृद्ध] कृत्वा इदं कृत्तं जगत् एकांगेन एकांग्येन एकावेव एकपादेन — सर्वभूतस्वरूपेण
इत्येदतः; तथा च मन्त्रवर्ण: ‘पादोध्य विश्वा भूतानि’ [तै—आ. ३०.१२;
ऋ. सं. १०.९०.३] इति — स्थित: अहं इति ॥

42.1. Or, why should you know much of all these with so much left unsaid? The expression is bound to be incomplete. Listen to this comprehensive summing up. Steadying the whole world with but a part—a quarter—that has assumed the form of all that exists, do I abide for ever. Vide: ‘All beings form but a quarter of Him’ (R.V.10.90.3; TA.30.12).

इति श्रीमत्तरमंहसपरिश्राजकार्येऽविद्ममवद्वृयपादशिष्यश्रीमचंकरमभवतः
कृती श्रीमुरुगवद्यगीतामाये विभूतियोऽग्न्य नाम दशमोमयाय: ॥१०॥
CHAPTER XI
THE YOGA OF THE VISION OF
THE COSMIC FORM

0.1. The powers of the Lord have been enumerated. Hearing His affirmation (10.42) “encompassing the entire world with a fragment of My Self, do I abide,” and desiring to behold directly that primordial and divine cosmic form,

Arjuna said:
1. By the words You have spoken, supreme, occult and spiritual, in order to bless me, this delusion of mine has gone.

1.1. ‘In order to bless me’ i.e., for conferring a blessing on me, You gave utterance to what is ‘the supreme’ or unexcelled, ‘the occult’ or the mysterious, and ‘the spiritual’ or pertaining to the distinction between the Self and the non-Self. By that
utterance this delusion of mine has gone—my perplexity has vanished. This is the idea.

And,

भवाप्यम् हि भूतानं स्फुटो विस्तरयो मया ।
त्वत् कमलप्रताक्ष माहात्म्यमपि चाव्ययम् ॥२॥

2. About the birth and dissolution of beings I have heard from You at length, O Lotus-eyed! as also about your immutable grandeur.

2.1. भव इति ॥ भव: [उद्वूँ]—उत्पति; अपय: प्रलये तौ भवाप्यम् हि भूतानं स्फुटो विस्तरयः न संकेपं: मया त्वतः त्वत्काश्च तु कमलप्रताक्ष! कमलप्रताक्ष पत्रं कमलप्रताक्षः तदत्तु: अव्यक्ति यस्य तथ स: तव कमलप्रताक्षः, हे कमलप्रताक्ष महात्मनः: भावः माहात्म्यमपि च अव्ययं अव्ययं, ‘शुल’ इति अनुवत्ते ॥

2.1. ‘The birth’—the coming into being or origin of beings; ‘dissolution’ is their passing away. Those too I have heard ‘at length’, not too briefly, from You, O Lotus-eyed! The Lotus-eyed is one having eyes resembling lotus petals. Your magnanimity is Your grandeur, which is immutable. ‘About this too, I have heard’—it is to be understood here also from the first half of the verse.

एवेमेतद्यासत्य त्वमात्मानं परमेभ्यं
द्रष्टुमिच्छामि ते रूपमेघरं पुरुषोत्तमं ॥३॥

3. Supreme Lord! Highest Spirit! It is even as You have described Yourself. Yet I would like to see this lordly form of Yours.

3.1. एवं इति ॥ एवेमेतद्यासत्य नायवा यथा येन प्रकारेण आत्म्य क्षणसि त्वं आत्मानं परमेभ्यं तत्तथः द्रष्टुम इच्छामि ते तव आत्मांशयङ्गशक्तिविशिष्टं तत्तौ: संपत्रं ऐश्वरं वैश्वान: रूपं पुरुषोत्तमं ॥
3.1. ‘Thus it is’, not otherwise. The way You have set forth, Supreme Lord! about Your Self, I wish to see,—Your all-pervading form characterized by knowledge, power, strength, vigour, heroism and glory.

मन्यसे यदि तच्छक्षं मया द्रष्ट्रामिति प्रभो 
योगेश्वर ततो मे तवं दर्शयात्मानमव्ययम् ॥४॥

4. If You think, Lord, that I may see it, then, Master of Yogas! reveal to me that immutable Self of Yours.

4.1. मन्यसे इति ॥ मन्यसे चिन्तयिसि यदि मया अर्जुनेन ततु शक्यं द्रष्ट्रु इति प्रभो ! स्वामिनू ! योगेश्वर ! योगिनो योगा:, तेषां ईश्वर: योगेश्वर:, हे योगेश्वर ! सस्मात् अहं अतीव अर्थी द्रष्ट्रुं तत: तस्मात् मे मद्यं दर्शय तव आत्मानं अव्ययम् ॥

4.1. If You think, Lord, that I, Arjuna, may see it, master-Yogin! reveal to me Your immutable Self for my sake (Yogeshvara means Master of Yogins, as Yoga, in the term Yogesvara, means Yogins). I desire to see it very much.

5.0. एवं चौद्विष्यति: अर्जुनेन श्रीभगवानु उवाच —

5.0. Thus urged by Arjuna,

श्रीभगवानुवाच :
पश्च मे पार्थ रुपाणि शतश्वोः तस्हलकः: ।
नानाविधानि विद्यानि नानाविष्कृतिनि च ॥५॥

The blessed Lord said:

5. Behold then, Arjuna! hundreds of My forms, nay, thousands, varied, divine, variously coloured and shaped.

5.1. पश्च इति ॥ पश्च मे पार्थ ! रुपाणि शतशः अर्थ सहस्रशः, अनेकशः
ि तस्हलः: । तानि च नानाविधानि अनेकप्रकाराणि, दिवि भवानि विद्यानि अप्रा-
5.1. Behold Arjuna! then ‘hundreds, nay, thousands’, of My forms i.e., in their multiplicity. They are of ‘various kinds’, ‘divine’ or shaped in heaven, i.e., they are not of Prakṛti or Matter, and ‘varied in colour’—blue, yellow, etc.,—and shaped in many ways.

6. Behold Ādityas, Vasus, Rudras, the two Aśvins and forms hiterto unseen.

6.1. पश्य इति ॥ पश्य आदित्यान् द्वादश, वसुन् अष्टौ, रुद्रान् एकादश, अधिनान्त्री द्वी, महत् सप्त सप्तगणः: ये तानु ॥ तथा च बूहृति अन्यायियि अदृष्ट-पूर्वाणि मनुष्यलोके त्वया, तव्त: अन्येन वा केनचितु, पश्य आश्रयंणि अदृष्टाति भारत ॥

न केवलं एतावदेद —

6.1. Behold the twelve ‘Ādityas’, the eight ‘Vasus’, the eleven ‘Rudras’, the two ‘Aśvins’ and the seven groups of ‘Maruts’. Also behold many marvels hiterto unseen by you in the world of human beings or by any one else, O Bhārata prince!

Nay, more,

इहैकस्यं जगत्त्तत्तनं पक्षाय चचराचरम् ।
मम देहे गुडाकेश यज्ञवायुद्रस्तुमिच्छसि ॥७॥

7. Here now behold the entire world with beings, moving and unmoving, extant in ‘one abode’, in My body, O subduer of lethargy! and also other things you fain would see.
7.1. इस इति। इस एकस्य एकस्मिनेऽवत् स्थिरति जगतु कृत्तं समस्तं पश्च अर्थ इद्यनी सच्चारवर सह चरणं अचरणं च वतते मम देहे गुडङ्केश। यन्न्त्र अन्यतृत क्षणमराजायति, यतृ शक्तृस्ते, ‘पद्म जयेम यदि वा नो जयेम्’। [२.६.] इति यतृ अवोच्, तदमि देहं यदि इच्छिचि।।

किन्तु —

7.1. Now behold ‘here’, situated just in one place i.e., in My body, ‘the entire’, the whole, world, together with ‘the beings that move and those that move not’, O subduer of lethargy! (i.e., Arjuna) And the ‘other things’ i.e., victory, defeat, etc., about which you entertain doubt. You asked: ‘Shall we win or shall we be defeated?’ (2.6); that, too, You can see if you seek to see.

But,

न तु मां शक्यसे देशस्मनेत्वेव स्वच्छुषा।
दिव्यं ददाति ते चलु: पद्म मे योगमेध्यरस्।।८।।

8. You, however, cannot see Me with just this eye of
yours. I shall give you a divine eye; behold My sove-
reign Yoga.

8.1. न तु इति। न तु मां विश्वरूपं शक्यसे देशस्म अनेनेव वाप्लेन स्वच्छुषा
स्वस्वीयेन चलुषा। येन तु शक्यसे देशं, दिव्येन, ततु दिव्यं ददाति ते तुयं चलु:।
तेन पद्म मे योगं ऐभिर ईश्वर्य मम ऐभिर योगं योगाक्षरतिरं द्व्यर्य:।।

8.1. But you cannot see Me in My cosmic form with just
this normal eye of yours. But an eye with which you may see,
a ‘divine eye’, I shall give you. With that see My Yoga that is
sovereign, i.e., whose power is supreme. This is the sense.

सहज्य उवाच:
एवमुक्त्वा ततो राजनू महायोगेन्द्रो हृदिः।
दर्शयामास पार्थ्यं परमू रूपमेध्यरस्।।९।।
Sanjaya said:

9. Then, thus speaking, O King! Hari, the great master of Yogas, revealed to Arjuna a transcendent and sovereign form.

9.1. एवं इति ॥ एवं यथोत्तेन प्रकारणेन उक्तवा, तत: अनन्तरं राजन! धृत-राष्ट्रः! महाअश्वं असी योगेश्वरः महायोगेश्वरः हृदं: नारायणं वर्षयमासं दर्शितवान् पार्थाय पृथामुताय परमं रूपं विश्वरूपं ऐश्वर्यं ॥

9.1. Having spoken thus, as stated, O king Dhṛtarāṣṭra! Hari, ‘the great master of Yogas’, or Nārāyaṇa, revealed to Arjuna His transcendent and cosmic form.

अनेकवक्त्रनयनमनःकादृभूतदर्शिन् ॥
अनेकदिव्याभधरणं विश्वानेकोद्वयायुधम् ॥१०॥

10. With many a mouth and many an eye, with many marvellous aspects, with many a divine ornament, with many weapons, uplifted;

10.1. अनेकं इति ॥ अनेकवक्त्रनानं अनेकानि वक्त्राणि नयनानि च यस्मिन् रूपे ततु: अनेकवक्त्रनानं, अनेकादृभूतदर्शिनं अनेकानि अदुभूतानि विश्वापकानि दर्शिनानि यस्मिन् ततु: अनेकादृभूतदर्शिनं रूपं, तथा अनेकदिव्याभधरणं अनेकानि विश्वानि आधरणानि यस्मिन् ततु: अनेकदिव्याभधरणं, तथा विश्वानेकोद्वयायुधं विश्वानि अनेकानि अस्यादृश्यं उद्वतानि आयुधानि यस्मिन् ततु: दिव्यानेकोद्वयायुधं, ‘दर्शयमासं’ इति पूर्वेण सम्बन्धं: ॥

किंच —

10.1. A form with many mouths and eyes, with many aspects, rousing a sense of wonder, with many divine ornaments and, similarly, with many divine and uplifted weapons like swords, etc. Construe all this with ‘He revealed . . . ’ in verse 9 above.

And,
11. Wearing divine garlands and vestments, smeared with divine scents, full of marvels, an infinite God with faces turned everywhere.

11.1. दिवि इति || दिव्यमाल्याम्बरपरं दिव्यगन्धानूळेपनम् || सवर्णार्घ्यस्ं देवमनन्तं विश्वतोमुखम् ॥ ११॥

11.1. He revealed Himself ‘wearing divine garlands’, flowers and robes, and having ‘a smear of divine scents’ and a glory infinite, endless and wondrous, and facing all beings, as their Self. Or, here the expression ‘Arjuna beheld’ may be added.

12.0. या पुनः भगवतः विश्वरूपस्य भा, तस्या: उपमा उच्यते —

12.0. As regards the splendour of the blessed Lord in His cosmic form an analogue is offered:

12. If in the firmament the simultaneous splendour of a thousand suns were to explode, it will have a semblance to that of that mighty Being.

12.1. दिवि इति || दिवि अन्तरिक्षे तृतीयस्या वा दिवि सूर्याष्य सहस्रं सूर्य-सहस्रं तस्य युगपुण्डितत्तस्य सूर्यसहस्रस्य या युगपुण्डितिः भा, तस्य यदि सत्तृषी स्थानस्य तस्य महास्मातं विश्वरूपस्य भा: || यदि वा न स्यातं ततोष्ट विश्व-रूपस्येव भा: अंतितास्यं इत्यभिप्रायः ॥ फिर्म ||
12.1. ‘In the firmament’, i.e., in the sky or in the third sphere of heaven where there is the simultaneous splendour of a thousand suns risen all together—it would be similar to the blazing light of that mighty Being in His cosmic form. Or maybe it is not similar; as the light of that Being will surpass it. This is the idea.

And,

तत्रैकस्यं जगत्क्रृत्तं प्रविभक्तंमनेकधा ।
अपस्यदेववेदस्य शरीरेऽपाण्डवस्तदा ॥१३॥

13. Then the Pāṇḍava prince beheld the entire world residing in the body of that God of gods, variegated in manifold ways.

13.1. तत्र इति ॥ तत्र तत्स्मिन्न विभक्तेऽएक्सिमिनः स्थितं एक्सिमं जगत्क्रृत्तम
प्रविभक्तं अनेकधा देवपितुमनुष्यादिभेदः: अपस्यं दुःस्वामः देववेदस्य हृदे: शरीरे
पाण्डवः: अर्जुनः: तदा ॥

13.1. There, in that single being with cosmic form—in the body of Hari, the God of gods—the Pāṇḍava prince Arjuna beheld ‘the entire world, variegated in endless ways’, as gods, manes, humans, etc.

ततः स विस्मयाविष्टे हृद्दरोमा धनन्यजयः ।
प्रणम्य शिरसा देवं कृतामङ्गलिंशताः ॥१४॥

14. Then filled with amazement and with hairs standing on end, Arjuna spoke to the Lord, his head bent and hands folded.

14.1. ततः इति ॥ ततः तं दुःस्वामः सं विस्मयाविष्टे: विस्मयाविष्टे: हृद्दरोमाणि वस्य सं: अर्यं हृद्दरोमाः च अभवत्तुधनन्यजयः । प्रणम्य प्रकर्षण
नमनं कृत्वा प्रहृदीणं: सनू शिरसा देवं विश्वरूप्यर्गुरुन्तः कृतामङ्गलि: नमस्कारायं
संपुंजीक्रत्वतः: सनू अभाष्टं उक्तवान्तः ॥
14.1. ‘Then’, on beholding Him, Arjuna was filled with amazement; his hairs stood on end. ‘Head bent’, i.e., very humbly, and ‘hands folded’ to pay obeisance, he spoke to the Lord in His cosmic form.

15.0. कः? यत् त्वया दशितं विश्वरूपं, ततुः अहं पश्यामिति स्वानुभवं आविष्कर्ते अर्जुनः उवाच—

15.0. How? Affirming his own experience in the words such as ‘I see Your cosmic form as revealed by You’ etc.

अर्जुनः उवाच:

पश्यामि देवान्तत्व देव देहे सर्वातत्रा मूलतिवेष्ठतिः

ब्रह्माणमीहसं कलासनस्थमूर्तिः सर्वनुर्गांश्र विश्वायान्

Arjuna said:

15. Lord! in Your body I see all gods, as also groups of contingent beings—the mighty Brahmā seated in the lotus, all the seers, and all the celestial serpents.

15.1. पश्यामि इति || पश्यामि उपलब्धे हे देव ! तद्व देहे देवान् सर्वात्, तथा भूत-

तिवेष्ठतिः मूलतिवेष्ठां स्वानुभवान्तानानानसंस्थानितेषोपयते सहस्रा: भूत-

तिवेष्ठतिः ततुः, किंचिं ब्रह्मां चुरुङ्गिकां ईशं ईशितां प्रजानां कलासानस्य

पुष्यवीपस्थये मेलकार्णकास्य इत्यतः, ऋषीश्रववसिष्ठादिन् सर्वान्, उर्गांश्र

वायुकिन्यः भूतिः विश्वायान दिविः भवान् ||

15.1. I ‘see’, cognize, O Lord! in Your body all the gods; also groups of particular beings, moving and unmoving, in varied shapes; the ‘four-faced Brahmā seated on the lotus-throne’, the Lord of the creatures who resides on Meru, the pericarp of the earth-lotus. Also all the ‘seers’, Vasiṣṭha and the rest, and the ‘celestial serpents’, Vāsuki and the rest.

अनेकाद्वधरवक्षनेन्त्रं पश्यामि त्वा सर्वतोज्जतं रूपम्

नान्तं न मध्यं न पुनस्तवादि पश्यामि विश्वेष्ठरं विश्वरूप ||१६||
16. I behold You with many hands, bellies, faces and eyes, with a form infinite in all directions. No end, middle or beginning for You I see, Lord of the Universe!

16.1. अनेक इति || अनेकावृद्धरूपवन्दन्त्र अनेके बाहवः उदराणिव बक्त्राणि नेत्राणि च यस्य तव सः त्वं अनेकावृद्धरूपवन्दन्त्र तं अनेकावृद्धरूपवन्दन्त्रम् । पश्यामि त्वा त्वा सर्वं सर्वत्र अनन्तरं अनन्तानि रूपाणि अस्य इति अनन्तरूपः तं अनन्तरूपम् । न अन्तं, अन्तं अवसानं, न मध्यं, मध्यं नाम हि: कोटभो: अन्तरं, न पुनं तव आदि—तव देवस्य अन्तं पश्यामि, न मध्यं पश्यामि, न पुनं आदि पश्यामि हें विशेष्यं ! हें विश्वरूप ||

किरिष्ठं गदिनं चक्षुः च
tेजोरास्य सर्वतोदीपितमन्त्रम् ।
pश्यामि त्वा दु:निरीक्ष्यं समन्तातः-
शीताःलाक्ष्यं दु:निरीक्ष्यं प्रवेष्यम् ।१७॥

17. I see You (adorned) with diadem, mace, and discus; a massed splendour, blazing in all directions—dazzling all around with the light of blazing fire and sun, immeasurable.

17.1. किरिष्ठं इति || किरिष्ठं किरिष्ठं नाम शिरोमूण्डलविशेषः तत् यस्य अस्ति सः किरिष्ठीं तं किरिष्ठिनम्, तस्य गदिवं गदा अस्य विभयं इति गदीं तं गदिनम्, तस्या चक्षुः चक्षुः अस्य अस्तीति चक्षुः तं चक्षुः च, तेजोरास्य तेजः
प्रमुः, सर्वतोदीपितमन्त्र सर्वतो दीप्ति: अस्य अस्तीति सर्वतोदीपितमान्, तं सर्वतोदीपितमन्त्र पश्यामि त्वा दु:निरीक्ष्यं दु:निरीक्ष्यं प्रवेष्य: दु:निरीक्ष्यं तं दु:निरीक्ष्यं समन्तात् समन्तातः, दीप्ताःलाक्ष्यं चुतिः अनलक्ष अर्कक्ष अनलाक्ष दौष्टी अनलाक्षः
17.1. ‘Diadem’ is a head-ornament; one having it is the ‘diademed’; similarly, one having a mace and having a discus; ‘a mass of splendour blazing in all direction’—I see You have all these and on all sides You are dazzling; (so You are) hard to behold. Again, I see You have a light like that of a ‘blazing fire’ and of ‘the sun’ ‘immeasurable’, undeterminable.

18.0. इत्यथा तेने योगार्थकर्त्तानाः अनुभवाति —

18.0. In view of the power of Your Yoga, I infer:

तथ्यश्चरीं परमं बेदितः त्वमस्य विभवस्य परं निधानम्।
त्वमाय्य: शाश्वतंधर्मंगोप्ता सनातनस्यं पुरुषो मतो मे ॥१८॥

18. You are the supreme Imperishable, worthy to be known; You are the ultimate ground of the universe. You, the immutable, are the guardian of eternal righteousness; I deem You to be the everlasting Spirit.

18.1. त्यं इति ॥ त्यं अस्तरं न शाश्वतं अस्तरं परमं ब्रह्म बेदिताः शास्त्रव्यायां मुमुख्यां। त्यं अस्त्र विभवस्य समस्तत्वं जगतः परं प्रकृत्यं निधानं निधियते अस्मिस्त्रिति निधानं, परा: आश्रयं हत्यत। किंचि — त्यं अवयवं न सव व्ययो बिखते इति अवयवं, शाश्वतंधर्मे गोप्ता शाश्वतं: नित्यं धर्मं: परमं गोप्ता शाश्वतंधर्मे गोप्ता। सनातनं विचरत: त्यं पुरुषं: परमं: मतं: अभिग्रेत: मे मम ॥

18.1. What does not perish is ‘the Imperishable’, the supreme Brahman; who, for the seekers after liberation, is fit to know. Of this entire universe, You are ‘the ultimate’, or the exalted ‘ground’,—the receptacle in which it rests, i.e., its final support. Besides, You, the immutable, who wither not, are the guardian of eternal righteousness. I deem You the Supreme Spirit, to be the everlasting One.

And,
19. I see You, who have no beginning, middle and end, endowed with inexhaustible energy, and numberless arms, with the sun and moon for Your eyes, the blazing fire for face, burning the universe with Your radiance.

19.1. अनादि इति ॥ अनादिमध्यान्तं आदिभ्रमणं च अन्तर्भूं न विद्वते यथा स: अर्थं अनादिमध्यान्तं, अन्तर्भूं न तत् विद्यते च अन्त: अस्ति इति अन्तर्भूं: तत् अन्तर्भूं न तथा अतावः अन्तत: बाह्रः यस्य तव स: त्वं अन्तर्भूं तव अन्तर्भूं न शशीरुंक्तं शशीरुंक्तं नेत्रे यस्य तव स: त्वं शशीरुंक्तं नेत्रे तं चत्वारदिव्यनं पथायमि त्वं दीप्तिति: ताश्वक्तं दीप्तिसहयोगं स: वक्रिय्र्य यस्य तव स: त्वं दीप्तिति: ताश्वक्तं, स्वतेजसा विशयं इव समस्तं तपत्तम् सन्तापयत्तम् ॥

19.1. You have neither beginning, middle nor end; Your energy is endless and arms numberless. The sun and the moon are Your eyes. I see You thus, whose face is a blazing fire causing this universe to burn with Your radiance.

20. Indeed this space between the firmament and the earth has been pervaded solely by You, as also all points of space. Beholding this marvellous, menacing form of Yours, magnanimous Being! the three worlds are overwhelmed.

20.1. शाना इति ॥ शान्वार्थियोऽयं यथा अन्तर्भूं व्याप्तं च विद्यते नरसंहरणे एकै: न विद्यत्तं विद्यत्तं विद्यत्तं ॥ २० ॥
20.1. 'This space between the firmament and the earth'—the atmosphere and beyond—has been pervaded by You alone, O Bearer of the cosmic form! So also, all the points of the compass. 'Beholding', perceiving, this 'marvellous', amazing, form of Yours that 'menaces' or terrifies, these three worlds are smitten with fear or are shaken, O 'magnanimous' i.e., mighty Being!

21.0. अष्ट अघ्ना पुरा ‘यदा जयेम यदि वा तो जयेम्’ [२.६.] इति अर्जुनस्य य: संसाय: आसीतूः, तत्स्त्रिधयाय पाण्डवविजयं ऐकात्तिकं दर्श्यायम् इति प्रवृत्तः
भगवानूः, तं पश्यन् आह —
कित्वा —

21.0. Now, in order to resolve Arjuna's earlier doubt, 'whether we shall conquer or they will conquer us' (BG.2.61), the Lord wishes to reveal the decisive victory of the Pāṇḍavas. Seeing Hīṃ thus engaged, Arjuna says:

अमी हि त्वां सुरसंघा विशालति
केचित्वीरता: प्राणजलयो गृहस्ति ।
स्वस्तीत्युक्तवा महर्षिषिद्धसंघा:
स्तुविन्ति त्वां स्तुविन्सि: सुष्कलाभि: ॥२१॥

21. Verily these hosts of gods enter into You; some frightened and with folded hands extol. Groups of eminent seers and perfected souls, exclaiming 'Let there be prosperity' extol You with hymns rich in contents.

21.1. अमी हि युध्यमाना: ये योधाः त्वा त्वां सुरसंघा: ये
अन्त्र भुभारात्तराय अवतीर्णा: वत्सिदेवसंघा: मनुष्यसंस्थाना: ते त्वां विशालति
प्रविशात्: दृष्यन्ते । तत्र केचित्तु भीता: प्राणजलय: सत्तो गृहस्ति स्तुविन्ति त्वां
21.1. Vasus and other celestials, who have taken human form and are now fighting in order to lessen the earth’s burden, enter into You—they are seen to do so. Among them are some ‘frightened’ ones, who, with ‘folded hands, extol’, being powerless even to flee. When the battle is about to begin, noting evil omens, ‘hosts of great seers and perfected souls’ extol You, saying, “May the world prosper”, and chanting hymns ‘rich in content’—complete in all respects.

Besides,

श्रावित्या वसवो ये च साध्या विष्णुप्रिनो महर्षिरोष्मपश्र
गन्धर्वयक्षामुरसिद्धसंघा बीकन्ते त्वां विस्मितात्रधैव सर्वं ॥२.२॥

22. Rudras, Ādityas, Vasus, lesser perfected souls, Viśvēdevas, the two Aśvins, Maruts, the ancestral spirits, hosts of celestial minstrels, Yakṣas, demons, and perfected souls gaze at You; and they are all amazed.

22.1. ‘Rudras, Ādityas, Vasus, and lesser perfected souls’—of these, Rudras, etc., are ogre groups; the Viśvēdevas, and the two Aśvins are deities. Then there are the Maruts and the ancestral spirits. The celestial minstrels are Hāhā, Hūhū, etc., Yakṣas are Kubera and so forth; demons, Virocana, etc.
'The perfected souls' refer to Kapila and others like him. The hosts of all these gaze at You and are amazed.

For,

रूपं महते बहुवस्त्रनेत्रं महाबहोर बहुबाहूर्षपादम्।
बूढ्वरं बहुरंग्न्याकरादं वृष्ट्र्वा लोकाः प्रव्यथितात्तथाशः॥२३॥

23. Seeing Your immense form with its many mouths and eyes, Mighty-armed! Your many arms, thighs, and feet, and bellies, terrifying because of many tusks, the worlds are consternated; so am I.

23.1. रूपं हि सत॥ रूपं महच्छ अतिप्राणं ते तव बहुवस्त्रनेत्रं बहुनि वस्त्राणि
मुलानि नेत्राणि भूमि च यस्मि रूपे ततु रूपं बहुवस्त्रनेष्टः इति महाबहोरः।
बहुबाहूर्षपादं बह्सो बाह्वः ऊर्ध्वः पादाल्या यस्मिन् रूपे ततु बहुबाहूर्षपादं किं च —
बूढ्वरं बहुनि उदराणि यस्मिन्निति ततु बूढं दूढं, बहुरंग्न्याकरादं बह्हीभि: संञ्चाभि:।
कराणि विकृत्तं ततु बहुरंग्न्याकरादं — वृष्ट्र्वा रूपं ईश्वरी लोकाः। लोकिका: प्राणिनः
प्रव्यथिता: प्रव्यथिताः: भयेन; तथा अहं अथ॥
तत्रें कारणम् —

23.1. Your form exceeding all measure, with its many mouths and eyes, O Mighty-armed! with its many hands, thighs and feet seeing it the world's living beings are 'consternated'—shaken with terror; so am I.

Here is the reason for it:

नमःस्पृश्यां दीप्तःनेत्रकरणः
व्याप्तानं दीप्तंविशालनेत्रम्।
वृष्ट्र्वा हि त्वां प्रव्यथितात्तत्त्वतसमा
धृति न विन्दाभि शमं च विन्दो॥२४॥

24. On seeing You touching the sky, blazing, many-hued, with open mouths and eyes distended and flaming, my inner self is deeply troubled, O Viṣṇu!
I have neither courage nor inner calm.

24.1. नमः:स्पृष्टि इति || नमः:स्पृष्टि दृश्यैल्यः; दीपम् प्रज्वलितम्, अनेकनां अनेकम् वर्णा: भयावहारा: नामानस्थायाः: यस्मिन् लघुं त्वम् त्वा अनेकवंश, व्याससन स्वतःपानि आनन्दानि मुखानि यस्मिन् लघुं त्वम् त्वा व्याससनम्; दीपः-विस्तारनेत्री दीपितानि प्रज्वलितानि विस्तारानि विस्तीर्णानि नेत्राणि यस्मिन् लघुं त्वम् त्वा दीपितानेत्री दृष्ट्वा हि त्वा प्रश्चिततान्तरात्मा प्रश्चित: अन्तरात्मा मनः यस्म मम स: अहं प्रश्चितान्तरात्मा सत: धृति वैभर न विद्वानि न लभे सर्वं च उपायं मनस्तुष्टं, हे विश्वाम ||
कस्मात् ? —

24.1. ‘Touching the sky’—the firmament; ‘blazing’—flaming; ‘with many terrifying hues’ or dispositions; ‘mouths wide-open, eyes flaming and distended—seeing You thus, my inner self or mind is deeply troubled. I can find no courage; nor have I inner calm, i.e., peace of mind, O Viṣṇu.

Why?

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलस्मिनि ।
दिशो न जाते न लभे च शर्म प्रसिद्धे देवेश जगश्रिवास ॥२५॥

25. On just seeing Your mouths terrifying due to tusks, glowing like the all-consuming fire of Time, I can’t find my bearings; I can’t find peace. Be gracious, God of gods! abode of worlds!

25.1. दंष्ट्राकरालानि इति ॥ दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दं�्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि ।
करालानि दंष्ट्राकरालानि ॥

25.1. On just seeing Your mouths ‘terrifying due to tusks’, distorted and ‘glowing like the all-consuming fire of Time’ at the dissolution of world, I fail to know the distinction between directions like east and west, i.e., I have lost my bearings.
Therefore, I can’t get peace of mind. So, God of gods! Abode of worlds! Be gracious.

26.0. येम्यः मम पराजयश्च या [प्रागेश्] आसीत् सा च अपगता। यतः—

26.0. All those children of Dhṛtarāṣṭra, at whose hands I had a fear of defeat—a fear that has now gone.

अमी च त्वं धृतराष्ट्रस्य पुत्रा: सर्वं सहितविनिपलसंधे:।
भीष्मो द्रोणः सूतपुत्रस्याः सहास्मदीयेरपि योधमुखे:॥२६॥

26. All those children of Dhṛtarāṣṭra together with the hosts of earth’s rulers, Bhīṣma, Droṇa, and the charioteer’s son, as also the leading warriors on our side (rush into Your mouths);

26.1. अमी इति॥ अमी च त्वं धृतराष्ट्रस्य पुत्रा: दुयोधनप्रभुतय:—‘त्वर-
माणा: त्वा विशाल’(२७) इति व्यवहितें वसंवचः—सर्वं सहित सहिता:
अवनिपलसह्ये: अर्न यूथीम पालवनतीति अवनिपला: तेषां सह्ये:, किव—
भीष्म:, द्रोण:, सूतपुत्र: कर्ण: तथा असी, सह असमदीयेर्पि यूयतुम्भूक्रृतिमि:
योधमुखे: योधानः प्रभानिः सह॥
किव—

26.1. ‘Those children of Dhṛtarāṣṭra’, Duryodhana and the rest—construe this with the phrase ‘rush into your mouths’, remotely placed in verse 27. All of them with the hosts of earth’s rulers and also Bhīṣma, Droṇa and Karna, as well as the leading warriors on our side, Dhṛṣṭadyumna, etc.

बक्त्राणि ते त्वरमाणा विशालं दुष्टाकरालानि भयानकानि।
कैचिछिल्ल्यना दशानांतरेषु संहृतयन्ते चूणितैश्चत्तमाणि॥२७॥

27. Rush into Your awesome mouths, terrifying due to their tusks. Sticking between the teeth are observed some, with their heads crushed.
27.1. Rushing they enter into Your mouths, awesome due to the terrifying tusks in them. Also, among those who have thus entered are found some sticking between the teeth, like remnants of eaten flesh, their heads crushed to powder.

28.0. Like what do they enter the mouths? Answer:

28. As the multitudinous streams of rivers rush towards the sea alone, so these heroes among men enter your blazing mouths.

28.1. As the many torrents of rivers rushing exclusively towards the sea enter it, so these human heroes, Bhīṣma and the rest, enter Your ‘blazing’ or luminous mouths.
29. Just as moths, with accelerated speed, enter a blazing fire for self-destruction, just so, to perish, people too enter Your mouths with accelerated speed.

29.1. यथा इति || यथा प्रदीपं ज्वलनं अर्नि पतञा: पक्षिण: विशति नाशाय विनाश, समुद्रवेया: समुद्र: उद्भूत: वेगः. गति: वेष्ठं ते समुद्रवेया:, तत्सैव नाशाय विशति लोकः: प्राणिन: तवापि वचनाणि समुद्रवेया: ||

त्वं पुनः —

29.1. Just as winged insects enter a blazing fire for destruction with enhanced speed, just so, to perish, ‘people’, i.e., living beings, enter Your mouths with enhanced speed.

And You,

लेलिःसे ग्रस्मान: समन्ताल्लोकानु समग्रानु वदनैन्य्यलिङ्गः।
तेजोभिरापूर्वम जगत्म समग्रं भास्तस्तवोग्रः प्रतपत्ति विष्णो ॥३०॥

30. Repeatedly lick, swallowing on all sides, with blazing mouths entire worlds (of living beings). O Viṣṇu, filling the entire universe with luminous energy, Your dreadful radiations scorch.

30.1. लेलिःसे इति || लेलिःसे आस्वादयसि ग्रस्मान: अतः वर्यमयानु समन्तानु समन्तानु लोकानु समग्रानु समन्तानु वदनै: वक्तृ: ज्वलिङ्गः दीप्तमाने: तेजोभिः आपूर्यु संयमाय जगत्म समग्रम सह अपि यो समस्तं इतयेततु। किंच — भास: दीप्तय: तव उग्रः कृरः प्रतपत्ति संयमं कुविन्ति, हे विष्णो व्यापनशील ॥

30.1. You ‘repeatedly lick’, enjoy, ‘swallowing’, gobbling up, on all sides, all living beings with mouths ‘blazing’—glowing and ‘filling’, pervading, the entire world with luminous energy. Also Your dreadful radiations or flames, scorch, O Viṣṇu, all-pervading Spirit!

31.0. यत एवं उपग्रह्मः, अतः —

31.0. Being so menacing in Your attitude, please,
31. Tell me who You are with Your awesome form. Salutation to You, Chief of the gods! be gracious. I wish to know You, the primordial Being; for I understand not (the nature of) Your activity.

31.1. आध्यात्मि इति ॥ आध्यात्मि कथयः — में मां कः भवनू एवं उपरूपः कृतार्कः । नमः अस्तु ते तुम्मे, हे देवर्व देवानां प्रधान, प्रसीद प्रसादं कुरु । विज्ञातु विशेषेण ज्ञातुं इच्छामि भवन्तं आयं आदी भव आयं; न हि वस्मातु प्रज्ञानामि तव त्वदीयं प्रवृति चेष्टाम् ॥

31.1. Tell me who You are with Your ‘awesome form’—form dreadful to behold. Salutation to You, O Chief of gods! the Leader of the gods! Be gracious. I ‘wish to know’, to understand, specially You as primordial Being; for I do not understand ‘Your activity’—Your doings.

श्रीभगवानुवाचः
कालोज्ञसि लोकस्यक्रमेऽवृद्धो
लोकान्तसमाहृत्तमहि प्रवृत्तः ।
ऋतेदपि त्वा न भविष्यति सर्वेः
येज्यस्यथता: प्रत्येकेषु योधा: ॥ ३२॥

The Blessed Lord said:

32. Dominant Time am I, wreaking the dissolution of the world. Here I am active, gathering the worlds unto Me. Even without you, these warriors marshalled in these opposing forces will cease to be.

32.1. कालः इति ॥ कालः अस्मि लोकक्रामेऽवृद्धः लोकानां क्रयं क्षरितिति लोकक्रयक्रामेऽवृद्धः (प्र)वृद्धं गतः । वद्यं प्रवृद्धं तत् शूण्यः—लोकां समाहुरं संहृतं इह अस्मिन्तः काले प्रवृत्तः । ऋतेदपि विनापि त्वा त्वां न भविष्यति भीमः
32.1. As ‘dominant Time’, I am wreaking the dissolution of the worlds. Hear why I am active in destroying the worlds now. Even without You, all these warriors will cease to be—Bhīṣma, Droṇa, Karna, etc., who rouse your fear and are marshalled in these opposing ranks.

Such being the case,

33. Stand up therefore; win renown, conquering your foes. Enjoy this opulent kingdom. Already have these been slain by Me, skilful bow-man! be but an occasion (for the end of your foes).

33.1. Therefore stand up; win renown due to the fact that you, Arjuna, have vanquished heroes, Bhīṣma, Droṇa, etc., whom even gods can’t beat. Through religious merit alone may such renown be achieved. Conquering foes like Duryodhana and the rest, enjoy this kingdom, unopposed by adversaries. By Me, indeed, have all these been ‘slain’—despatched already. Be but an occasion, skilfull bowman! Arjuna is so styled (savyasācin), as he shoots arrows even with his left hand.
34. Kill Droṇa, Bhīṣma, Jayadratha, Karna and similarly other heroic warriors too, slain by Me; don’t worry. Fight, you will conquer in war.

34.1. Those warriors who have roused Arjuna’s fear the Lord singles out as already slain by Him. It is well-known why Droṇa and Bhīṣma caused fear. Droṇa is the master of the science of archery and of supernatural weapons; he is the highly honoured teacher of Arjuna himself. With his power to withstand death till he himself chooses to die, Bhīṣma too is a master of supernatural arms who was not vanquished even by Paraśurāma with whom he fought a duel. Similarly Jayadratha was formidable because his father had embarked on penance to cause his son’s slayer’s head to fall. Being the son of the sun-god and the virgin, Karna, too, equipped with the unfailing dart gifted by Indra, is just mentioned. These, slain by Me, just despatch, you being but the occasion of their death. Have no fear on their account. Fight; you will conquer your foes, Duryodhana and the rest, in this battle.
35. Listening to Kṛṣṇa’s words, trembling, with folded hands, Arjuna saluted Kṛṣṇa; falling prostrate and quite nervous, he spoke to Him falteringly as follows:

35.1. Arjuna spoke ‘falteringly’; for, he was in the grip of fear and also influenced by his love for Kṛṣṇa. Being tearful, phlegm choked his throat. So his words were indistinct and low in pitch. ‘Falteringly’ qualifies Arjuna’s speech or act of speaking. Repeatedly seized by fear, he bowed low and spoke. So construe the remotely placed words of the text.

36.0. At this juncture Sañjaya’s words were motivated. How? Once the unconquerable four, Droṇa etc., are slain by Arjuna, Duryodhana is as good as slain. Thus thinking, Dhṛtarāṣṭra will cease to hope for victory and will ask for truce. Thence will follow peace between the two forces. But, being a victim of fate’s decree, Dhṛtarāṣṭra did not pay any heed.
Arjuna said:

36. Indeed it is proper, Kṛṣṇa! that the whole world in extolling You, should rejoice and be gratified. The demons flee frightened, away into space, and all groups of perfected souls do reverence.

36.1. ‘It is proper’—what? That in extolling Your grandeur the worlds should rejoice. Or, the term ‘proper’ may be taken as qualifying the object of praise, namely, the Lord. It is proper that the Lord is the occasion for rejoicing; for He is the Self of all, the friend of all living beings. So rightly is the world also gratified. This too is a right explanation. Moreover, the frightened demons flee away into space. This too is proper; groups of all perfected souls, Kapila, etc., are doing reverence. This again is proper.

37.0. Here is given the reason why the Lord should occasion rejoicing:
37. Great Being! Why shouldn’t they salute You, the pre-eminent, primal creator of even Brahmā? Infinite, Lord of gods, the world’s abode, You are the imperishable, at once being and non-being, and also what is beyond both.

37.1. कस्मात् इति || कस्मात् च हेतोः ते तुम्यं न नमेरन् न नमस्कुर्भः हें महात्मनः! गरीयसे गुर्वलारसय—यत्: ब्रह्मण: हिरण्यगर्भस्य भर्षिया आदिकर्ताः कारणशस्य अत: तसमात्—आदिकर्त्यं कथं एते न नमस्कुर्भः? अत: हर्षोदिवीं नमस्कारस्य च स्वान्त्य लघु अर्थैः विपयः ह्यंय: || हें अनन्त! देवेश! हें जग्निवास! लघु अक्षरं तत् परं यत् वेदान्तेः सूचाते। कि तत्? सदस्तु इति। सत् विष्णुमायं, असत् व यथा नामस्ति इति बुद्धि: || ते उपाधि—[उपाधि—] भूते सदस्ती यथा अक्षरश्च, यदु द्वारेण सदस्ती इति उपचयः। परमार्थस्तु सदस्तो: परं तत् अक्षरं, यत् अक्षरं वेदविद्: वदन्ति। तत् त्वमेव, न अन्यंत् इति अभिप्रायः। ||

पुनर्वस्त स्तौति—

37.1. Why should they not bow down to You, great Being! who are greater than they all? You are the primal creator of Brahmā even—of the Hiranāyagarbha. So, why should they not salute You? Therefore, You are the right occasion for feelings like delight, and the fit object of salutation. O infinite One! The Lord of gods! The abode of the worlds! You are the transcendent Imperishable that the Vedāntas set forth. What is that? Being and non-being. Being is the existent and the non-being, what engenders the idea of non-existence. These are the adjuncts of the Imperishable due to which arises the empirical usage of the expressions, being and non-being. In truth, however, the Imperishable which the knowers of the Vedas declare is beyond being and non-being. You alone are that and none else.

Again, Arjuna extols:

त्वमादिवेत्: पुर्वः पुराणः: त्वमस्त्य विभवस्य परं निधानम्।
बेताःसि वेयं च परं च धाम त्या ततं: विभवमन्तः ||३८॥

38. You are the primal Lord, the ancient Spirit, the
supreme Abode of this universe. You are the knower, the object to be known, the transcendent abode, O Being of infinite forms! The universe has been pervaded by You.

38.1. तं इति || तं आदिदेवः, जगतः ब्रह्मचाराः। पुरुषः पूर्वि शयनातु पुराणः। 
चिरन्तं तं एव अस्य विक्रम्य परं प्रकृतं निधानं निधोयते अस्मिन् जगतं सर्वं 
यहाप्रलयादशः इति। किंशु — वेता असि, वेदिता असि सर्वस्य एव वेदजातस्य। 
यत् च वेदं वेदनांहि तत्प्राप्ति, परं च धाम परमं पदं वैश्णवम्। त्यथा तत्त व्यापां 
विशेष समस्तं, हे अनन्तरुपं! अलं न विशेष तव रूपानाम् ||

किंशु —

38.1. ‘You are the ‘primal Lord’, being the Creator of the universe; ‘Spirit or Purusha’ dwelling in the city of the body; ‘ancient’—everlasting. Of this universe You alone are the supreme or exalted Abode, that in which, at the time of the great dissolution, etc., the universe is resolved. Moreover, You are ‘the knower’ of all that there is to know. Besides whatsoever is ‘fit to be known’ is You, as also the transcendent status of Viṣṇu. The entire universe has been pervaded by You, O Being of infinite forms. Of your forms there is no end.

And,

वायुर्यमोऽविनिर्वृक्षतः श्रावां Rowling प्रजापतिस्तथं प्रपितामहं ||

नमो नमस्तेस्तस्तु सहस्रकृतः पुनः भूयोपि नमो नमस्ते ||३९॥

39. The wind, the god of death, the fire, Varuna the god of waters, the moon, the lord of creatures, and the grand sire—You are. To You salutations, salutations a thousand times; again, repeatedly, salutations to You.

39.1. वायुः इति || वायुः तं, यमः च, अपि:, वर्णः अपांतिः, शशाङ्खः 
चन्द्रः:, प्रजापति: तं कश्यपादि:, प्रपितामहः पितामहस्यापि पिता प्रपितामहः:, 
वायुः इत्यः। नमो नमः: ते तुम्भ अस्तु सहस्रक्रतः || पुनः भूयः 
अपि नमो नमः: ते। बहुः नमस्कारक्रियामयासारूपिणिं कुलक्षुता उच्चते। 
‘पुनः भूयोपि’ इति ब्रह्मकथ्यतिवायातु अपरितीष्य आत्मन: दर्शयति ||

तथा —
39.1. You are the wind-god and the god of death, the fire-god, Varuna the god of waters, the moon, the progenitor (of creatures), like Kasyapa, and the father even of creation’s author. That You are the father even of Brahma is the sense. Salutations to You a thousand times; again, repeatedly, salutations to You. The repeated acts of salutation are expressed by the suffix krtvasuc. The use of expressions like ‘and again’, ‘once more’, shows the sense of inadequacy felt by the speaker because of his reverence, love and sense of wonder.

Similarly,

नमः पुरस्तादथ पृष्ठस्तः नमोऽस्तु ते सर्वत सर्वः।
अनन्तवीर्यार्मितिविज्रयमस्तं सर्वं समान्योणि ततोनसि सर्वः।।४०।।

40. Salutations in front of You and behind You; salutations be on all sides of You, the all. Your power is infinite and Your energy unmeasured. You achieve all and so You are the all.

40.1. नमः इति । नमः पुरस्तादः पूर्वस्याऽ दिशि तुम्यं, अथ पृष्ठतः ते पृष्ठतः
अषि च ते नमः अस्तु, ते सर्वतः एव सर्वस्यु दिशु सर्वं स्थितयाः हे सर्वः। अनन्तः
वीर्यार्मितिविज्रयमः अनन्तं वीर्यं अस्य, अमितं विक्रमं अस्य। वीर्यं सामर्थ्यं, विक्रमं
पराक्रमं । वीर्याक्षरी कक्षात् शास्त्रशास्त्रविद्विष्णुने न पराक्रमते, मन्दपराक्रमः वा ।
तवः तु अनन्तवीर्यं अमितविक्रमं इति अनन्तवीर्यार्मितिविज्रयमः । सर्वं समस्तं
जगतां समान्योणि सम्यक्र एकेन आत्मना व्यापनोणि यतः, ततः तस्माताः असि भवसि
सर्वं तवं, त्यथा विनामूः न किष्ठतु अस्ति इति अभिप्रयः ॥

40.1. ‘In front’, may also mean in the east, salutations to You; also behind You let salutations be. ‘On all sides’—in all points of the compass, salutations ‘to you’, the resident in all places, to You who are ‘all’. Your powers are infinite and energy unmeasured. ‘Power’ means ability, and ‘energy’, heroic action. Even a powerful being may fail to exercise it to exterminate foes; or may prove to be sluggish. But Your power is infinite and energy unmeasured. Therefore You are styled as such in the text. Since You alone pervade the entire universe,
You are ‘the all’. The idea is that there is nothing divorced from You.

41.0. यत: अहं त्वन्माहात्म्यापरिज्ञानातु अपराधः, अत: —

41.0. Inasmuch as I have erred, unaware of your majesty, therefore,

सबेति मत्वा प्रसं यदुक्तम् हे कुञ्ज हे यादव हे सबेति। अजानता महिमानं तवेदं मया प्रमादात्मणेय वासिप। ॥ ४१॥
यच्चवाहासार्थमसत्कृतोतसि विहारश्यामनमोजनेषु।
एकोज्ज्वास्थ्यचुत तत्समकं तत्सामये त्वामहमप्रमेयम् ॥ ४२॥

41.-42. Taking you for a comrade, I have addressed you as Kṛṣṇa, cowherd, friend. Unaware of this majesty of Yours and out of affection or thoughtlessness I have treated you unceremoniously, in privacy or in public, while resting, sitting, dining or playing games. I beg You, the Immeasurable, to forgive all this.

41.1. सबेति इति॥ सबेति मत्वा ज्ञाता विपरीतत्बुद्धिक्रमे प्रसं अभिमूर्त्य प्रसा यतु उत्तरं हे कुञ्ज! हे यादव! हे सबेति च अजानता अजानिना मूलेन — कि अजानता इति? अहं — महिमानं महाहत्यो तव इदं ईश्वरस्य विस्मृतम्। “तव इदं महिमायुर्ज्ञाना” इति धैर्यिकरणेय सम्बन्ध:। ‘तवम्’ इति पाठो यदि अस्ति, तथा सामानाधिकरणयमेव। मया प्रमादातृ विस्मितात्स्वत्तया,
प्रणेय वासिपि, प्रणवो नाम श्रेष्ठमिति: विस्मिति, तेनापि कारणेय यतु उत्तवान् अस्ति॥

41.1. ‘Deeming You comrade’—of the same age as myself—due to ignorance, I spoke hastily addressing You Kṛṣṇa, scion of Yadus and comrade. Ignorance of what? of this majesty of Yours—this universal form of the Lord. The expressions idam and mahimānam in the text are non-appositional. If the reading imam is available, they become appositional. My speech was hasty due to carelessness or affection. ‘Affection’ means the sense of confidence born of love.
42.1. In jest I treated You with lack of respect—i.e., with scorn. ‘Where?’ in sport, etc. ‘Sport’ refers to walking for exercise; ‘rest on a bedstead; ‘sitting’ on chairs, etc.; ‘dining’—in all these activities and places I scorned You in Your absence or presence, O Unlapsing one! All these offences I beg You to pardon, You the Infinite—beyond all determination. Because,

पितासिः लोकस्य चराचरस्य त्वमस्य पूज्यश्रु मुर्गरीयान् ।
न त्वमोऽस्मोऽस्मात्मांन्त्यकारप्रतिमप्रभाव ॥४३॥

43. You are the father of the world of beings, moving and unmoving; You are worthy of its worship, being its pre-eminent Teacher. There is none equal to You. How can there be one greater in all the three worlds? O You of matchless might!

43.1. पिताः इति ॥ पिता असि जनयिता असि लोकस्य प्राणिजातस्य चराचरस्य स्थानवर्ज्जमस्य । न केवलं तव अस्य जगतः पिता, पूज्यश्रु पूजार्हः, यत् गुरुः गरीयान् गुरुतरः । कस्मात् गुरुतः तव इति ? आह—न त्वतस्मः त्वतुलयं अन्यं: असि । न हि ईश्वर्यं संबंधति अनेकाधर्ते वेवहारानुपासनरः । त्वस्मात् एव ताबू अन्यं: न संबंधति; कृत: एव अन्यं: अस्मिन्ति: स्थात लोकस्येपि सर्वसिद्धः ? अप्रतिमप्रभाव ! प्रतिमीयते यथा सा प्रतिमा, न विद्यते प्रतिमा यथा तव प्रभावस्य सः त्वं अप्रतिमप्रभावः है अप्रतिमप्रभाव ! निरतिमप्रभाव ! इत्यतः ॥

यत एवम् —

43.1. Of this world, of all beings moving and unmoving, You are the ‘father’, the generator. Not only are You the father
of this world, but also worthy of worship; for You are the preeminent teacher. In what way are You that? ‘None is equal to You’.

Of course it is impossible that there should be two Gods. Empirical activities will become impossible in case there are more than one God. None else can be even equal to You, not to speak of any one being greater in all the three worlds, O You, of ‘matchless might!’ An analogue is what is similar. Your might has no analogue. Hence are You of ‘matchless might’—of unsurpassed power. This is the import.

Such being the case,

तत्स्मात्प्रणम्य प्रणिधाय कायं प्रसाद्ये त्वामहमीशाहोऽश्च ।
पिलेव पुत्रस्य सकेव सत्यः प्रियः प्रियायाहि सेव सोहुम् ॥४४॥

44. Therefore, saluting and prostrating my body, I crave Your grace, adorable and mighty Being! Lord! You should bear with me, as father does with his son, a comrade with comrade, a lover with the beloved.

44.1. तत्स्मात् इति ॥ तत्स्मात् प्रणम्य नमस्कृत्य, प्रणिधाय प्रकर्ष्य नीचे: पूज्वा कायं शरीरं, प्रसाद्ये प्रसाद कार्यं त्वं अहं ईशं ईशितारं, ईशेः स्तुत्यम् ।
तः पुत्रः पुत्रस्य अपराधं पिता वच्च आत्मा घोरं सत्यं, सत्यं हव च सत्यं: अपराधं, यथा वा प्रियः प्रियाया: अपराधं अमर्तं, एवं अर्ह्सिः हे देव सोहु प्राङ्सहितु, कुलं हस्यः: ॥

44.1. Therefore having saluted, keeping my body very low in the act of prostration, I crave Your grace, mighty Lord worthy of adoration. And You, O divine Being, ought to forgive my transgressions even as a father forgives a son’s transgression, a comrade a comrade’s, and a lover the beloved’s.

अदृश्यपूर्वं हृषितोद्भि दृष्टव्य भयेन च प्रव्यथितं मनो मे ।
ततेव मे दर्शय देव रूपं प्रसीद देवेश जग्नलिङ्गास ॥४५॥

45. Seeing what hitherto has been unseen, I am thrilled
and my mind is smitten with fear, Lord! Reveal that familiar form; be gracious, God of gods! Abode of the worlds!

45.1. अदृष्ट्यूर्वे इति। अदृष्ट्यूर्वे न कदाचिदपि दृष्ट्यूर्वे इत्यं विभ्रुपं तत्मया अन्यैव, ततु अहं दृष्ट्यूर्वे हृतिं। असि। भयेन च प्रयथितं मनः मे। अतः तदेव मे समं वर्षयं हे देव रूपं यतु मत्स्वम्। प्रसीद देवेश! जगत्तिवास, जगतो निवासो जगत्तिवासं, हे जगत्तिवास।

45.1. ‘Seeing what has never been seen before’, i.e., Your cosmic form, either by men or by others, I am thrilled. Also, fear smites my mind. Therefore, resume the familiar form You display as my friend. Be gracious, God of gods! Abode of the worlds!

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वा दृष्ट्यूर्वें तत्स्वप्तं।
तेनैव रूपेण चतुर्मुखेन सहस्राब्धो भव विभ्रुपमूर्तं॥४६॥

46. (Your form) with the diadem, mace, and discus in hand, I wish to see in the way I am used to, O thousand-armed Being with the cosmic form! Assume that form with the four arms.

46.1. किरीटिनं इति। किरीटिनं किरीटिवन्तं, तथा गदिनं गदावन्तं, चक्रहस्तं
इच्छामि त्वा प्रार्थ्ये त्वा दृष्ट्यूर्वे अहं तत्स्वप्तं, पूर्ववतु इत्यथ।। यतः एवं, तत्स्वमातु
तेनैव रूपं चतुर्देवपुरं रूपेण चतुर्मुखेन, सहस्राब्धो—वार्तामानिकेन विभ्रुपेण,
भव विभ्रुपमूर्तं; उपस्थत्य विभ्रुपं, तेनैव रूपेण भव इत्यथ।॥

46.1. ‘I wish’—pray—to see You as before with the diadem, mace, and discus in hand’. Such being the case, O thousand-armed! withdrawing the cosmic form, resume Your four-armed form as the son of Vasudeva.

47.0. अर्जुनं भीमं उपलम्यं, उपस्थत्य विभ्रुपं, प्रियवचनेन आभासयन्
श्रीभगवान् उवाच—
47.0. Knowing that Arjuna is fear-struck, the blessed Lord withdrew His cosmic form and spoke affectionate words consolingly:

श्रीभगवानुवाचः
मया प्रसश्नेन तचाज्जुनेदं रूपं परं दशितमात्मयोगात्।
तेजोमयं विश्वमनन्तंमयं यत्ने त्वदन्येन न दृष्टपूर्वम्॥४७॥

The blessed Lord said:

47. By the power of My Yoga, O Arjuna! in a gracious mood, I have revealed to you this supreme form of Mine, effulgent, cosmic, infinite and primal, which none but you ever beheld before.

47.1. मया इति॥ मया प्रसश्नेन, प्रसादं नाम ल्यग्यं अनुग्रहवृद्धि, तद्वत प्रसश्नेन मया तव है अर्जुन ! इदं परं रूपं विश्वसङ्गं दशितं आत्मयोगात् आत्मन्:
एक्षर्यस्य सामान्यात्। तेजोमयं तेजःप्रायं विश्वं समस्तं अनन्तं अन्तरहितं आदीः
भव आदं यत् रूपं मे मयं त्वदन्येन त्वतं: अन्येन केनचित्तं न दृष्टपूर्वम्॥

47.1. ‘Grace’ means the mood of benevolence towards you; in that mood this supreme cosmic form has been revealed to you by the power—the competence—of My Yoga. ‘Effulgent’—made of brilliant power. ‘Cosmic’—universal. ‘Infinite’—endless. ‘Primal’—what was in the beginning. This form of Mine, none other than you ever saw before.

48.0. आत्मन्: मयं रूपदर्शनेन क्रृताः: एवं त्वं संबृतं: इति तदु स्तीति—

48.0. You have gained life’s goal having seen this form of Mine, universal Self. The vision is now extolled:

न वेदयज्ञाध्यनार्द्धनां दानार्ध च क्षियांमिन्त तपोसिद्धेः।
एवंरूपं शाक्यं अहं नूलोके व्रष्टुं त्वदन्येन कुरुःप्रवीर॥४८॥

48. By means neither of the Vedas, sacrifices, studies,
nor of the making of gifts, neither by ritual acts nor by severe austerities can I, in this form, be seen in this world of men by anyone other than you, O hero of the Kurus!

48.1. न वेद इति ॥ न वेदयज्ञाध्ययने: ततुर्मिष्ठिं वेदान्तं अम्बेज्ञे: यथा-वत् यज्ञाध्ययनः — वेदाध्ययनेत्र यज्ञाध्ययनस्य सिद्धत्त्वतु प्रथम् यज्ञाध्ययनग्रहणं यजविज्ञानोपलक्षणार्थ — तथा न दाने: तुलापुष्पादित्वम्, न च क्रियाभि: अविन-होनादित्वम्। तृतीयादित्वम्, न असि तपोभि: उपि: चान्त्रायणादित्वम्। गोरै, एवंहृष्ट: यथार्थितं विश्वकूलं यस्य स। आहं एवंहृष्ट: न शक्य: आहं नृलोकं मनुष्यलोकं इज्ञा
तदन्त्येन तवत्: अभेदं कुरुप्रदीर ॥

48.1. By means of studying all the four Vedas and by the correct performance of sacrifices and by studies and the making of gifts of gold equal to the weight of the givers, etc; by means of ritual acts like the fire-sacrifice enjoined by the Vedas and Codes; and by means of severe penances like the Cāndrāyana, I can’t be seen in this cosmic form (as you have seen) in this world by men, by any other than you. The study of the Vedas includes that of sacrifices.

मा ते व्यथा मा च विमूढभवो
वृद्धवा रूपं घोरसीद्धमेदम् ॥
व्यधेतभिः प्रीतमना: पुनस्त्वं
तदेव मे रूपमिदं प्रपशय ॥४९॥

49. Don’t be fear-stricken and confused due to the vision of this awesome form of Mine which you have had. Rid of fear and glad at heart, behold again that (familiar) form of Mine.

49.1. मा ते व्यथा इति ॥ मा ते व्यथा, मा भूत् ते भयम्, मा च विमूढभावः
विमूढचित्तता: दृष्टत्वा उपलब्ध रूपं घोरं ईश्वरं यथार्थितं मम इश्वरं ॥ व्यंजनोऽभिः
विगतभि: विगतभय:, प्रीतमना: च सन रुपं: भूम: त्वं तदेव चतुर्पूर्णं रूपं श्रव-चक्रगाधारं तव इज्ञा
रूपं इदं प्रपशय ॥
49.1. Have no fear and confusion in mind, on account of having seen My awesome form revealed to you. With fear gone and a gladdened mind, behold again that four-armed form of Mine which is dear to you—the form marked by the conch, discus, and mace.

सञ्ज्ञयं उवाच :  
इत्यज्ञं वासुदेवस्तथोक्तवा स्वकं रूपं दर्शयामास भूयः ।  
आध्यात्मामास च भीतमेवं भूतवा पुनः सौम्यवपुर्यमहात्मा । ॥ ५ ॥

Samjaya said:

50. Having thus spoken to Arjuna, Vāsudeva once more revealed His familiar form; assuming His gentle form, once more, the mighty Being consoled Arjuna in his terror.

50.1. इत्यज्ञं इति ॥ इति एवं अर्जुनं वासुदेवं तथाभूतं वचनं उक्तवा, स्वकं बसुदेवस्य गृहे जातं रूपं दर्शयामास दार्शनतवादु भूवः पुनः । आध्यात्मामास च आध्यात्मसततवां भीत एवं, भूतवा पुनः सौम्यवपुर्य: प्रसन्नवेदः महात्मा ॥

50.1. Thus speaking to Arjuna, Vāsudeva revealed that form of His with which He was born in Vasudeva’s home. And He, the mighty Being, consoled Arjuna in his terror, having once again assumed a gentle human form.

अर्जुनं उवाच :  
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनादेन ।  
इवानीमस्मि संवृत्तं सचेता: प्रकृति गत: । ॥ ५ ॥

Arjuna said:

51. O Kṛṣṇa! Seeing this, Your gentle human form, now I have regained my equanimity; I have been restored to my proper nature.

51.1. दृष्ट्वेदं इति ॥ दृष्ट्ववा हि मानुषं रूपं मन्सकं प्रसन्नं तव सौम्यं जनादेन !
51.1. Seeing this gentle friendly form of Yours, Kṛṣṇa! now I have won back my equanimity and regained my normal nature.

The blessed Lord said:

52. That form of Mine, extremely hard to behold, which you have seen—that form even the gods perpetually crave to see.

52.1. That form, whose vision is extremely hard to obtain, and which you have seen—that form of Mine even gods crave to see. Though desirous, they have not, unlike you, seen it; nor will they see it. This is the idea. Why?

53. Not by the Vedas nor by penance, nor by gifts nor by sacrifice may I be seen, thus, as you have.

53.1. That is why I am not desirous of the Vedas, nor of penance, nor of gifts, nor of sacrifice.
53.1. Not by the ‘four Vedas’ Rg, Yajus, Sāma and Atharva or by hard penance, cāndrāyana, etc; nor by the gift of cows, land, gold and the like, nor by sacrifice—sacrificial worship, may I be seen ‘thus’—in the way you have seen Me revealed.

54.0. कथं पुनः शक्यं इति ? उच्चयते—

54.0. How then is it possible?

भक्तया त्वनयया शक्यो ह्राह्मेवविधोहर्जुन ।
जातुं द्रष्टुं च तत्तवेन प्रवेष्ठुं च परस्तप ॥५६॥

54. But by undivided devotion may I be known, truthfully seen, and entered, Arjuna! scourge of foes!; for, My nature is such.

54.1. भक्तया इति ॥ भक्तया तु—किबिशिष्ट्या इति ? आह—अनन्यया अपूर्यभूतया—भगवत: अन्यां पूर्यः न कदाचिदं (या) भवति (सा तु अनन्य भक्तिः) । सर्वं अपि करणे: वामुवेदादन्त्यतु न उपलभ्यते यया, सा अनन्य भक्ति:, तथा अनन्यया भक्तया शक्य: अह एवविष्प: विश्वारूपप्रकारः हे अर्जुन ! जातु शास्त्रः—न केवलं जातुं शास्त्रः—द्रष्टुं च साक्षात्कर्तुं तत्तवेन तत्तवः:, प्रवेष्ठुं च मोक्ष च गणुं, परस्तप ॥

54.1. ‘By devotion’—of what kind? ‘undivided’, i.e., not directed to aught else than the Lord, at any time. When by all means of cognition nothing but Vāsudeva is known, there results undivided devotion. By that means I may be known according to the sāstras in this manner as endowed with the cosmic form. Not only may I be known according to the sāstras but also seen truthfully and ‘entered’—be liberated, O scourge of foes!

55.0. अर्जुन: सर्वेऽस्मी गीताशास्त्रस्य सारभूतः अर्थः: निश्चेत्यमार्थः: अनुदेश्यत्वेन समुच्चित्य उच्चयते—
55.0. Now is stated the essential import of the entire science of the Gitā aimed at liberation and summarised for practice:

55. Whoso does My works, makes Me his supreme goal, becomes My devotee, rid of all attachments, is free from malice towards all beings, will come to Me, O Pānda va Prince!

55.1. Work for My sake is ‘My work’; whoso performs it. A servant does his master’s work but does not reach him as his supreme goal to be attained after death. Here not only he does My work but he also comes to Me as his supreme goal; for, I am his supreme goal. Similarly, he is My devotee, as he worships Me in all possible ways, with all his heart— with total enthusiasm. He is free from all ‘attachment’ to wealth, progeny, friends, wife and relations. ‘Attachment’ is due to pleasure or affection—he is devoid of it. Free from ‘malice towards all beings’—free from all feelings of enmity even
towards those who have wronged most. He who answers to this description comes to Me, I being his supreme goal. He has no other goal. This is My counsel for you, Arjuna!

इति श्रीमतरमहुसपत्राजकावार्यगोविन्दभगवत्सूर्यपादशिप्तश्रीमच्छंदकरभगवतः।
कृतः श्रीद्वबद्धगीतामाथे विश्रुपदर्शनं योगो नामैकादशोऽव्यायः। ११११॥
YOGA OF DEVOTION

0.1. In the chapters from the second to the tenth which deals with the divine powers, has been set forth the worship of Brahman the supreme Self, the Imperishable devoid of adjuncts. In certain contexts, worship addressed to You, God with the adjuncts of Yogic powers and marked by the Sattvic power of omniscience has also been discussed. In chapter 11, entitled the Cosmic Form, has been revealed, for the purpose of this very worship, Your cosmic form, primordial and lordly, the very Self of the entire world. After revealing it, You said, “Whoso performs My works, etc.” (II.55). Therefore, desiring to know which of these two approaches is superior, I, Arjuna, ask You:

अर्जुन उवाच:
एवं सततयुक्ता ये भक्तात्मां पर्य्यासते।
ये चायपक्षस्मय्यतं तेषां के योगविषयम्: ॥१॥

Arjuna said:

1. Of those devotees, who, ever integrated, worship
You thus elaborately, and those who worship the Unmanifest, the Imperishable,—who among them know Yoga best?

1.1. एवं इति। एवं इति अतितानन्तरश्चोकेन उक्तं अर्थं परामृशाति ‘मत्तक्ष्रेष्ट’ (११.५५) इत्यादिना। एवं सतत्युक्ता। नैर्वर्त्यं भगवत्कर्मर्थं ययोक्ते अर्थं समाहिता। सतं: प्रवृत्ता: इत्ययः। ये भक्तः। अनवत्यशरणः। सतं: त्वा यथाविशेषं विशेषं परयुपासते व्यापति। ये च अन्ये अश्च त्यक्तसंस्करणः संन्याससंस्करणः। यथाविशेषं वहृत अथः। त्रित्तस्वारोपितावत् अव्यत्क अकरणावरचः—यतू हि लोके करणावरच ततू ावते, अन्जः: धातो: तत्त्वक्लावत्। इद तु अथार तद्धित्तीर्त—लिङ्गश्रेष्ठ उच्चमानः। विशेषः। विशेषम्। ततू ये चाचि परयुपासते—तेषां उभयेऽ मध्ये के योगविवर्तमा:। के अतिशयें योगविविद्। इत्ययः।।

1.1. ‘Thus’ refers to the ideas set forth in the immediately preceding verse (11.55). ‘Thus ever integrated’ are those who uninterruptedly apply themselves to God’s works—works for God’s sake, etc., as already explained. There are on the one hand those devotees, whose sole refuge is Yourself and who meditate on You in Your cosmic form. And there are, on the other, those who have renounced all cravings and all works, and worship the imperishable Brahman described earlier—Brahman who is unmanifest, being adjunctless and beyond the range of the senses. What falls within the range of the senses is said to be manifest. The root aṇj refers to the act of manifestation. This Imperishable is other than the manifest and, further, is distinguished by the adjectives set forth in this context. Of these two groups of devotees, who is it that understands Yoga better? This is the import.

2.0. ये तु अकरोपासकः। सम्प्रदयन: निवृत्तेष्णा।। ते तावद् तिष्ठन्तु:। तान्त्र प्रति यत्व वक्तः। तते उपरिष्ठात वक्ष्याम्। (यौंके १३-२०) ये तु इति—

2.0. Let us leave alone for the moment the worshippers of the Imperishable whose perceptions are valid and who are free from all cravings. What may be said about them will be stated later (verses 12–20). As regards the others—
The Blessed Lord said:

2. Setting their minds on Me, ever integrated, those who worship Me with absolute faith, I deem the best integrated.

2.1. The best integrated are those devotees who ‘setting’—concentrating—their minds on Me, worship Me, the supreme Lord with the cosmic form, the supreme Master of all those who have mastered Yoga, the Omniscient lifted above all perceptions due to afflictions like attachment and so forth. This is My view, for, they are always integrated in the sense of the last verse in Chapter 11. Their faith is ‘absolute’—pre-eminent. They spend their days and nights fixing their mind on Me without a break. So it is proper to describe them as the best integrated.

3.0. कि इतरे युक्तमा: न भवति? न; कितु तानु प्रति यत् वक्तव्यं तत् ख्यातु —

3.0. Are not the others best integrated as well? Not that they are not. But listen to what may be remarked in regard to them:

ये त्वक्षरमनिददेशयमव्यतं पर्युपासते ।
सर्वंत्रगमचित्यं च कूटस्थमचलं ध्युवम् ॥३॥
3. But those who elaborately worship the Imperishable, the Ineffable, the Unmanifest, the Omnipresent, the Imponderable, the Immutable, the Immobile, the Unwavering;

3.1. ‘But those who worship the Imperishable, the Ineffable’; being unmanifest, It is beyond the range of words and is not capable of being described. It is ‘Unmanifest’, as It is not revealed by any means of cognition. Those who ‘elaborately worship’ means—worship in all possible ways. ‘Worship’ means a prolonged state characterised by the flow of an identical idea, like a flow of oil, after the mind takes up a theme as its object (of meditation) in conformity with the ‘Śāstraic’ prescriptions. Another adjective of the Imperishable is offered—the Omnipresent like space spread everywhere. The ‘Imponderable’: what is within the range of the senses is, also, an object of thought, its opposite is the Imponderable. ‘The Immutable’ (kūṭastha) : what is attractive outside and defective inside is kūṭa, as borne out by expressions like, “having a false form”, “false evidence”, etc. these illustrate the well-known sense of the term kūṭa. Similarly what is variously named māyā, avyakta, etc., and what has, within it, numerous seeds of empirical life like nescience and so forth is also kūṭa. Vide the scriptural texts (ŚU.4.10; BG.7.14) bear out this sense. What
is present in kūṭa as its presiding Power is the Immutable. Or, it is what stands as a mass (kūṭa). Hence It is the Immobile. Being Immobile, It is the Unwavering, i.e. Eternal.

सनियम्येन्द्रियांम् सर्वत्र समुद्रयः।
ते प्राप्तवन्ति मामेव सर्वभूतांहि रता: ॥४॥

4. Controlling all sense organs fully, with the cognition of sameness at all times, devoted to the welfare of all beings, they attain Me, indeed.

4.1. सनियम्य इति ॥ सनियम्य सम्यक्षः नियम्य उपसंहृत्य इन्द्रियांम् इन्द्रिय- समुद्रां, सर्वत्र सर्वभूतां काले समुद्रयः: समा तुन्या बुद्धि: वेषां इत्यानिषिण्यप्राप्तौ
ते समुद्रयः। ते ये एवविचा: ते प्राप्तवन्ति मामेव एव सर्वभूतांहिते रता: ॥ न तु
तेषां वत्स्यं किंचितः "भो ते प्राप्तवन्ति" इति, 'जानी त्वालियेव मेव मतः' (७.१८) इति
हि उत्कुम् । न हि भगवत्स्वरूपाः सतां युक्तसत्वतः, अयुक्तसत्वतः वा वाच्यम् ॥

किन्तु —

4.1. ‘Controlling fully’ i.e. withdrawing all sense-organs, and at all times, with ‘the cognition of sameness’, in pleasures and pains alike, the sages attain Me, indeed; they are devoted to the welfare of all beings. However, no remark about them is called for. It has already been stated (7.18) that the knower is verily My Self. Remarks about their level of integration are inappropriate; for they are entirely one with the Lord.

But,

क्लेशोधिकतरस्तेर्षामव्यक्तकासत्त्वचेतसाः ।
अव्यक्ता हि गतिरुपे वेहि दृष्टार्थायते ॥५५॥

5. Their toil is harder, their minds being set on the Unmanifest; embodied beings find it hard to tread the path of the Unmanifest.

5.1. क्लेश: इति ॥ क्लेश: अधिकतर:—यद्यपि मल्कमादिपराणां अधिक: एव
5.1. ‘Their toil is harder’. Though the toil of those who do My work and so forth is great, greater is the toil of those whose Self is the Imperishable, i.e., those who behold only the Self; for, they have had to renounce conceit in the body. Their mind is attached to the Unmanifest. So their toil is harder. The goal (gati) whose essence is the Imperishable, being Unmanifest, is attained painfully by the embodied who have conceit in the body.

6.0. The life and works of the worshippers of the Imperishable will be set forth later (in verses 13–20).

6. Those, however, who surrender all works to Me, making Me their supreme (goal) and worship Me, meditating on Me in a state of undivided union;

6.1. Those who surrender all works to Me, the Lord, regarding Me as their supreme goal, meditating on Me, or thinking about Me in a state of undivided union, or concentration, without having any object of thought other than the
Lord with the cosmic form, and worship Me—what happens to them?

7. Of them (all) who have set their thoughts on Me, I shall soon be the deliverer from the sea of empirical life leading to death, O Arjuna!

7.1. I, the Lord, shall deliver them who are solely engaged in worshipping Me. Deliver from what?—the sea of ‘empirical life leading to death’. Being hard to cross, it is called a sea. Thence shall I deliver them. Not after a long time, but ‘soon’, indeed O Arjuna! for they have concentrated their thoughts on Me in My cosmic form.

This being the case, therefore,

8. Fix your mind on Me alone; let your understanding be absorbed in Me; henceforth, doubtless, in Me alone will you dwell.

8.1. Fix your mind on Me alone; let your understanding be absorbed in Me; henceforth, doubtless, in Me alone will you dwell.
8.1. ‘On Me alone’—i.e., the Lord in the cosmic form; fix your mind with its characteristics of doubt and imagination on that form. Let your ‘understanding’—whose function is to decide—‘get absorbed in Me’. ‘What will all this mean to you?’ Listen: Surely you will dwell as one with Me and in Me, ‘henceforth’—after the body’s fall. Have no doubts on this issue.

अथ चित्तं समाधातुं न शक्तोषि मयि स्थिरस् ।
अम्यासयोगेन ततो मामिच्छाद्युं धनञ्जय ॥९॥

9. If you are unable to concentrate your mind steadfastly on Me, seek, Arjuna! to reach out to Me through the Yoga of repeated efforts.

9.1. अथ इति ॥ अथ एवं यथा अवोच्च तथा मयि चित्तं समाधातुं स्थापितं स्थिरं अजलं न शक्तोषि चेतु, तत: पश्चात अम्यासयोगेन, चित्तस्य एकस्मिन्
आलम्बने सर्वं संमाहुत्त्व पुनःपुनः स्थापन अम्यास-, ततौऽव्यः: योगः: समाधानलक्षणः:
तेन अम्यासयोगेन मो विश्वासः इच्छ ार्द्धस्य आप्तु हे धनञ्जय ! ॥

9.1. In the manner described, if you are unable to concentrate your mind steadfastly on Me, then through the Yoga of ‘repeated efforts’—repeated efforts consist in fixing the mind, after withdrawing it from all else, on a single object, and Yoga means the concentration resulting from such efforts—‘seek to reach out to Me’ in My cosmic form.

अम्यासेप्रथमसमार्थोऽसि मत्तम्यपरसः भव ।
मदर्थमपि कर्मणि कुर्वन्ति तिर्थम्यवाप्यसि ॥१०॥

10. If you cannot make even these repeated efforts, devote yourself wholly to My works. Even by doing works for My sake you will achieve perfection.

10.1. अम्यासे इति ॥ अम्यासे अपि असमधः असि अशक्तः असि, ताहि मक्क-
10.1. If you cannot even make repeated efforts, are too weak to do so, devote yourself wholly to My works. Work for My sake is ‘My work’. Devote yourself to that, let the doing of such work become the main thing for you. This is the idea. In the absence of repeated efforts, even by the doing of My works you will achieve perfection through mental purification and attainment of the knowledge of Yoga.

अथेतद्व्यवस्थातोऽसः करुः मद्योगमाधित्यः ।
सर्वकर्मणि फल्भायां तत: कुरु यतात्मवान् ॥ ११॥

11. Now if, resorting to union with Me, you are unable to do even this, then, with self-control, renounce the fruits of all works.

11.1. अथेतद् इति ॥ अथ पुनः एतत् अपि यत् उत्तोऽथेतद्व्यवस्थात् तत् करुः अशक्तः असि, मद्योगमाधितः; मयी क्रियामाणि कर्मणि संयत्य यत् करणं तेषां अनुभवान् स: मद्योग:, तं आश्रित: सनूः—सर्वकर्मणि फल्भायां सर्वेषां कर्मणां फलसंयासं सर्वकर्मणि फल्भायां तत: अनन्तरं कुरु यतात्मवान् संयत्चित्तः सनूः इत्यर्थः ॥

11.1. Again if what has been stated—devotion to the doing of My works—is beyond your ability, then, resorting to union with Me, and endowed with self-control, renounce the fruits of all works. ‘Union with Me’ means performing works with a sense of surrender to Me. ‘Self-control’ means a disciplined mind.

12.0. इदानी सर्वकर्मणि फल्भायां स्तौति —

12.0. Now is lauded the renunciation of the fruits of all works:
12. Knowledge is superior to repeated efforts; superior to knowledge is meditation. Renunciation of the fruits of works is superior to meditation. Of this renunciation is peace born, immediately.

12.1. ‘Superior’ or more praiseworthy is knowledge—than what? Than repeated efforts without discrimination. Better than knowledge is meditation guided by knowledge. It is understood that superior to the meditation of the man of knowledge is the ‘renunciation of the fruits of works’. Thus is peace born of the renunciation of the fruits of works, qualified as stated in verse 11. Then takes place the quiescence of empirical life and its cause; it is not postponed to a later hour.

12.2. अज्ञात कर्मणि प्रवृत्तस्य पूर्वोपदिश्तौपायनुश्चानाति सर्वकर्मणिः फलः शैवसाधनं इति उपदिश्त, न प्रयासस्व। अतः श्रेयो इह ज्ञानं इत्यावृद्धरौर्तराधिकोपदेशेन सर्वकर्मणः फलः स्वयंते, समप्रत्यास्थानुश्चास्ति अनुष्ठानःवत्। केन धर्मेऽनुष्ठातः? ‘यदा सर्वः प्रमुखान्ते’ [कठ. उ. ६.१४.] इति सर्वकार्यानाति असूतितं उक्तं; तत्तैव प्रसिद्धं (वृ. उ. ४. ४. ६.)। कामाधीन सर्वोपदेशेनन्तरं प्रामाण्यं अनुष्ठानं एव शान्तिः। इति सर्वकार्यासमावेश्यं अज्ञातकर्मफलवायस्य अपि असूतितं इति तत्त्वमात्रात् सर्वकर्मणाः फलः स्वयंते। तत्त्वमात्रात् सर्वकर्मणाः फलः स्वयंते। अतः असूतितं एव श्रमिता कर्मफलः श्रेयसाधनत्वं अभिषितम्।

12.2. The renunciation of the fruits of works has been prescribed as the means to spiritual well-being in respect of the ignorant man engaged in works who is unable to undertake
the spiritual discipline set forth above; it was not commended right at the start. And so this renunciation is extolled as a step in which the series of means set forth in the words ‘Knowledge is superior’, etc., culminates (12.12). It is prescribed as fit for one who cannot take up the richer complex of means. On the basis of which attribute is this passage a commendation of renunciation of the fruits of works? According to KU.6.14 ‘When all desires are rejected...’ immortality is held to result from the renunciation of all desires. BU.4.4.6 has also proclaimed this truth. Objects of desires are the fruits of works enjoined by ‘sruti and smṛti. On renouncing them, the knower, established in meditation, indeed wins immediate peace. This general feature of renunciation of all desires is shared by the ignorant man’s renunciation of fruits also. Hence this praise of the renunciation of the fruits of all works is meant to create a zest for it. For example the statement that the Brahmana Agastya drank up the sea extols the modern Brahmana, too, Brahminhood being the common factor. Similarly owing to the renunciation of fruits, it is declared that Karma Yoga promotes spiritual well-being.

13.0. अन्तः क आत्मेश्वरेऽमेव आत्मिय विश्वेतुः ईश्वरे चेत-समाधानलक्ष्यः 
योः उक्तः, ‘ईश्वरार्थं कर्ममुक्तानादि च। आत्माध्यक्षतीतिः’ (१२.११) इति 
अज्ञानकार्येऽमूच्चाितः न अन्वेदनिः; अक्षरोपासक्स्तः कर्मयोगः; उपयोगे इति दर्शयति। 
तथा कर्मयोगिनः; इति अक्षरोपासकानां इति भक्तिः भवताः ते प्राप्तिनिष्ठति मामेव 
(१२.४) इति अक्षरोपासकानां साधनान्यात्यं उक्त्या, इतरं स्थले पार- 
तन्न्यात्, ‘ईश्वराधीनतां दर्शितान्ताय तेषां समुद्रतः’ (१२.७) इति। यदि इति 
ईश्वरस्य आत्मानं; ते मता; अन्वेदनश्वत्वात्, आकार्यस्वरूपः; एव ते इति समुद्भरण- 
कर्मिविषयनां तन्त्रात्; प्रति अपेक्षान्य स्वातः 
यस्मात् अर्जुनस्य अत्यत्मस्य एव हि तेषां भक्तिः परि सम्बोधनानन्तरं 
कर्मयोगमेव पद्धतिमेधयमानस्य एव उपदेशति। न च आत्मानं ईश्वरं प्रमाणमः; बुद्धवा 
कर्मयोगमेव गुणं ज्ञानं बुद्धिविकालं क्रियास्तिः, विक्रियात्। तस्मात् 
अक्षरोपासकानां सम्बोधननिन्यानां संयतिः प्रत्यक्षानां अव्यास्त्व तवस्वेता 
साधार्तः अनुत्तिकारार्थविषय इति प्रवतते—

13.0. Here, assuming the distinction between self and God, Yoga, or the concentration of mind on the all-pervasive God,
has been praised: also has been praised the performance of works etc., for the sake of God. In 12.11 it is suggested that the worshipper of the Imperishable, who perceives no difference, cannot reasonably perform Karma Yoga, as this is an offspring of nescience. Similarly the Lord shows the impropriety of a Karma-yogin betaking himself to the worship of the Imperishable. The verse 12.4 (they reach Me alone) states that the worshippers of the Imperishable freely attain ‘Aloneness’ while 12.7 (I am their deliverer) shows the dependence of others on the Lord. If the worshippers of the Imperishable have been assimilated to the Lord—have become His very Self since they see no difference whatsoever—it will be improper to suggest that they are the objects of an act of deliverance.

Also because the Lord, very much concerned with Arjuna’s well-being, instructs him only in Karma Yoga, that is unrelated to right perception but is entrenched in the perception of difference. None who has, through the right means of perception, known the Lord as his very Self, seeks to subordinate himself to any one else or thing. That will be self-contradictory. Therefore the Lord begins to set forth the group of characteristics (verses 13ff) which directly immortalizes the worshippers of the Imperishable who have secured right perception and who have renounced all desires.

अद्वेष्टा सर्वभूतानां मैत्र: करण एव च।
निर्मयो निरहुङ्गार: समुदःखसुङ्गः कष्मी।।१३१।।

13. He hates no beings, is friendly and compassionate; he is rid of all sense of possession and of egoism; he is the same in pleasure and pain and is long-suffering.

13.1. अद्वेष्टा इति। अद्वेष्टा सर्वभूतानां सर्वं भूतानां न हेतुति, आत्मन: दुखात्सुमति न किंचिद् द्वेष्टि, सर्वात्म प्रभुतवा आत्माश्च अस्तमात्र विमति। मैत्र:—भिन्नात्म: मैत्री, भिन्तात्म: वाग्यते इति—मैत्र:। करण: एव च, करणा क्रुः दुखितेषु दया, तद्वन्न करण:। सर्वभूताभ्यां प्रद:। संस्कारसीत्यातः। निर्मयो: मुमुक्तयवर्जित:। निरहुङ्गार: निरगाह्त्यातः। समुदःखसुङ्गः। समे दुःखुःकारायो: अप्रवत्तां यस्य।
13.1. ‘He hates no beings’, not even what causes pain to him; for he sees all beings as his Self. ‘Friendly’—he maintains friendliness, or the attitude of a friend, to all. ‘Compassionate’—compassion is kindness to those who suffer. He who has compassion extends freedom from fear to all living beings; he is the world-renouncing mendicant. He is ‘rid of all sense of possession and egoism’. He looks upon pain and pleasure with detachment. He is not moved to act by pain and pleasure. He is long-suffering, i.e., reacts without emotion even when abused and smitten.

सन्नुष्टः सततं योगी यतात्मा दृष्टिनिःश्रयः ।
मध्यपितमनोबुद्धिः मद्दृढः स मे प्रियः ॥१४॥

14. He is happy without a break, integrated, self-disciplined and of steadfast resolve; He is My devotee who has steeped his mind and intellect in Me; he is dear to Me.

14.1. सन्नुष्टः इति ॥ सन्नुष्टः सततं नित्यं, देहस्थितिकारणस्य लाभे आलाभे च उत्तमश्रेयः । तथा गुणवल्लमे विपर्यये च सन्नुष्टः । सततं योगी समाहितचितः । यतात्मा संयतस्वभावः । दृष्टिनिःश्रयः, दृढः स्थिरः निःश्रयः अध्यवसायः यस्य आत्म-तस्वविषये स. दृष्टिनिःश्रयः । मध्यपितमनोबुद्धिः संहृतत्वविकल्पातः चन.।, अध्यव-सायलक्षणा बुझः, ते मष एव अपि स्थापिते यस्य संयासिनः स मध्यपित-मनोबुद्धिः । य. ई०००. मद्दृढः स. मे प्रियः । ‘प्रियो हि जानिनोययर्थमहूः स च सम मिय’ (१०.१७) इति सतमेम अध्यये सूचितं तत् इत्र प्रपहुः ॥

14.1. ‘He is happy without a break’ i.e., always; both when he gains and when he fails to gain sustenance for the maintenance of his body, he has sense of sufficiency. So too is he happy both when he gets goods things and when he fails to do so. He is ‘integrated’ without a break, his mind being concentrated. He has a ‘disciplined mind’—a disciplined nature. His mind and intellect are steeped in Me. Essentially the mind
imagines and doubts; the intellect is the organ of decision. The reference here is to the renouncer who has fixed both his mind and intellect on Me alone. My devotee who answers to this description is dear to Me. What was hinted at in 7.17 is elaborated here.

15. From him the world does not shrink, nor does he shrink from the world. He is free from elation, intolerance, fear and agitation. He is dear to Me.

15.1. From that renouncer ‘the world does not shrink’—the world is not agitated by him; ‘nor does he shrink from the world’. He is free from the feelings of elation, intolerance, fear and agitation. Elation is the mind’s upsurge when anything pleasurable is won; it is marked by horripilation, tears, etc. Intolerance is impatience. Fear is the emotion due to alarm. Agitation is the state of the antagonised mind. He is devoid of all these and is dear to Me.

16. Dear to Me is My devotee who craves not, is pure, an adept, indifferent, unworried and who shuns all undertakings.
16.1. He ‘craves nothing’ of what concerns the body, senses and objects—he cherishes no desires. He is ‘pure’, having cleanliness both external and internal. ‘An adept’ is he who is competent to grasp factually and at once all kinds of developments. He is ‘indifferent’, for he takes no sides with friends, etc. He is ‘unworried’ or fearless. He ‘shuns all undertakings’. Undertakings are activities aimed at pleasures here and hereafter and prompted by cravings. My devotee habitually renounces them all and is dear to Me.

Besides,

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुमाशुमपरित्यागी मल्लिमान् यः स मे प्रियः। १७।

17. He is not elated, does not hate or grieve or desire. He has given up both good and evil—such a devotee is dear to Me.

17.1. यो न इति ॥ यः न हृष्यति इष्टप्राप्ति, न द्वेष्टि अनिष्टप्राप्ति, न शोचति प्रयावियोगे, न च अप्राप्त काङ्क्षति, शुमाशुभेपरित्याग्या शीला अस्य इति शुमाशुमपरित्यागी मल्लिमान् यः स मे प्रियः।

17.1. He is not ‘elated’ when good falls to his lot; he does not ‘hate’ when evil befalls. He ‘grieves not’ when the pleasant is lost and does not desire what has not been gained. Habitually he gives up both good and evil acts. (i.e. abandons the egoistic sense of doing good or evil.) Such a devotee is dear to Me.
18. **He is the same towards friend and foe as also in honour and dishonour; the same in cold and warmth, pleasure and pain; for, he is detached.**

18.1. **Towards ‘friend and foe’ the same, as also ‘in honour and dishonour’ or adoration and scorn. He is the same in cold and warmth, and scorns pleasure and pain’; for he is detached in all circumstances.**

"तुल्यनिन्दास्तुतिमौनी सत्यः येन केनविचित्।
अनिकेतः स्थिरमतिर्भक्तिमाने प्रियो नरः।।१९।।"

19. **He treats alike contempt and praise; is silent, content with whatever accrues; he is homeless and steadfast—such a devotee is dear to Me.**

19.1. **तुल्य इति। तुल्यनिन्दास्तुतिः निन्दा च स्तुतिः निन्दास्तुती ते तुल्ये यथा स्: तुल्यनिन्दास्तुति। मौनी मौनवान् संयतवाक्। सत्यः येन केनविचित्
शरीरमिथिपुमाणेशु; तथा च उत्कम्।
येन केनचिदाच्छेदो येन केनविचित्सिद्।
यूत्र क्वच शायी स्थायं देवा राहणो विवुं।।
—[शान्तिपर्वः २४५. १२.] इति। किचः-अनिकेतः निकेतः आश्रयः निवासः
नियतः न विश्रये यथा सः अनिकेत; ‘नागारे’ इयाविद्यविभत्सतरात्। स्थिरमतः
स्थिरा परमार्थवस्तिधिष्या यथा मतः सः: स्थिरमतः। भक्तिमान् मे प्रियः नरः।।

19.1. **He treats ‘contempt and praise’ in the same way; he is ‘silent’, having controlled his speech. He is content with whatever means is available to him to maintain physical exist-**
ence. Thus it has been declared: "Clad somehow and fed somehow; resting anywhere—such a one the gods reckon a veritable Brāhmaṇa (M.Bha. 12.245.12)

Besides, he is homeless—having no fixed abode to dwell. 'He is a liberated soul who has no attachment to a room, water, clothing, sacred tanks, houses, seats and even food.' (quoted by Ānandagiri). His understanding about the Real is firm. Such a devotee is dear to Me.

20.0. 'अङ्गेर्दा सर्वभूतानां' [१२.१३.] इत्यादिना अज्ञेयानां निवृत्त-सर्वभूतानां सत्याविद्यां परमार्थज्ञाननित्यानां धर्मज्ञातं प्रकाशं उपसंहृति—

20.0. The Lord concludes the list of characteristics, begun in verse 12.13, of the worshippers of the Imperishable, the renouncers who have shed all desires and are consecrated to the knowledge of the Real:

ये तु धम्म्यामृतत्वम् यथोत्त्तरं पर्युपासते ।
श्रद्धानां मत्तर्मा भक्तातेषात्तीव मे प्रियाः ॥२०॥

20. Those devotees who nurture, indeed, those immortal virtues set forth above, with faith, deeming Me the supreme Being, are exceedingly dear to Me.

इति श्रीमहाभारते शतसाहस्रयां सहिततायां वैयालिक्यां।
भीमपर्वत्ति। श्रीमद्वृगवधीतासूपानिषत्तु। ब्रह्मविद्यायां।
योगशास्त्रेऽश्रीकृष्णाः परमतुसंबद्ध भक्तियोगोऽ
नाम द्वादशोऽविभायः।

20.1. ये तु इति। ये तु सत्याविद्यात् धम्म्यामृतत्वं धर्मादिपेत् धर्मं च ततु अमृतं
च ततुः अमृतवहेुत्तुचारः। इदं यथोत्तरं 'अङ्गेर्दा सर्वभूताणां' इत्यादिना पर्युपासते
अनूतिष्ठत्वम् श्रद्धानां। सत्यं मत्तर्माम् यथोत्तरं अहं अभ्यासत्मा परमं निर्माणयाम
गति: येषा ते मत्तर्माः। मद्युक्तं च उत्तरं परमार्थज्ञानवक्षणं भक्ति आसिस्यातुः।
(विन)तत: ते अतीव मे प्रियः। 'प्रियो हि जानितोज्वर्थम्' [७.१५.] इति यतु
सुविचारं ततु ब्रह्मविध्याः। इदं उपसंहृतं 'भक्तातेषा तीव्र मे प्रियः।' इति। यस्मात्
धम्म्यामृतं इदं यथोत्तरं अनूतिष्ठत् भगवतं: विष्णू: परमेश्वरस्य अतीव प्रियं: भवति,
20.1. Those renouncers who ‘nurture’—live up to—‘the immortal virtues’ or immortalizing virtues as set forth above—i.e., the righteous monks, ‘with a faith that deems Me as the supreme Being’, are exceedingly dear to Me. I, the imperishable Self, am their final or unsurpassed goal; they have resorted to the devotion distinguished by the knowledge of the Real. In the words ‘those devotees are exceedingly dear to Me’ has been concluded, after due explication, the principle laid down in 7.17 (‘I am indeed extremely dear to the knower’). As one becomes dear to the Lord Viṣṇu, God Supreme, by practising the immortal virtues recounted here, the seeker after liberation who would attain to the beloved abode of Viṣṇu should practise them. This is the sense of the entire context.
0.1. In chapter VII two prakritis, natures, of God have been mentioned. The first, an inferior one, consists of the three constituents and is eight-fold; it is the cause of the empirical life. The second is a superior one, living and cognizant of the field, whose essence is God. By means of these two natures, God is the cause of the origination, sustentation and dissolution of the world. The present chapter on the field is begun to determine the truth about God by means of a study of the two powers, viz., the field and the field-knower, since God is the owner of these two powers. In chapter XII immediately preceding the present chapter, in verses 13–20, was set forth the discipline of the renouncers who know the Truth. Of what kind is the knowledge of that Truth, whose possession together with the practice of the characteristics mentioned, makes one dear to the Lord? Chapter XIII is begun also in order to answer this question. The power consisting of the three constituents is transformed into all kinds of effects, instruments, and objects. Thus it assumes the form of the human
body, sense-organs etc., in order to promote man’s empirical life and liberation. The human body is this conglomerate. The blessed Lord sets this forth:

श्रीभगवानुवाच :

इदं शरीरं कौन्तेय क्षेत्रमित्यमिदिहीते।
एतयो वेति तं प्राहुः क्षेत्रजः इति तह्वः। ॥ १॥

1. O son of Kuntī! this body is called the field; him who knows this field, its knowers designate as the field-knower.

1.1. इदं इति । ‘इदं’ इति सर्वनामा उत्कं विशिष्टज्ञ ‘शरीरं’ इति। हेकौन्तेय! शत्रुणायं श्रणु, धरणात, क्षेत्रवत् वा अभिमान कर्मफलिष्ठतः क्षेत्रं इति—‘इति’ शब्दः एवंशाब्दपदार्थकः—क्षेत्रं इति एवं अभिमायते कथये। एतत् शरीरं क्षेत्रं य: वेति विज्ञानति, आपातत्त्वस्य स्नानेन विषयीकरोति, स्वाभाविकेन औपदेशितेन वा वेदनेन विषयीकरोति विभागः ते वेदितां प्राहुः कथयति ‘क्षेत्रजः’ इति—‘इति’ शब्दः एवंशाब्दपदार्थकः एवं पूर्ववत्—क्षेत्रजः इति एवमु आहुः। केति? तद्वः ती क्षेत्रक्षेत्रजः ये विद्वति विज्ञानति ते तह्वः।

1.1. What is denoted by the pronoun ‘this’ is specified as the body, O son of Kuntī! It is called ‘the field’ as it protects from injury; or, as it perishes or disintegrates; or as it gives rise to fruits of works just as a field does. ‘Iiti’ in the text means ‘thus’. Him who knows this field—this body ‘from the foot to the head’—makes it an object of knowledge, either spontaneous or acquired, they describe as the knower of the field. Here too ‘Iiti’ means ‘thus’. Who are they? The knowers thereof—i.e., of the field and of the field-knower.

2.0. एवं क्षेत्रक्षेत्रजः उक्ताः। कि एतावन्मानेण ज्ञानेन ज्ञातव्यी इति? न इति उच्यते—

2.0. Thus have been mentioned the field and its knower. Is it all that is to be known? The answer is ‘no’:
2. **Know Me, O Bhārata prince! as the field-knower also, present in all fields. I deem real knowledge to be the knowledge of the field and of the field-knower.**

2.1. **Know Me, the supreme Lord, who is not subject to transmigration, also to be the field-knower as stated above. The idea is that the field-knower, present in and variegated by these countless fields beginning from Brahmā and extending down to clumps, is devoid of all differences derived from the adjuncts and is beyond the range of expressions like being and non-being. Since there is nothing to be known other than the truth of the fields, field-knowers and God, My view—the view of Lord Viṣṇu—is that the content of right knowledge is fields and field-knowers.**

2.2. **Objection:** Now, if in all fields there is present but the one Lord—none other than He—as the experiencer or subject of knowledge, He becomes an empirical agent or transmigrator. Or, the sphere of empirical life would cease to
exist as there are no empirical agents other than the Lord. Both these contingencies are unwelcome since they entail the futility of the śāstras that teach the doctrines of bondage, liberation and their causes, and since they run counter to the evidence of perception and so forth. Perception reveals the sphere of empirical life marked by pleasures, pains and their causes. The sphere may also be inferred as the consequence of virtue and vice; for the world’s variety staves one in the face. All this becomes inconsistent if man’s self and God are one.

2.3. Reply: Not so; for, it is proper to distinguish between knowledge and ignorance. Vide K.U.2.4: “The two known as ignorance and knowledge are in sharp contrast to each other; they point in opposite directions.” Accordingly, the difference between the opposed fruits of knowledge and ignorance has been noted as “the good and the pleasant” (K.U.2.2.). The good is the sphere of knowledge; the pleasant is the effect of ignorance. Vyāsa confirms this: “Now these two paths”, etc. M.Bhā.12.240.6. Also, “These two alone are the paths.” And, here in BG, the two disciplines have been set forth. From the Śruti, Smṛti and reasoning it may be known that ignorance
with its effects must be rejected. Here are the *Sruti* texts: “If one knows it here, the Truth is affirmed; if one fails to know, great is the loss”, K.U.2.5; “Knowing Him thus one becomes immortal here; there is no other path that leads to progress”, Puruṣasūkta: Tait.Ar:3.12; ŚU.3.8; “The knower is afraid of nothing”, T.U.2.4. In contrast, “For the ignorant, there is fear”, T.U.2.7; “Living within the sphere of ignorance”, K.U.2.5; “Whoso knows Brahma becomes this very Brahma”, MU.3.2.9; “He does not know (who deems) he is one, I am another; he is like a beast of the gods”, BU.1.4.10; “He who is a Self-knower, he becomes all this”, Ibid; “When like a hide”.... ŚU.6.20 and many other *Sruti* texts in their thousands. So also passages in the *Smṛti*: “Knowledge is shrouded in ignorance; therefore living beings are confounded”, BG.5.15. “This order of creation has been vanquished by them whose mind is fixed in equality”, BG.5.19; “Seeing the same Brahma everywhere”, BG.13.28, etc.

2.4. न्यायः च—
सर्पाः कुशाप्राणि तथोपयां जातवा मनुष्यः परिवर्जयति।
अभावतस्तत्र पतति केवलज्ञाने फलं पच्य यथा विशालम्॥ ॥
[शास्तिप. २०१.१६.]
तथा च—देहादिषु आत्मबुद्धः अविद्धां रामेश्वादिप्रयुक्तः।
धर्मार्थानुरूपानन्तर्थं ‘जातवे भ्रमयते’ इति अपगमयते; देहाविव्यतिरितितात्मदवदन्तः।
रामेश्वादिप्रव्रायाणात् तदवस्तत्रमाध्यंत्वम्युपयोगमात्र मुखयते—इति न केवलतु प्रयास्यात् शरणं न्यायः।
तत्र एवं सति, क्षेत्रस्थिति ईश्वरस्य एव मतः अविद्धाक्रृतोपाधिभेदतः। संसारित्वम्
इति महति, यथा देहायात्मस्य आत्मः। सर्वजननूर्ता देहप्रियणा अनात्मेऽ
आत्मभावः निश्चितः। अविद्धां श्रायो भविष्यति, तथा यथा भविष्यति जात्वा मनुष्यः।
न च एतत्वता पुरूषवर्गः: स्थायो: प्रभवति, यथा भाषणं न्यायः।
तथा न च ईश्वरवर्गः: देहस्य, देहांतः:। चेतत्स्य:।
एवं सुखः कसमहात्मक्तवांदि: आत्मः।
न च युक्तः, अविद्धाक्रृत्वात्मविशेषात् जरायन्तिः।

2.4. This also accords with reasoning. “Recognising the nature of snakes, blades of *kuśa*-grass and reservoirs of water, men avoid them; due to ignorance a few fall victims. Note this destination of knowledge as regards its fruits”, Ma.Bhā. 12.201.16. The fact is that the ignorant, mistaking the body and so forth for the Self and impelled by attachment, aver-
sion, etc., and conforming to righteousness and its opposite undergo birth and death; but those who see that the Self is other than the body and the like, eschew attachment, aversion and so on, as well as the activities issuing from them; they are liberated. None may reasonably repudiate this account. Such being the case, the field-knower who metaphysically is God Himself, due to differences of the adjuncts of nescience becomes, as it were, the transmigrator, even as the Self (Atman) is identified with the body and so on. It is well known that all living beings unhesitatingly treat non-self like body as the self due to ignorance, just as a stump is mistaken unhesitatingly for a man. In this process, of course, human characteristics don’t get lodged in the stump or vice versa. Similarly the characteristics of the Spirit do not attach themselves to the body nor do those of the body to the Spirit. Therefore it is not proper to predicate of the Self pleasure, pain, delusion, etc., for these two are exactly like old age and death, products of nescience.

2.5. न, अतुल्यतात्—इति चेतु—स्थायपुरुषोऽजये एव सन्तो शान्ता अन्यो-न्यासिनि अह्यस्ती अविचया; देहातमनो: तु जे ज्ञात्रो: एव इतरतेनात्मकः, इति न सम्: वृष्टात्। अतः देहाति: ज्ञेयोऽपि जातुः: आत्मन: भवति इति चेतु—

2.5. Objection: “No, the two cases are not parallel. The stump and the man are wholly objects and are mutually superimposed due to ignorance by the subject (who superimposes). But in the case of the body and the Self the former is object and the latter subject, and yet they get mutually superimposed. Thus the two cases are not parallel. So, the attributes of the body, though falling within the sphere of objects of knowledge, may be predicated of the knowing subject.”

2.6. न, अज्ञात्वायत्वंस्स्तात्। यदि हि ज्ञेयस्य देहातः: क्षेत्रस्य धर्मः: पुष्कुः-क-मोहेन्ध्रः देहादयः: ज्ञातु: आत्मन: भवति, तदा “ज्ञेयस्य क्षेत्रस्य धर्मः: केवलु आत्मन: भवति अविचयायारोगिताः, जरायमणादयः: तु न भवति” इति विशेषतु: वक्तव्यः। “न भवति” इति अति अनुमान—अविचयायारोगितत्वात् जरायमणा—
2.6. “Not so, for, then will arise, through mutual superimposition, the contingency that the Self will turn out to be inert, etc. If the subjective self can acquire the attributes of cognised objects such as the body, etc., that constitute the field—attributes like pleasure, pain, delusion, desire, aversion, and so forth—, a special reason must be furnished for the fact that only certain attributes of the field come to be associated with the self due to nescience-prompted superimposition, while others like old age and death do not. That they do not may be inferred; for, those attributes are superimposed only through ignorance and (not) others like old age, as these are to be rejected”.

In these circumstances, transmigratory life, marked by agency, experiences pleasant or painful, etc., pertains only to the known object. It is superimposed on the cognizer due to nescience. Still, the cognizer cannot be adversely affected in any way by superimposition just as the sky is not through superimposition on it of impurities, etc., by the ignorant. Therefore one cannot even remotely ascribe a transmigratory status to the divine Being who is also the field-knewer, present alike in all kinds of fields or embodiments. In actual life no advantage or disadvantage accrues to an entity by means of a feature ignorantly superimposed on it.

2.7. यस्य उत्तमं “न समः दुःखात: इति,” ततु असतु। कथं?—अविधाया।

यत्तु भविष्यति। भविष्यति इति गत्ये, तथ अपि अनैकात्मिकत्वं दृष्टं जरादिभि।

अविधायात्तात्त्वकृत्व भविष्यति संसारितं इति चेतु—

न; अविधाया: तामसततात्। तामस: हि प्रत्येकः—हारमाणत्वकत्वः। अविधा विपरीतग्राहक, संशयोपथापकः वा, अर्थहलात्मकः वा; विवेकप्रकाशामावे तदभवात्,
2.7. To elucidate it further: The above remark that the cases are not parallel is improper. Why? The intended parallelism is confined to the fact that in both the examples and the exemplified, an act of superimposition due to nescience is involved. This remains valid. Your contention that it is invalid as regards the cognizer has been shown to be inconclusive by referring to characteristics like old age and the like. It may be contended that due to the nescience, the field-knower must transmigrate. Our reply is ‘no’, for, nescience is tāmasic. Indeed nescience is a tāmasic notion; for, basically it is what obscures. It gives rise to misapprehension, doubt, or non-apprehension. It does not exist where there is the light of discrimination. Only where there are flaws due to tāmas whose essence is obscuration, there operates the three-fold nescience such as non-apprehension, etc.

2.8. अन आह—एवं ताहू मातृहम्: अविचार ?

न; करणे चक्षूषि तैमिरिक्तवादिविदेशपल्लबे। यतु न मन्यसे मातृहम्: अविचार, तदेव च अविचारवर्तच क्षेत्रस्य संसारिते; तत्र यथा "ईश्वर: एव क्षेत्रजः, 

न संसारी" इत्यतः अनुयुक्तम् हि—ततु न; यथा करणे चक्षूषि विपरीतग्रहकारिचिरियाँ वर्तनात्तु। न विपरीतास्याणह तत्षिदति वा तैमिरिक्तवादिविदेश: 

ग्रहितुः, चक्षुष: संसारार्थ निमिन्ते प्रत्येके प्रहीतुः: अदानीनात्तु न प्रहीतुः: अर्थम्: 

यथा, तथा सर्वत्र एव अग्रहुणविपरीतसंभासययः: तत्षिदति: करणस्य एव कस्मपति 

भवितुः अहिन्ति, न मात्रु: क्षेत्रस्य। संवैधानिकः तेषा प्रदीपकऽक्षु न मातृधम्मतः 

—संवैधानिकः एव स्वास्थ्यतिरिक्तसंवैधानिकः; सर्वकल्पना चैतीन सर्ववादिभि: 

अविचारविशेषणवानमुच्छतामातृहसमात्:।।

आत्मः यदि क्षेत्रस्य अनुयुक्तस्य स्वः: धर्मः;

ततः न कदाचित् अव्य तेन विमोचः स्वातः। अविशेष्यः य व्योमवत् सर्वात्मः 

अमृतस्य आत्मः: केनपति संयोगकुण्योगानुपस्मः; सिद्ध क्षेत्रस्य नित्यम् एव 

ईश्वरस्मः; ‘अनाविद्यासिरियणात्मः’ [१३३६] इति ईश्वरस्वात्माः।।

2.8. In this context it may be held that nescience is an attribute of the cognizer. It is not right. Flaws like blindness pertain to the eye, the cognizer’s instrument of cognition and not to the cognizer as the objector maintains; so it cannot constitute the cognizer’s transmigratory life. So God alone is
the *kshetrajña* and not the transmigrating *Jīva*. Your contention that this is illogical is not correct. The defect leading to misapprehension, etc., exists in the eye, the instrument of cognition, and not in the cognizer. When the eye is cured by right treatment, the cognizer’s vision ceases to be defective. Similarly non-apprehension, etc., are due to the defects of instruments of perception and not of the field-knower who perceives. Besides, being objects of knowledge, these defects cannot pertain to the perceiver in the way that light pertains to the lamp. Being knowable, these defects have to be cognised by a principle other than themselves; for, all disputants agree that in the state of freedom or *mukti*, where instruments of cognition no longer exist, the perceiver has no flaws like nescience, etc. If any attributes pertained to the Self who is also the field-knower, as, for instance, heat does to the fire, it would never be free from it. And it is unreasonable to hold that the Self, incorporeal, immutable and all-pervading like space, has contact with, or disjunction from, aught else. Hence it is established that the field-knower is the eternal Lord. Vide also *Kṛṣṇa*’s words (13.31) “Being beginningless and beyond the constituents...”

2.9. *ननू एवं सति संसारसार्थार्थवस्तुः शास्त्रान्यस्तथायिदीशः स्वात हि इति चेतः—न; सर्वं अनुपरिश्यति सर्वं हि आत्माविदिम्: अनुपरिश्यति: दय: न एकेन परिश्यति: भवति। कथं अनुपरिश्यति: हि अनुपरिश्यति: मूकात्म्यः हि संसारसार्थार्थवस्तुः शास्त्रान्यस्तथायिदीशः सर्वं एव आत्माविदिम्: हृद्यते। न च तेषां शास्त्रान्यस्तथायिदीशः प्राप्तिः: अनुपरिश्यम्। तथा न; क्षेत्रज्ञानं इष्टरूपसंवेदिते सति; शास्त्रार्थन्यः भवतु; अन्विदाविपये च अर्थबल्वस्तु—यथा हृतवादिनां सर्वं बन्धावस्थायाम् एव शास्त्रान्यस्तथायिदीशः न मुक्तावस्थायां; एवम्।*

*ननू आत्मं: बन्धमुक्तावस्तुः परमार्थं: एव वस्तुपुरूशः [मते] हृतवादिनां सर्वं अतः हे योधिद्यायतथागतत्वस्य शास्त्रार्थवस्तुः स्वातः। अहेतुत्वा पुनः हृतवादिनयातः अन्विद्यात् तदन्मुक्तावस्थायाम् आत्मं: अपरमार्थं निन्दित्यात् शास्त्रार्थवस्तुः इति चेतः—*

2.9. *Objection*: “But in these circumstances drawbacks like the futility of the *śāstras* will follow.” *Reply*: “No, for this position is common to all disputants. All who uphold the
doctrine of the Self are obliged to maintain this position of alleged error. Why then should one of these disputants, i.e. the Advaitin, bother to remedy it?” *Objection:* “How is it common to all disputants?” *Reply:* “All who uphold the doctrine of the Self grant that the liberated selves go beyond the sphere of distinctions like the states of transmigration and of transmigrator. For this reason, they have not been held to reduce the *śāstras* to futility, etc. Similarly the Advaitin grants that his position entails the futility of the *śāstras* in the state of liberation, since the *jīva* has realised he is one with God. However the *śāstras* continue to be relevant in the sphere of nescience, of course. All dualistic schools, similarly, hold that the *śāstras* are relevant only in the state of bondage, and not in the state of liberation also.” *Objection:* “But for the dualists of all schools the states of bondage and liberation are real in the most ultimate sense. Therefore, as there are good, evil, and their respective means, the *śāstras* become significant. On the contrary, for the Advaitins duality is unreal. The state of bondage being a product of nescience will have no reference to anything real. The self or *jīva*, also is unreal; hence the futility of *śāstras* is inevitable.”

2.10. *N_; *आत्मन: *अवस्थायेद्वत्तनातुपपते:। *यदि तास्व; *आत्मन: *बघ-मुक्तस्वयं युगपत्त स्वातः, क्रृमेण वा? *युगपत्त तात्विकोऽवरोधात् न सम्भवतः; *स्थियताती इव एकस्मिन्। *क्रमबाविवेच, *निन्मित्तवे, *निन्मित्तवे वा? *निन्मित्तवे अनिवृक्षप्रसङ्गः। *स [अन्य—] *निन्मित्तवे च, *स्वतः: *अभावात्, *अपरमार्थत्वप्रसङ्गः। *तथा *च सति *अमृपंगमहानिति। *किष्य—बन्धुमुक्तावस्थभोऽ *प्रीत्यंत्यातिरिपुणायां बन्धवस्या पूर्वः प्रकटया, *अनादेकी अनन्तती च; *तत् *प्रमाणविरङ्गः। *तथा *मृगादस्तः *सादित्वः *अनन्तः *च *प्रमाणविरङ्गः *एव *अयु- *पगम्यः। *न *च *अवस्थावतः: *अवस्थायं गच्छतः: *निःस्वमितवयुः *शक्यः। *अथ *अन्त्यत्वोपरिहाराय *बन्धुमुक्तावस्थायेदः *न *परिकल्पते, *अतः *इतिनिश्चयः *शास्त्रान्तर्थकादिविद्यः: *अपरिहार्यः: *एव; *इति *समानत्वात् *न *अद्वैतादिना *परिहृतव्यः *दीपः।"

2.10. *Reply:* We disagree; for it is not reasonable to ascribe to the Self different states. These states may be predicated of the Self as existing either simultaneously or in sequence. Their
simultaneous existence is impossible as they are mutually contradictory like rest and movement in the same object. As for their existence in sequence, are they caused or uncaused? If uncaused, there arises the contingency of non-liberation. If caused, not being natural to It, liberation ceases to be supremely real. Thus you are obliged to abandon a doctrine already accepted by you. Moreover, in regard to the order of the states of bondage and liberation, the state of bondage has to be thought of as prior, beginningless, and terminable. This runs counter to all means of proof—a state of liberation with a beginning but without an end! The eternity of an entity with states and mutability cannot be rationally maintained. To escape from defects like impermanence, if the distinction between the states of bondage and liberation is not upheld, the futility of śāstras, etc., becomes unavoidable for the dualists also. Thus, being common, the defect in question need not be remedied by the non-dualists alone.

2.11. In fact the defect of the śāstras’ futility is non-existent; for the śāstras will remain applicable to the well-known category of the ignorant. Indeed it is the ignorant who mistake for selves ‘the ‘fruit and its cause’ (the sense of agency and of enjoyership), which are non-selves; the enlightened never do so. Perceiving the otherness of the Self from ‘the fruit and its cause’, it is inconsistent for the enlightened to mistake the latter for the real Self. Even the densest minds—for example mad men—do not identify water with fire or shade with light. How then can a man of discernment do it? Therefore, the
śāstras, enjoining and forbidding appropriate lines of work are not relevant to one who perceives the Self as other than ‘the fruit and its cause’. Indeed, when the order to act in the words, “Devadatta! do this”, goes out, Viṣṇudatta, present at the spot and listening, does not take it to refer to himself! But a mistaken understanding of this kind is in order, provided there is a failure to distinguish between him who is enjoined and another who is not so enjoined. The same holds true of ‘the fruit and its cause’.

2.12. नन् प्राक्तसमन्बन्धपेषया युक्ता: एव प्रतिपति: शास्त्रार्थविषयः—फलहेतुमां अन्यात्मविषयदत्तेऽपि मति—इद्गफलहेतुः प्रवृत्तिः अभिमः, अनित्यफलहेतुतोष्ण निरतिः अन्तः; यथा पितुधारीनां इत्रेतरार्थान्यत्वदशनिः सत्यपि अन्योनियोगसिद्धांतस्तिर्तिः [बु. २.१५.१७] ।

न; व्यतिरिक्तमभर्तन्वपीतस्त: प्राकृ एव फलहेतुः आत्माभिमानस्य सिद्धवात्। प्रतिपादनियोगप्रतिपेधायौ हि फलहेतुमा आत्मान: अन्त्यं प्रतिपद्यने न पूर्वम् [बु. ३.४.२६-२७] । तत्स्यात् विचित्रितिपेठास्त्रं अतिवेदिपञ्चयै इति सिद्धम् ॥

नन् ‘स्वर्गाशो मयेत’ [आप. थौ. सू. १०.२.१,] ‘न कल्लेज भक्तिः’ [?]

इत्यादि आत्मव्यतिरेकदशनिः अप्रेतौ, केवलदेहात्मदृष्टिनां च, अत: कन्तु: अभावात् शास्त्रार्थक्यम् इति जेतु—

न; यथाप्रसिद्धिः एव प्रवृत्तिनिवृत्यपपस्ते। ईश्वकेस्वीकावदशी श्रव्यक्ति

तावसु न प्रवृत्ति। तथा नैरात्मवादी अपि “नास्ति परलोकः” इति न प्रवृत्ति।

यथाप्रसिद्धितस्तु विचित्रितिपेठास्त्रशुल्भवाणियाः। अनुमल्लमात्सितवः आत्म

विशेषानित्वः: कर्मफलस्मावतुः: अत्मात्मात्मा च प्रवृत्ति: इति सर्वनां न: प्रत्यक्षम्। अतः न शास्त्रार्थक्यम् ॥

2.12. Objection: “But even where there is a perception of the otherness of the Self from ‘the fruit and its cause’, legitimate is the understanding of the śāstras’ directions to act for securing well-being and to desist from action for avoiding disagreeable results in respect of the agent. This is similar to the case where a father and his son, knowing themselves as separate from each other, still assume as relevant to themselves injunctions and prohibitions addressed to them separately.” Reply: No; because only after the dawn of the perception of the Self’s otherness, the conceit of the Self regarding ‘the fruit and its cause’ will operate. Only he who has already grasped the
sense of the injunctions and prohibitions perceives the otherness of the Self (cf. B.S.3.4.26, 27). Therefore it is established that the śāstra, which enjoins and prohibits, addresses itself to the ignorant.” 

**Objection:** “But for those who perceive the otherness of the Self injunctions and prohibitions such as ‘The seeker after heaven shall sacrifice’ (Ap.ŚŚ 10.2.1), ‘Don’t consume poisoned food’, etc., will not hold good. Similarly it will not hold good also for those who identify the self with the body. Thus the śāstras will remain futile for lack of appropriate agents to act in conformity with them.”

**Reply:** “No; for appropriate action and inaction will follow the course of established practice. He who perceives the identity of God and the field-knowe, i.e., the knower of Brahman, of course won’t act. So also he who maintains that there is no Self at all and no future world, will not act according to the śāstras. But in accordance with established practice, one who infers from the Śrutis the existence of the Self and the need for the injunctions and prohibitions, and who, at the same time, has no intimate knowledge of the Self and yearns for the fruits of works, will initiate works through faith in the śāstras. This fact is clear to all. Therefore, there does not arise the contingency of the futility of the śāstra.”

2.13. विवेकिनां अप्रवृतिदर्शनात् तदनुगमिनां अप्रवृत्ती शास्त्रानर्थकृत्यं हि चेतः—

न; कस्यचितू एव विवेकोपपति:। अनेकेषु हि प्राणिषु कन्धतु एव विवेकी स्वातः, यथौ इदानीम्। न च ववेकिन्य अनुवत्ते मूढः। रगादिदोषपत्तात्रवस्त् प्रत्येकः, अभिचरणादी च प्रवृतिदर्शनात्, स्वाभाबायत्र च च चेतेऽ— ‘स्वभावस्तु प्रवत्ते’ [5.14.] हि च हि उत्तमः।

तस्मात् अधिवामात्रं संसारं यथावृत्तस्विवः एव। न क्रेयव्यवर्त्त्य केवलस्य अविचा तत्काये म। न च सिद्धां ज्ञानं परामायवस्तु दूषितः समयं। न हि उसकर्थे अधिवेष महः पुष्टीकर्त्तव्यं शक्तोतिः मरीव्यडक्म। तथा अविचा क्रेत्त्यस्य न किष्ठत् कथु शक्तोति। अतः उत्तमं दद खेत्रसं चापि मां विद्धि, (२), ‘अजाननेवृत्तं ज्ञान’ [5.15.] हि च च।

2.13. **Objection:** “But those who discriminate between the real Self and the unreal world refrain from śāstraic activities;
their followers, imitating them, will also refrain. Thus will result the futility of the Śastra”. *Reply:* “No; such discrimination is very rare. Among numerous beings, rare is he who discriminates, as the case is at present. Deluded human beings, in fact, do not conform to the ways of one who discriminates. For, activity is governed by flaws like attachment. This is borne out by people’s indulgence in activities like sorcery. And, at the same time, activity is spontaneous. Indeed it has been declared: ‘But one’s own nature acts,’ (BG.5.14).”

Therefore the transmigratory sphere, samsāra, is but nescience as experience substantiates. The field-knower, in himself, has neither nescience nor its effects. Nor is false knowledge competent to infect ultimate Reality. The water of the mirage can’t possibly wet the desert or make it miry. Even so is nescience incompetent to affect the field-knower. Hence the declaration: ‘Also know Me, as the field-knower’ (BG. 13.2), and, ‘Knowledge has been shrouded in ignorance’ (BG.5.15).

2.14. *Objection:* “But among the learned as much as among the transmigrating jīvas prevails a notion whose content is the judgement: ‘I am so and so; this is mine only.’ Why is this
notion?"  Reply: "Listen. Their ‘learning’ consists in seeing the Self exclusively in the field (body)! Had they perceived the immutable field-knower, they would not have hankered after worldly experience and activity seeking to make it their own. Experience and activity are nothing but mutation. This being the case, hankering after the fruits of action, the ignorant man acts. On the other hand, with the knower who perceives the immutable Self and who is free from hankerings after fruits of actions, activity is inconsistent. When his body and organs cease to operate, he is figuratively said to withdraw from the sphere of activities."

There is yet another type of learning. They affirm: "The field-knower is God alone. The field is entirely different from Him, and is the object of His perception. But as for me, I am a transmigrator, happy or unhappy. My duty is to withdraw from the sphere of transmigration by means of an experiential knowledge of the field and the field-knower by means of realising the field-knower through meditation and getting assimilated to Him." He who knows thus and teaches thus, is not a real field-knower. He who thinks thus is the meanest type of a scholar who egoistically assigns a novel sense to the states of bondage and liberation and to the sāstra; he also is a self-destroyer. Himself deluded, he confounds others; for he has not the discipline of right traditions of scriptural knowledge. He is guilty of rejecting what is taught and dogmatically constructing something novel. Hence, one who is thus ignorant of right traditions, even though versed in all sāstras, deserves to be rejected as an ignoramus.

2.15. यत्तत्त्वस्य क्षेत्रजवले संसारितव्र प्राप्तोति; क्षेत्रज्ञानं च ईश्वरे-कल्पें संसारिण: अभावातु संसाराभावप्रस्थः। इति—एतो दोषो प्रत्युक्तो विवाह-विविधो: वैश्वद्वायु: युवनामायमुपसेतिः। कथम् ? —अविवाहारिकलिपिदोषेण तविद्या वस्तु परमाण्यक न दुस्मानीति। तथा च दृष्टान्त: दशित:—सर्वव्यायाम्बसमः ऊपरवेशः। न पद्मत्रकियते इति। संसारिण: अभावातु संसाराभावप्रस्थः। खर्दोषोपदी परसारस-सारिणोऽविवाहारिततोषपत्त्या प्रत्युक्त:।

ननु अविवाहात्वम पूर्व क्षेत्रज्ञस्य संसारितव्र्दोषः।। कथम् च मुखिन्दुःकिमवादिप्रत्यक्ष उपल्भयते इति चेतः—
2.15. The two objections raised above, viz., (1) due to identity with the field-knower, God becomes transmigratory and (ii) there ceases to be a transmigratory state as there is none to transmigrate, the field-knower being one with God,—these have been rejected when we distinguished knowledge from ignorance. How? It was pointed out that by a flaw superimposed due to ignorance, its object, viz., the ultimate Reality, is not vitiated. And an analogy was offered to illustrate this—how a desert is not made miry by the waters of a mirage. The contingency of the disappearance of transmigratory life in the absence of a real transmigrator was set aside on the ground that both transmigrator and transmigratory life may very well be there as products of nescience.

**Objection:** “But the field-knower’s taint of being a transmigrator is just this subjection to nescience; its consequences—pleasure and pain and so forth—are directly perceived.”

**Reply:** “No; for, whatever is known pertains to the field; the field-knower cannot reasonably be affected by the flaws of the field. Whatever non-existent flaws are ascribed to the field-knower are, properly, cognised objects and, as such, are attributes of the field and not those of the field-knower. How then can the field-knower be stained by them? The known cannot reasonably be related to the knower. If the relation were there, they would not have been known at all. If nescience, pain and pleasure were the Self’s attributes, how could they be directly perceived and still be deemed the field-knower’s attributes? Once it is established that what is known constitutes the field, and that the field-knower is only the knower, it would be contradictory to state that nescience, pain, etc., are
adjectival to the field-knower and are, yet, directly perceived. A statement like that has only nescience as its support.”

2.16. अत्र आह—सा अविचार कस्य? इति।
यस्य दृष्यते तत्स्य एव।
कस्य दृष्यते इति?
अत्र उच्यते—“अविचार कस्य दृष्यते?” इति प्रश्नः निरर्थकः। कचं?—
दृष्यते वेतु अविचार, तदन्तन्मयं पतयितस। न च तद्वि उपलब्धमाने “सा कस्य?”
इति प्रश्नः युक्तः। न हि गोपमिति उपलब्धमाने “गावः कस्य?” इति प्रश्नः
अर्थवानं भवति॥

ननु विषयमः दृष्टान्तः—गावं तदत्स्य ग्रहणङ्गतात् तत्सम्बन्धोपिः प्रत्येकः इति
प्रश्नः निरर्थकः। न तथा अविचार तत्स्यां ग्रहणङ्गतो, यत् प्रश्नः निरर्थकः: स्यात्॥
अप्रत्येकेण अविचारात्ता अविचारसम्बन्धयते जाते, कि तब स्यात्?
अविचारतः अनन्तनुतत्वात् परिहारत्याः स्यात्।
यस्य अविचार, स: ततो परिहारितः।

ननु सपैव अविचारः

जानाभिः ताहः अविचारं तदस्यं च आत्मानम्।
जानाभिः, न तु प्रत्येकेण।

अनुमानशेषं वेतु जानाभिः, च तद्विस्मान्यग्रहणम्? न हि तब जात: जेयाभूलया
अविचारात्तात् तत्काले सम्बन्धं: प्राहीतु शास्त्रत: अविचाराय: विषयतु एव (अवि-
विचारिषियतु एव) जातु उपस्यक्षतात्। न च जातु: अविचारायः सम्बन्धस्य
य: ग्रहीता, जानां च अविचारं तदस्यं सम्बन्धत: अन्वस्याग्राप्ते। यदि जातार्धिणी
जेयसम्बन्धः जायेत, अन्य: जाता कल्पम्: स्यातु तस्यापि अन्य:, तस्यापि अन्य:
इति अन्वस्या अपरिहार्यत:। यदि पुन: अविचार जेययाः, अन्याः जेयम्, जेयान्य: 
तथा जातार्धिणी जातिव, न जेयं भवति। यदा च एव: अविचारायुक्ताय: न जातु: क्षेत्रज्ञस्य
किमित्रु दृष्यति॥

2.16. Objection: One may ask here: whose is this nescience?
Reply: His, by whom it is seen.
Objection: Who sees it?
Reply: Senseless is the question, whose is nescience? How?
If nescience is perceived by you, him also you perceive who has it. And, perceiving him, the question who has it, is senseless, just as the question whose are the cows is senseless after perceiving the owner of the cows.

Objection: This analogy is inappropriate. Both the cows and their owner, being directly visible, the relation between
the two also is visible. So the question whose are the cows is senseless. But nescience and its owner being imperceptible, the question whose is nescience, is not senseless.

Reply: How does the knowledge of the relation of nescience with its imperceptible owner profit you?

Objection: Being the cause of mishaps, nescience has to be eschewed.

Reply: "He who is affected by it will eschew it."

Objection: "Now, that nescience is mine."

Reply: "So you know nescience and its owner, the self."

Objection: "Yes, I know but not directly."

Reply: "If you know inferentially, how is the relation grasped? Indeed, it is impossible for you, the knower, to cognise your relation with nescience also at the same time; for, nescience, the object of the cogniser's cognition, fully engages him. He who is the cogniser of the relation between the cogniser and nescience cannot have an independent cognition of that relation alone. That will unavoidably result in an infinite regress. If the relation of nescience is knowable to the knower, he has to be conceived as a different knower. This latter too with reference to the second knower and so on. Thus regress becomes unavoidable. If, however, nescience or aught else is knowable, it must remain as knowable alone. This being the case, the field-knower, or the cogniser, is not adversely affected in any way by nescience, pain, etc."

2.17. ननु अमेव योः, यत् दोषव्यक्तिविज्ञातृत्वम्, हति चेतः—न, विज्ञानस्व-रूपस्य एव अविक्रियस्य एव विज्ञातृत्वोपचारातु; यथा उप्यतामात्रेष्य अन्येन: तत्तित्रिक्षायोपचारः तदतः। यथा च अत्र भयवस्ता क्रियाकारक्षणतात्माभावः आत्मनि स्वतः एव दर्शिष्टः—अविधायारोपितः एव क्रियाकारक्षिनः: आत्मनि उपचरयते; तथा तत्र तत् ‘य एन बेति हन्तार’ (2.१९.), ‘प्रकृते: क्रियमाणानि गुणे: कर्माणि सर्वशः: (३.२७.), ‘नातदे कस्मिन्तीवाप’ (५.१५.) इत्यथाप्रकरणेणु दर्शिष्टः—तथेष च व्यास्यात्र अस्माभिः। उत्तरेऽऽु च प्रकरणेणु दर्शिविद्याम्:।।

हतः! ताहि आत्मनि क्रियाकारक्षणतात्मायः स्वतः: अभावे, अविधाया च अविधायारोपिते, “कर्माणि अविदात्तव्यायेव, न विद्वयः” हति प्राप्तम्।।

सत्यं एवं प्राप्तं, एतदेव च ‘न हि देहमुति शक्यं’ (१८.२९) इत्यथादर्श-
2.17. **Objection**: “But there is this defect—that the field-knower cognises the defective field.” **Reply**: “No, this cogniser-ship is only figuratively ascribed to the immutable essence of cognition, as the action of burning is only a figurative ascription to the fire that is nothing but a state of burning. Or, it is again, just as in contexts like 2.19, 3.27 and 5.15, where the Lord has demonstrated the absence in the Self of activity, its accessories and fruits, these being only superimposed on the Self due to nescience; they are only figuratively imputed to It. So has all this been explicated by us. In future contexts also it shall be similarly demonstrated.” **Objection**: “Well then, if the Self is naturally devoid of activities, accessories and fruits and these are but super-imposed on It due to nescience, it follows that the agents of activities are the ignorant only and not the wise.”

**Reply**: “Indeed it is so and we shall demonstrate it in our comment on 18.11. In particular we shall demonstrate it in our comment on 18.50. To avoid prolixity this topic is concluded here.”

3.0. ‘इदं शरीरं [१] इत्यविविधौकोपदिष्टस्य क्षेत्राय्यायार्थस्य संप्रह्युःकः
अर्थं उपन्यस्तेत ‘तत्क्षेत्रं यज्ञं’ [३] इत्यादि, व्यचित्ब्रिसिस्तस्य हि अर्थस्य संप्रहो- पन्यास: न्यायः: इति—

3.0. The contents of the chapter on the Field set forth in 13.1 is summarised in verse 13.3, since it is but proper to put in a nut-shell the contents sought to be elucidated:-

तत्क्षेत्रं यज्ञं यद्वृक्तं यहिकारिः यतनास्य यत् ।
सं च यो यत्रमार्गश्र तत्तमास्नेन मेघृशु। ३।३।

3. **Listen to Me as I briefly set forth what that field is,**
what it is like, how it is transformed and the cause of such transformation; also what the field-knower is and His powers are.

3.1. तत् इति || यत् निदिष्टं ‘ददर शरीरेः’ इति तत् तद्यथेन परामृष्टिः।
दिन्दुं निदिष्टं क्षेत्रं, तत् याहृक्तः यादृशः स्वकोस्यः। धर्मः। ‘च—’ शब्दः समुच्चयायः।
यदिरितः योः विकारः वस्य तत् यदिरितः, यतः यस्मात् च यतः, ‘कार्य उत्पन्ने’ इति.
वाक्योऽयः || सः च योः क्षेत्रः निदिष्टः सः यतःभावः ये प्रभावः। उपाधिकृतः।
शक्तिः वस्य सः यतःभावः। च || तत् क्षेत्रकार्यायोः यावतं यथाविशेषितं समासेन
संक्षेपेन मे सम वाक्यः। शृणु, शुच्या अवधारय इत्यर्थः।

3.1. The word *tat*, ‘that’, refers to what was denoted by the expression ‘this body’. What this field thus referred to is like as regards its attributes—listen to it now. *Ca*, ‘and’, adds up the mentioned items. What its transformations are and which effects derive from which causes, and the powers of the field-knower (are going to be noted). These powers are derived from the adjuncts. Hear from My brief utterance the truth about the field and the field-knower thus qualified, and hearing, know about it for certain. This is the sense.

4.0. तत् क्षेत्रकार्यायात्मयं विवक्षितं स्तौतिः श्रोतुषुभिध्रोचनार्थयः—

4.0. The truth of the field and the field-knower sought to be set forth, the Lord lauds in order to stimulate the listener’s intelligence:

ऋषिसिर्वदुः गीतं छन्दोरिचितविचिदे: पूयकः।
ब्रह्मसूत्रवेद्भेदे हेतुसृद्धिविचित्रितः।॥४॥

4. It has been sung variously by seers in varied hymns; as also stated in the reasoned and definitive words of the Brahmasūtras.

4.1. ऋषिसिर्वदु: इति || ऋषिसिर्वदु: बस्िवदमिवः बहुधा बहुप्रकारं गीतं कषितमः।
छन्दोरिवः छन्दांसि ऋणादीनि तै: छन्दोरिवः विचिदे: नानाभावः। नानाप्रकारः। पूयकः
4.1. By seers like Vasiṣṭha, in various ways, it has been sung. The hymns are those of the Rg Veda, etc. By means of these varied Vedic hymns it has been sung distinctively. Besides, in the words of the Brahmasūtras has it been stated. The Brahmasūtras are statements pointing to Brahman. Being the means to know, i.e. to attain, Brahman, they are called padaiḥ, steps, by which Brahman is reached or known. It follows that by means of them also the truths of the field and of the field-knower have been stated. “One should worship with the thought that He is just one’s Self” (BU.1.4.7). By means of words constituting Brahman-utterances like these, the Self is known. These words are reasoned and definitive—are free from doubts and generative of veridical knowledge.

5.0. स्तुत्या अभिमुक्तिभूताय अर्जुनाय आह भगवान्—

5.0. To Arjuna whose attention has been secured the Lord says:

महाभूतान्यहंकारो बुद्धिरव्यःक्तमेव च।
ईन्द्रियाणि दशौकं च पश्च चेन्द्रियगोचरा: ॥५॥

5. The great elements, the ego, the intellect and the unmanifest too, the ten senses and one and the five objects of the senses;

5.1. महाभूतानि इति ॥ महाभूतानि महानि च तानि भूतानि, सर्वविकार्ब्यापकल्याणं। महाभूतानि सुरूपमणि (न स्मूलानि)। स्मूलानि तु इन्द्रियगोचरश्च। केवलनि अभिमायनि (अश्वाकारं)। अभिप्रेतांकारणं अश्वाकारं भवति। अत्र अवसायलक्षणं। विकारं अव्यतं एवं च, न व्यतं अव्यतं अव्यक्तं
5.1. The elements are ‘great’ or pervasive. They pervade all transformations of *Prakṛti*. The elements in this expression are subtle. The gross ones will be referred to as sense-objects. The ego is the cause of the great elements and it is marked by the I-sense. The cause of the ego is the intellect whose characteristic is determination. Its cause is the unmanifest or what is not manifest, i.e., the unevolved, the state of *Prakṛti* that is devoid of modification or God’s power, denoted in 7.14 by the expression, ‘My māyā is hard to cross over’. The word *eva* (too) serves to delimit *Prakṛti*. So far only is the realm of the eight-fold *Prakṛti*. And *(ca)* adds up the different items. The ten senses are the ear, etc. Those that generate the five-fold cognition are called the cognitive senses. The five such as tongue, hand and so forth are the organs of action since they serve to accomplish actions. These add up to ten. There is ‘one’ more, namely, the mind as the eleventh. This eleventh has, as its essence, conception, etc. Then follow the five objects of the senses such as sound etc. The Sāṃkhya designate all these together as the twenty-four principles.

6.0. अथ द्वारा आत्मगुणा: इति यानु आचक्षते वैशेषिकः; ते अपि क्षेत्रवर्मा एव, न तु क्षेत्रज्ञति इति आह भगवान्—

6.0. Now the Lord says that what the Vaiṣeṣikas call the qualities of the self also are the attributes of the field only and not those of the field-knower:

इच्छा द्वैष: सुखं दुःखं संघात्क्रेत्तत्तना धृतिः।
एतत्क्षेत्रं समासेन सविकारस्वाहः॥ ६॥
6. Desire, antipathy, pleasure, pain, the group, awareness, sustentation—these, briefly, are said to be the field and its transformations.

6.1. इच्छा इति ॥ इच्छा—यज्ञातीयं सुखात्मकं अर्थ उपलब्धवान् पूर्वं, पुनः तत्ततज्ञातीयं समुपलम्बानं तं अर्थ समादातुं इच्छि तु मुख्युपरित्वति; सा इति इच्छा अन्तःकरणस्मयं धर्मं, जैयत्वात् क्षेत्रम् । तथा द्वेषः—यज्ञातीयं अर्थ दुःखेहुत्वेन अनुभूतवान्, पुनः तत्ततज्ञातीयं अर्थ उपलब्धमानं तं हेष्टि; सोऽर्थ म्वेषः जैयत्वात् क्षेत्रमेव । तथा सुखः—अनुकूलं प्रसतमस्तवानं, जैयत्वात् क्षेत्रमेव । दुःखः—प्रति-कृताम्कं, जैयत्वात् तदित्व क्षेत्रम् । सद्यात: देहिन्द्रियाणां सहितः । तस्मिन् अभिव्यक्तात् करणदृष्टि, तत्स लोपि विषे अनि: इव, आत्मैवत्यायाभासरसविधा चेतना; सा च क्षेत्र, जैयत्वात् । वृत्ति: यथा अवसादं प्राप्ताति देहिन्द्रियाणि धियते; सा च जैयत्वात् क्षेत्रम् । सर्वत्र वृत्तिकरणधर्मोपक्षणार्थ इच्छादिग्रहणम् । यत् उत्तरं तद्भवति—एतत् क्षेत्र समायन सविकार सह विकारे महादानिना उदाहृत उत्कृष्टम् ॥

6.1. Here ‘desire’ is taken as an attribute of the inner sense. Due to it one seeks to acquire, once more, the object that yielded pleasure earlier. Being an object of knowledge, it is part of the field. So too ‘antipathy’. The kind of thing which was once experienced as a source of pain is hated when it is met with again. This is ‘antipathy’; it too is part of the field, being an object of knowledge. Similarly ‘pleasure’ or that which is agreeable and essentially, sattva, is also field only for the same reason. What is antagonistic, i.e., pain too is field, being knowable. ‘The group’ refers to the body and the senses. ‘Awareness’ is a modification of the inner sense manifested within the ‘group’. Like fire manifest in heated metal, the ‘group’ is pervaded by the quintessence of Self’s intelligence as ‘awareness’. That, too, being a knowable is field. ‘Sustentation’, by which are upheld the depleted body and the senses, also, being a knowable, is field. Desire, etc., are cited here to connote all the attributes of the inner sense. What was stated is concluded in the words: ‘briefly thus has been set forth the field together with its transformations like the universal mind’.
7.0. Already has been set forth in 13.1–6 the field, namely, the group of transformations comprising the gross elements, etc., and other attributes upto sustentation. 13.5,6. The field-knower’s characteristics will now be set forth. The Lord Himself in 13.12 will elucidate the field-knower and his characteristics. The knowledge of the field-knower and his potency yields immortality. But now are enumerated the traits, non-egoism, etc., which, as means to knowledge, is styled knowledge, by possessing which one becomes eligible for grasping the knowable and due to intentness on which the renouncer is said to be dedicated to knowledge.

अमानित्वमदभिभत्त्वमहिः क्षानितराजवभम्
आचार्योपासनं छौच स्थिर्यमात्मविनियमः ॥ १७॥

7. Humility, unostentatiousness, non-violence, endurance, simplicity, service to the teacher, purity, persistence, self-control;

7.1. अमानित्वं इति ॥ अमानित्वं—मानिनः भावः मानित्वं आत्मनः भ्राधनं तद्भवः अमानित्वम् । अद्भिभत्त्वं—स्वयंप्रकटीकरणं दम्भत्वं तद्भवः अदभिभत्त्वम् । अहिः सा अहिः स्वाऩिनां अपिडनम् । क्षानिनः परापराध्यायातौ अध्व-क्रियाय । आज्ञं राज्जुभाषं अरभक्तम् । आचार्योपासनं—मोक्षसाधनीपदेशं आचार्यस्य शुभ्यादिक्योगनेन सेवनम् । श्रौच कायमलामेव मुख्यास्यां प्रक्षालनं । अत्मश्यं मनसः प्रतिपक्षाभवन्त रामाधिमलामां अन्त्यं श्रीचम् । स्थिरं—स्थिरभवं मोक्षसाधनं एव कृत्यवसायत्वम् । आत्मविनियमः—आत्मनः
7.1. Pride is the state of a conceited person who is boastful; its absence is ‘humility’. Showing off one’s righteousness is ostentation, whose negation is unostentatiousness. ‘Non-violence’ consists in not harming living beings. ‘Endurance’ is the non-agitation of mind even when subjected to wrong. ‘Simplicity’ is straight-forwardness, absence of crookedness. ‘Service to the teacher’ consists in waiting on him who instructs as regards the means to salvation. ‘Purity’ results from the washing away of body’s defilements with earth and water externally, and internally, from the removal of defilement like attachment by cultivating their opposites. ‘Persistence’ is firmness, the exclusive pursuit of the way leading to salvation. ‘Self-control’ is the discipline imposed on the body and the senses when they function against our real interest and the confinement of their activities to righteous paths.

Moreover,

इन्नियार्येषु वैराग्यमनहाम्श एव च
जन्ममृत्युजरार्थार्थिन्महाकसोदानुरक्षनम् ॥८॥

8. Aversion to sense-objects, as well as absence of egoism; the perception of evils in birth, death, old age, diseases and pains;

8.1. इन्नियार्येषु हि इन्नियार्येषु शांतिदित्यु हृदाधिकेतु विषयवोगेन्न विराग-साथे वैराग्य, अन्ह्राम्मार: अहुभुद्वाराधराधं एव च जन्ममृत्युजरार्थार्थिन् बादोपानुरक्षनं
जन्म च मृत्युं जरा च व्यावस्थितुः कुतितं च हनाति च तैं जन्माधितुः कालतेषु प्रत्येकः
दोषानुरक्षनम्। जन्मसम्मानोदपानितं:सरणं दोष:। तस्य अनुरक्षनं आलोकनम्।
तथा मृत्यु दोषानुरक्षनम्। तथा जरायं प्रजावर्तिते। निरोपावदोषानुरक्षनं, परिभृतता केदित।
तथा व्याधिशु शिरोरोगाधिशु दोषानुरक्षनम्। तथा दुःखे अध्यात्माधिभूताधिदीनिनितेषु।
अथवा—हुःहायेव दोष:। हुःहवाव:। तस्य जन्माधिशु पूर्ववत्त परिच्छिन्नं।
दुःखी जन्म, दुःख मृत्यु, दुःख जरा, दुःख व्याधि।। हुः—
8.1. ‘Aversion to sense objects’ like sounds and so forth, including direct and indirect objective experiences, as also the ‘absence of egoism’. ‘Perception of evils’ in each of the following: birth, death, old age, diseases, pains. The evil in birth consists in confinement to the womb and the exit therefrom. Its perception means reflection on the evil thereof. Similarly perception of evil in regard to death, old age, viz., the decline of intellectual power and enfeeblement of energy— their overthrow. So too the perception of evil in diseases like affliction of head, and in bodily pains due to alien beings, elemental and supernatural. Or, the evil in question is this very pain. Birth is pain, and so too death, old age and disease. All these are pains, because these occasion pain. They are not so in themselves. Due to such perception of evils arises aversion to them all—body, senses, objects and objective experiences. Thus takes place a movement of senses in the direction of the inner Self in order to perceive that Self. As engendering knowledge the perception of evils itself is styled knowledge.

Further,

असक्ति: युक्ताशुद्धि: पुष्पारागुम्भादिषु ।
नित्यं च समाचित्तत्वमिश्यानिष्टोपपतिषु ॥९॥

9. Non-clinging, lack of excessive love for children, wife, home, etc., unfailing equanimity in circumstances pleasant and unpleasant;

9.1. असक्ति: इति। असक्ति:—सक्ति: षड्षिरिस्तेषु वियष्टेषु प्रीतिमात्र, तत्भावः असक्ति:। अष्टंशिरीशु: अभिष्ट्याकाभावः। अष्टंशिरीशु: नाम सक्तिविशेष एव अन्यायत्वभावनालक्षणः', यथा अन्यत्मिन्नु सुखिनि दुःसिनि वा “अहमेव सुखी,
9.1. Clinging is feeling pleasure in objects that attract; its absence is ‘non-clinging’. ‘Lack of excessive love’—excessive love is indeed a form of pleasure that treats what occasions it as identical with oneself. For example, when another is glad or sad, the feeling ‘I am glad or sad’, or when another is alive or dead, the feeling ‘I am alive or shall die’. In regard to what? To children, wives, homes, etc. Etc. refers to others like dependants who are also causes of it. Both these, non-clinging and lack of excessive love, are called knowledge as they promote it. And ‘unfailing equanimity’ or sameness of mind when good or evil happens. One is not elated when good befalls nor gets angry when evil betides. This ‘unwavering equanimity’ is knowledge.

And,

मय च चानन्योगोणन भक्तिर्यमित्वबर्तिषारणिः
बिविद्देशेसेवित्वमरत्तिर्जंत्यंसंसदि ||१०१1

10. Unwavering devotion to Me without attachment to aught else; resort to solitary spots and aversion to human crowds;

10.1. मय इति || मय च ईश्वरे अनन्तन्योगोन—अशुष्ठकमात्निता “न अन्यो
भगवतो वायुदेवलय पर अस्ति, अत: स एव न: गति.” इत्येव निषिद्धता अय-बिचारणी बुद्धि अनन्तन्योग; तेन भजन भक्ते न भविष्यवादीला अय-भिचारणी। सा च ज्ञानम। विविद्देशेसेवित्वं, विविधत: स्वभावत: संस्कारण वा अशुष्ठविभिन्न: सर्पचौरश्चारभावविभिन्न रहितः, अरण्यन्तिगुणितदेशवाति: विविद्धितो
देशः, तं सेवितुं शीलं अस्य इति विविद्देशेसेवित्वं, तस्य भाव: विविद्देशेसेवित्वं।
10.1. Devotion to Me, the Lord, ‘without attachment to aught else’ i.e. with unfailing concentration. The conviction that ‘there is none other than the Lord Vāsudeva; so He alone is our refuge’ is devotion with non-attachment to aught else. Devotion inspired by conviction that wavers not, is ‘unwavering devotion’. This devotion is knowledge. ‘Solitary’ in the expression ‘resort to solitary spots’ refers to spots like forests, river banks, temples, etc., naturally free from or rendered free from unwelcome intruders like serpents, thieves, tigers and so forth. He who habitually dwells in such spots is referred to. In such a spot the mind is peaceful and the thought of the Self, etc., is generated. Hence habitual resort to such spots is styled knowledge. Aversion to crowds of people who are unregenerate, unrefined, uncultured is what is mentioned in the text, and not the groups of cultured disciplined men; these latter promote knowledge. Hence aversion to uncultured crowds, which promotes knowledge, is called knowledge. And,

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनं ।
एतज्ञानमिति प्रोक्तमज्ञानं यदतोज्यथा ॥११॥

11. Unfailing cultivation of spiritual knowledge, perception of the content of philosophical knowledge—all this is said to be knowledge. What is other than this is ignorance.

11.1. अध्यात्म इति ॥ अध्यात्मज्ञाननित्यत्वं आत्मादिविषयं ज्ञानं अध्यात्मज्ञानं,
तत्समु नित्यभावं नित्यत्वम् । अमानित्वादीनां (५) ज्ञानसाधनानां भवनापरि-
पाकनिमितं तत्त्वज्ञानं, तस्य अर्थं मोक्षं संसारोपणः; तस्य आलोचनं तत्त्व-
11.1. ‘Unfailing cultivation of spiritual knowledge’: Spiritual knowledge is that of the Self, etc.; constancy in cultivating it. What is born of mature meditation on the means of knowledge such as humility, etc., (13.7 ff) is philosophical knowledge. Its content is liberation or the cessation of empirical life. Meditation on it is the ‘perception of the content of philosophical knowledge’. Indeed, only when there is such meditation may one cultivate the means thereof. The group of components from ‘humility’ up to the ‘perception of the content’ is said to be knowledge since it promotes knowledge. Ignorance is what is other than this group and opposed to it, viz., conceit, vanity, violence, impatience, crookedness, etc. Know these to constitute ignorance in order to avoid them; for these set empirical life in motion.

12.0. यथोत्तेन ज्ञानेन ज्ञातवं किंम् ? इत्याकार्यायां आह—‘जैसे यत्ततु’ इत्यादि (१२)

नन्द यमाण: नियमार्थ्यः अधानविवादं। न तैः जे जायते। न हि अधानविवादि कर्मचित्तः वातुः। परिच्छेदभवः दृष्टम्। सत्यमेव च, यथायां ज्ञान, तदेत तस्य ज्ञेयस्य परिच्छेदभवं दृष्टम्यात। न हि अन्यविष्येन ज्ञानेन अन्ततृ उपलभ्यते, यथा घटकविष्येन ज्ञानेन अर्न।

शैषः दोषः, ज्ञाननिर्विवादान्तां ज्ञानं उच्यते इति हि अवोचाम; ज्ञानसहकारिकारणत्वच्।

12.0. The question what is to be known by the knowledge stated above is answered in verses 13.12 ff. Objection: “Are not ‘humility’, etc. (cf. 7 to 11), restraints and observances? By means of them what ought to be known cannot be known. Indeed, humility and so forth do not precisely determine any object. It is universally understood that knowledge alone determines its objective content. Knowledge of one object does not lead to the apprehension of what is different from it.
By the knowledge of a pot, fire is not grasped.” *Reply:* “This is no flaw. We have already pointed out that humility, etc., are called knowledge because they lead to knowledge and also because they cooperate with the direct cause of knowledge”.

12. I shall (now) set forth the knowable by grasping which one attains immortality—the supreme *Brahman* without a beginning. It is said to be neither existent nor non-existent.

12.1. जेयं इति ॥ जेयं ज्ञातत्त्वं तत् यत् प्रवक्ष्यामि प्रकर्षणं यथावत् वश्यामि ।
किफलं तत् इति प्ररोचनेन श्रोतः: अभिमुखीकरणाय आह—यत् जेयं ज्ञाता अमूम्
अमृततः अस्तु, न पुनः: ब्रह्मते हत्ययः:। अनादिमतृ आदि: अस्य अस्तीति आदिदतृ
न आदिदतृ अनादिदतृ—कि तत् ॥ परं निरविशेषं ब्रह्म ‘जेयं’ इति प्रक्षतम् ॥

12.1. The knowable is what ought to be known. I shall set it forth truthfully and clearly. To rouse the attention of the listener, the fruit of such knowledge is indicated. The knowable is that by grasping which one attains immortality; there is no more death for the knower of it. That which has no origin is the supreme, is *Brahman*, the theme of this discussion.

12.2. अतं केवलं ‘अनादिमत्वं’ इति पदं छिन्नति, बहुव्रीहिः उक्ते अर्थं
मतुः: अनादिमत्वं अनिश्चितं स्वातं इति । अर्थविशेषं च दर्शयति—अहं वामुदेवावर्ति
परं शायति: यस्य तत् मत्रं इति ॥
सत्यं एवं अपुरूपं स्वातं, अर्थं: चेतूं सम्भवति । न तु अर्थं: सम्भवति, ब्रह्मणः
सर्विविषेषप्रतिषेधेन एवं विज्ञापिषेधित्वात् ‘न सत्त्वासुप् इति । विशिष्ट-
शाक्तिमात्रिप्रदर्शनं, विशेषप्रतिषेधाङ्गं, इति विमतिषिद्धम् । तस्मात् मतुः: बहुव्री-
हिः समानान्त्वेत्वेष्यं प्रयोगं: द्विपुरुषार्थं: ॥

12.2. In this context some explain the expression ‘without a beginning, the supreme’ otherwise, breaking up the com-
pound into anādi and matparam, ‘treating of Me as the supreme’. They argue that when the sense is expressed by an adjectival compound or bahuvrīhi, the possessive suffix that follows is uncalled for. The sense yielded, according to them is: I, Vāsudeva, am Its (Brahman’s) pre-eminent Power. True, redundancy may be avoided were the sense admissible; but the latter is not the case. What is sought to be taught is Brahman by repudiating qualifications of all kinds. Vide: “It is neither the existent nor the non-existent.” This pointing to a special power owned by It and the repudiation of all determinations are incompatible. Therefore, the possessive suffix and the adjectival compound yield the same sense; they are employed in the interest of metre.

12.3. अमृतत्वादं जैयं मया उच्यते इति प्ररोचनेन अभिमुखिकृत्य आह—न सत्तृ तत्तैं जैयं उच्यते, न अपि असत्तृ तत्तृ उच्यते।

नमु न महता (परिक्रमणेन) कण्ठर्वेण उज्ज्वल ‘जैयं प्रवक्यामि’ इति, अनन्तरूपं उक्तं ‘न सत्त्रासुस्त्र्यते’ इति।

न अनुप्रयृपर एव उत्तमं। कथम्?—सर्वसा हि उपनिषत्त्व जैयं ब्रह्म ‘नेत्र नेत्र’ (बृ. उ. २.३.६.) ‘अम्शिक्षुमन्त्र’ (बृ. उ. २.८.८.) इत्यादिविशेषप्रतिपेशिनेन एव निदिस्यते “न इदं तत्तृ” इति, वाच: अगोचरत्वात्।

ननु न तत्तृ अस्ति, यतू वक्तृ ‘अस्ति’ शब्देन न उच्यते। अथ ‘अस्ति’ शब्देन न उच्यते, नास्ति तत्तृ जैयं। विशिष्टविधां च—“जैयं तत्तृ”, “अस्ति शब्देन नोच्यते” इति च।

न ताक्षास्ति, नास्तिबुद्धिविक्षयत्वात्।

ननु सर्वं बुद्धम् अस्तिनास्तिबुद्धयुक्तम्: एव। तत्र एवं सति जैयं अपि अस्तिबुद्धचन्त्रतप्रत्येकविषयं वा स्यात्। नास्तिबुद्धचन्त्रतप्रत्येकविषयं वा स्यात्।

केत्तौ न, अति निर्देशवणे उभयविद्ययुक्तप्रत्येकबोधितात्मकान्तम्। यतु हि इन्द्रियगम्यं वस्तु पदार्थम्, ततु अस्तिबुद्धचन्त्रतप्रत्येकविषयं स्यात्, नास्ति बुद्धचन्त्रतप्रत्येकविषयं वा स्यात्। इदं तु जैयं अतीन्द्रियवणे शब्दक्रमाधिकारानवन्वितम् न घटादिवर्तु उभय-बुद्धचन्त्रतप्रत्येकविषयं, इत्ततः ‘न सत्तृसत्तृ’ इति उच्यति।

यतू उक्तं विद्या उच्यते, ‘जैयं ननु’ न मनोविद्यायेत् इति—न विद्या, ‘अन्यदेव तदितिताद्यो’ अविदितात्माः’ (केष. उ. १.३) इति शुद्धे।

शृद्धि: अपि विद्याध्या इति चेतु—यथा यज्ञाय शालाय आर्यम् ‘यमुणिविन्यासंस्कृतिविज्ञानसुपरि वा न केति’ (तै. स. ६.११.१) इत्यविधाति चेतु—

न: विद्यातितिस्मात्मानसुपरि: अविदितात्मार्थान्तिपादपर्यत्वात्। ‘यमुणिविन्यासंस्कृतिविज्ञानसुपरि वा न केति’ इत्यविधाति तु विद्याशेष: अर्थवादः।
12.3. "The knowable, the fruit of whose knowledge is immortality, is going to be stated by Me"—with these stimulating words attention was aroused; then it is said:—The knowable is neither the existent nor the non-existent. *Objection*: "After the loud proclamation, 'I shall set forth the knowable', what is stated, namely, that it is neither the existent nor the non-existent, is inconsistent". *Reply*: "No, what is stated is quite consistent. How? In all the Upaniṣads the knowable or Brahman has been expounded in terms that repudiate all determinations. Vide; 'not this'; 'not this' (BU.2.3.6); 'not gross, not subtle' (BU.3.8.8). The reason is that Brahman transcends all verbal expressions". *Objection*: "Surely what is not denoted by the expression 'it is' does not exist. If it is not so expressed, it is to be known as non-existent. It is self-contradictory to assert that something is knowable and yet is not denoted by the expression 'it is'." *Reply*: "It is not non-existent, of course; for it is not the content of a cognition of non-existence." *Objection*: "All cognitions, surely, must conform to the concept of existence or of non-existence. Therefore the knowable also must conform either to the concept of existence or to that of non-existence." *Reply*: "No, being supersensible, It transcends both these concepts. Sensible objects like a pot indeed conform either to the concept of existence or to that of non-existence. But the knowable in question, being supersensible, may be cognized exclusively by means of revelation. Unlike pot, etc., It cannot conform to the concept of existence or non-existence. Hence It is said to be neither existent nor non-existent. As for the remark that the two statements, 'It is a knowable', and that 'It is neither existent nor non-existent', are contradictory, we observe that they are not; vide Šruti Ke U.1.3—'It is other than the known and also beyond the unknown.' If, however, you maintain that this Šruti also is self-contradictory—as is the statement in TS.6.1.1, 'whether in that world it is or it is not' (i.e. whether the rituals yield any fruit at all), the reply is: not so; for the Kena passage advances a truth that ought to be known, whereas the TS passage is merely glorificatory in character, an arthavāda."
12.4. Reason supports the view that Brahman cannot be expressed in terms like existence and non-existence. All words used in a discourse are meant to convey sense to the listeners by means of their link with notions of class, acts, attributes and relations. There is no other means to convey sense except this conventional link. For example, terms like cow and horse convey sense through their link with genera; terms like ‘cooks’ and ‘reads’ *via* activities; ‘white’ and ‘black’ *via* qualities; ‘wealthy’ and ‘cow-owning’ *via* relation. On the other hand, Brahman has no genus; so It cannot be denoted by words like *sat*; nor has It attributes. Again It cannot be expressed by verbs as It is actionless. Vide ŚU.6.19—‘Partless, actionless, quiescent.’ It is unrelated, for It is one only. Being non-dual, non-objective, and spiritual, it is appropriate that all words should fail to describe It. Hence such Śrutis as ‘Whence words recoil’ (TU.2.9.9).

13.0. Being beyond the range of the word *sat* or existent, there arises the doubt that the Knowable is non-existent. To remove this doubt Its existence is affirmed as borne out by the sense-organs, the adjuncts of all living beings:

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\text{सर्वत:पाणिपां तत्त्व सर्वतोभिषिकिरोमुखम्}
\]

\[
\text{सर्वत:श्रुतिमल्लोके सर्वमावृत्य तिष्ठति} \]

11.11
13. On all sides It has hands and feet; on all sides, eyes, heads, and mouths. It has ears on all sides here in this world; It stands encompassing all things.

13.1. सर्वत्र: इति || सर्वत्र: पाणिपादं सर्वत्र: पाणयः पादाभ्रम अस्य इति सर्वत्र:—पाणिपादं तत्तौ जैवम् || सर्वप्राणिकरणोपाधिमिव: क्षेत्रज्ञत्व अस्तित्वं विभाज्यते || क्षेत्रज्ञत श्रोतापांकित: उच्यते || क्षेत्र च पाणिपादार्धिमिव: अनेकाः भिन्नम् || क्षेत्र-गृहिभेदकृतं च विशेषज्ञाः मिथ्या एव श्रेष्ठज्ञत, इति तदपनयने प्रैयवं उत्तरं न सत्त्वासुध्यते इति || उपाधिकृतं मिथ्यार्थम् अपि असत्त्वार्थिनिमयाय जैय-धर्मवत् परिकल्प्य उच्यते ‘सर्वत्र:पाणिपाद’ इत्यादि || तथा हि सम्प्रदायविदा वचनं—अध्यायोपपादवादामयाः नियम्यथं प्रपन्धवचये’ इति || सर्वत्र सर्वभव्यत्वत्वेगममानाः: पाणिपादादय: जैयशाक्तिसुधार्निमित्तस्वकाराः: इति जैयस्कृते लिङ्गानि “जैयस्य” इति उपचारत: उच्यते || तथा व्याख्येयं अव्यतु || सर्वत्र:पाणिपादं तत्तौ जैय सर्वोष्टिकशिरोमुखः, सर्वत्र: अश्लोणिक सिराणिः मुखाति च यस्य तत्तौ सर्वोष्टिक-शिरोमुखः; सर्वत्र:शृंदितं शृंति: श्रवणिद्रयम्, तत्तौ यस्य तत्तौ शृंदितं लोके प्राणिनिकाये; सर्व आवृत्त सब्र व्याय तिष्ठति स्थिति लभते ||

13.1. The Knowable has ‘hand and feet’ on all sides. The existence of the field-knower is apprehended by the sense-organs, the adjuncts, of all living beings. It is designated field-knower due to Its adjunct, the field. The field is variously pluralised due to hands, feet, etc. The multiplicity of the particulars due to the plurality of the adjuncts like the bodies, is unreal regarding the field-knower. Therefore, Its status as the Knowable was affirmed through the abolition of the unreal in the words: ‘It is said to be neither existent nor non-existent’. Even the unreal form due to adjuncts, as it leads to the knowledge of Its reality, is posited as if it were an attribute of the Knowable in the affirmation ‘on all sides It has hands and feet’ and so forth. Vide the assertion of traditional scholars: “The acosmic (Nisprapañca) is objectified through the process of superimposition and sublation.” ‘Hands and feet’, cognised universally as parts of bodies and each operating in its own way, due to the potency of the Knowable inherent in them, are the signs of the existence of the Knowable. They are ascribed to the Knowable but figuratively. The rest of the attributes may also be explicated similarly. That Knowable
has hands and feet on all sides; also eyes, heads and mouths; It has ears in the whole sphere of living beings. ‘Encompassing’—pervading—all, It affirms Its existence.

14.0. उपाधिमूलपरिपाणादीनिद्रयायाच्यारोपणात् ज्ञेयस्य तद्विताश्च भूतु इत्ये-
वयम्: ष्ठोकारथम्:—

14.0. The doubt may arise that the knowable has in fact organs like hands and feet. To ward off this doubt and show that they are only adjuncts due to superimposition, the next verse is set forth:

सर्वनिद्रयुगुणादासं सर्वनिद्रयविरवज्ञतम्।
असतं सर्वसृज्ञैव निर्गुणमुगमोक्तृ च ॥१४॥

14. Apparently possessing all sense-organs and their properties, but in truth devoid of them all: unattached and veritably sustaining all; beyond all constituents and yet experiencing them;

14.1. सर्वनिद्रय इति || सर्वनिद्रयुगुणासं सर्वाणि च नानि इन्द्रियाणि श्रोतादीनि
बुद्धीनिद्रयकर्मिनियोग्यानि, प्रत्यक्षने च बुद्धिमयी—ज्ञेयपाठवयथेन तुयतात्—
सर्वनिद्रयग्रहणेन गुह्तते। अपि च, अत्यकरणपाठवप्रेण एव श्रोतादीनामू अपि
उपाधिथितं इत्यत: अत्यकरणवहकरणपाधिभूति: सर्वनिद्रयुगुण: अच्यवसायस्याप्क्षपश्वाणि
वनावनाविधिः अवभासते इति सर्वनिद्रयुगुणादासं, सर्वनिद्रयवयापारे: व्यापूर्तम्
इति ततू ज्ञेयं इत्यत:; ‘यात्वीतव वेलात्तीव’ [भ. उ. ४.३.६] इति ज्ञेय:।
कस्मात् वृक्ष: कारणात् न व्यापूर्तम् एव इति गृहृते इति? अत: आह—सर्वनिद्रय-
विरवज्ञत सर्वकरणरहितम् इत्यत:। अत: न करणवयापारे: व्यापूर्तं ततू ज्ञेयम्।
यस्तु अथ मन्त्र:—‘अपाणिपादो जनवो प्रहोता पत्यवचः स श्रृणिियंक्रण:’ [भ. उ. ३.१९]।
इत्यादि: स: सर्वनिद्रयोपाठवणचुभुमुखमहलात्मकः ततू ज्ञेयं इतेवं
प्रदर्शनार्थः; न तु साक्षादेव जनविविक्षावस्थस्यप्रदर्शनार्थः। ‘अन्त्यो मणिस्विन्दत’
[तै. आ. १.६]। इत्यादिनाथतु तथा मन्त्रयं अर्थ:। यस्मात् सर्वकरणविरजित
ततू ज्ञेयं, तत्समात् अस्तं सर्वसृज्ञैवज्ञतम्। यथपि एव: तथापि सर्वसृज्ञैव एव।
सदास्य ति सर्वं, सर्वान्त सदुद्धिप्रनमात्। न ति मृत्तृत्तिणादाय: अर्थि निरास्वदा:
मवति। अत: सर्वभूतृ सर्वं बिबाहं इति। स्यातू इति च अन्यतु ज्ञेयस्य सत्ता-
14.1. ‘All sense-organs’ are ear, etc., (both cognitive and conative); the inner organ consists of intellect and mind. All these, constituting the adjuncts of the Knowable, are to be understood by the expression ‘sarvendriya’. Moreover, the senses become the adjuncts of the knowable only through the mediation of the inner sense. Therefore, through these adjuncts, constituted of the powers of all sense-organs, internal and external, such as determination, imagination, audition, articulation, etc., the Knowable appears. It apparently operates by means of all sense-organs. Vide: “It meditates, as it were, moves about, as it were” (BU.4.3.7). Why not then take it that in truth It operates? It is devoid of all sense-organs, i.e., It owns nothing like instruments at all. Therefore know that the knowable does not operate by means of the senses. Vide ŚU 3.19: “Devoid of hands and feet, He is quick, a grasper. Eyeless, He sees; earless, He hears.” This conveys the idea that the Knowable is endowed with the power of conforming to the characteristics of all adjuncts—i.e., all sense-organs—and not that It directly performs functions like movements, etc. The sense of this mantra is like that of T.A.1.11. “The blind man won a gem.” Since the Knowable is devoid of all sense-organs, It is ‘unattached’—free from all kinds of contacts. Nevertheless It sustains all; for, all things are rooted in the Existent, and the idea of existence pervades all things. Even phenomena like mirages are not ungrounded. Hence the knowable sustains all. There is an additional factor leading to the apprehension of the existence of the Knowable. It is beyond the range of the three constituents, sattva etc. At the same time It experiences them all via the perception of their transformations like pleasure, pain and delusion.

And,
15. It is both outside and inside beings; it is what moves not and what moves. Being subtle, It is hard to know; It is far off as well as near.

15.1. बहिः इति ॥ बहि: त्वं यथर्यथां देहं आत्मवेन अविश्वाकल्पित अपेक्ष्य तमू एव अवधि कृत्यं बहि: उच्चे । तथा प्रत्यगात्मां अपेक्ष्य देहसु एव अवधि कृत्यं अतः उच्चे । 'बहिः' इति इतस्मे मध्ये अभावे प्राप्ते इदं उच्चे—अचरं चरमू एव च, यतु चराचरं देहामभास्मम् अथ, ततु एव ज्ञयं, यथा ज्ञयेः पर्याप्ताः । यदि अचरं चरमू एव च स्थानु व्यवहारविषयं सर्वं ज्ञयं, किमयं "इदं" इति सर्वं: न विज्ञेयं इति ॥ उच्चे—सतं सर्वभास ; तथापि ज्ञयं ज्ञये तुससु तससु । अतः सुक्ष्मत्वाति स्वेतं रुपेण ततु ज्ञये अपि अविवजये अविवज्ञायाम् । विवुधा तु—'आत्मवेदं सर्वम्' [२ ४ ६]। 'ब्रह्मवेदं सर्वम्' [२ २ ५ १] इत्याविभाषाणं नित्यं विज्ञा-तमू । अविवज्ञायां दूरस्य वर्षसहस्राद्वारपि अविवुधाः अप्रायत्वाति । अन्तिके च ततुः, आत्मवेदाति विवुधाम् ॥

किच—

15.1. With reference to the body including the skin, that is mistaken for the Self due to nescience, the term ‘outside’ is used. Similarly in relation to the inner self, regarding this very body as a limit, the term ‘inside’ is also used. These terms suggest a vacuum in between. Hence the terms ‘what moves not and what moves.’ The physical appearance, resembling the illusory rope-snake, is also that very Knowable. If both what moves not and what moves—all empirical phenomena—are that Knowable, why are they not grasped as such by all? The answer is: True, It alone appears as everything; still like the sky It is subtle. Being subtle, though Knowable in Itself, to the ignorant It is unknowable. To the enlightened, however, It is eternally known. Vide: “Self alone is all this.” (BU.2.4.6); “Brahman alone is all this,” (BU.2.5.1) etc. As unknown It is far away, beyond the reach of the ignorant even for millions of years. To the wise, being their very Self, It is near.

Also,
16. In all It abides undivided; yet It seems divided; the knowable is the sustainer of being, their consumer, and generator, too.

16.1. In each body It is undivided and one like space. In all living beings It abides, but, as it were, divided; for, only in bodies It appears. That knowable is what sustains beings during their existence; in dissolution It consumes them, and at the time of manifestation, It originates them illusorily, as do ropes, etc., the rope-snake and so forth.

17.0. किचोः सर्वस्व विद्यमानम् अपि सत् न उपलम्यते चेतु, जेष्ठ तमः ताहि? न। कि ताहि?

17.0. And if it is not apprehended though universally present, is that Knowable any better than darkness? No, on the contrary,

एवं ज्ञात्व ज्ञातनम्रं हूिः सर्वस्व विषिल्म्।

17. It is the Light of all lights; It is said to be beyond darkness. The knowable is knowledge, accessible through knowledge, and entrenched in the hearts of all.

17.1. ज्योतिषां इति। ज्योतिषां आदिवादमिदम् अपि ततू जेयं ज्योति।
17.1. That knowable is the Light of all lights such as the sun. These latter shine only when they are kindled by the spiritual fire of the Self. Vide the following mantras: ‘Kindled by which splendour the sun burns (TB.3.12.9). All this shines by Its light (ŚU.6.14).’ Also there is smṛti in our text: ‘That splendour present in the sun’ (BG.15.12). It is said to be beyond the darkness of ignorance, i.e., untouched by it. In order to encourage Arjuna who was dejected at the thought that knowledge, etc., are hard to win, the Lord says: Knowledge (13.7–11), the knowable (13.12–10) and what is accessible to knowledge (the knowable as known)—all these three are entrenched in the hearts of all. The heart is the intellect; these three factors are rightly distinguished only in the intellect.

18.0. यथोकार्योपसंहाराय: अयं ण्योकं आरम्यते—

18.0. The following verse concludes the topic on hand:

इति क्षेत्रं तथा जानं ज्ञेयं चोठं समासतं: ।
मद्युक्तं एतद्विज्ञाय मद्वाययोपपदते ॥१८॥

18. Thus have the field, knowledge, and the knowable been briefly set forth. Knowing this, My devotee becomes fit for assimilation to Me.

18.1. इति क्षेत्रं इति ॥ इति एवं क्षेत्रं महामूलतादि हृदयाः ॥१३.५–६॥, तथा जानं अमानिक्षादि तस्मानानार्थंर्दश्यं ॥१३.७–११॥, ज्ञेयं च ज्ञेयं यत् तत्'
18.1. Thus have the field (13.5–6), knowledge (13.7–11) and the knowable (13.12–17) been briefly set forth. So far the entire contents of both the Vedas and the Gītā have been briefly stated. Who is fit to grasp this right perception? “My devotee—he who has surrendered his self in its totality to Me, the supreme Lord, the omniscient and supreme Teacher, Vāsudeva; he who has the intellectual conviction that whatever is seen, heard, or touched is the blessed Lord Vāsudeva. Winning the perception thus set forth, My devotee becomes fit to be assimilated to My status, the status of the supreme Self; he attains liberation.

19.0. In chapter VII, two prakṛtis or powers of God were formulated, a superior and an inferior one, constituting the field and the field-knower. Further, it was affirmed that all beings are born of them. (7.6) The question how all beings are born of these two powers—the field and the field-knower—is answered below:

प्रकृति पुर्वः चैव विद्विन्दनादि उभाविष्य।
विकारांश्रेष्ठ गुणांश्रेष्ठ विद्विष्ट प्रकृतिसम्बन्धान्। १९.११

19. Know both Prakṛti and Puruṣa—Power and Spirit—
to be beginningless; also know that transformations and the constituents are born of Prakṛti.

19.1. प्रकृति इति ॥ प्रकृति पुरुष च एव ईश्वरस्य प्रकृतिः, तौ प्रकृतिपुरुषोऽभौ अपि अनादी विष्ठे, न विचले आदि: यथोः तौ अनादी । नित्येऽखरस्य ईश्वरस्य तपस्कुलोऽधिष्ठितं नित्येऽखरस्य भवितम् । प्रकृतिपुरुषस्य एव हि ईश्वरस्य ईश्वरस्य: यथायां प्रकृतियमेव ईश्वरः जयुपथिस्वितिश्रयप्रहतेः । ते दै अनादी सत्यं संसारस्य कारणम् ॥

19.1. Know that both prakṛti and puruṣa are God’s powers and that they are without beginning. Since God is eternal, His powers should also be without beginning. The godhood of God consists in His having these powers by means of which He originates, sustains and dissolves the world. These beginningless powers cause the world.

19.2. “न अदी अनादी” इति तत्रुपशस्मां कैचिन्त वर्णित्ति । तेन हि किल (केवलेश्वर) ईश्वरस्य कारणतः सिद्धिता ॥ यदि पुनः प्रकृतिपुरुषोऽस्य नित्याः स्वातां, तं अनुस्य एव जगात्, न ईश्वरस्य जगात: करूलं इति ॥

तत्तु असात्; प्रकृतिपुरुषोऽपि: उपस्ते: ईश्वरभावानां ईश्वरस्य अनीर्दर्शः प्रममुक्ताः, संसारस्य निर्दिष्टमिते अनिर्धितासंसारं, शास्त्रामर्क्यप्रममुक्ताः, बन्धः-मोक्षामामुक्ताः च । नित्याः पुनः ईश्वरप्रकृत्याः: सर्व एतत् उपश्च महेत् । कथम् ॥

thus He won’t be God at all. Thus also arises the contingency of non-liberation, since transmigratory life becomes uncaused. The śāstras thus become futile and finally there would be neither bondage nor liberation. On the other hand, when both God and His power are held to be eternal, all this will become consistent. How? ‘Transformations and constituents’ to be recounted presently; intellect, etc., up to body and sense-organs; apprehensions of pleasure, pain and delusion which are the transformations of guṇas—know these to be born of prakṛti. Prakṛti is God’s causal power to produce transformations; it is māyā whose essence is the three constituents. This power gives rise to the transformations and guṇas. These latter are born of the transformations of prakṛti.

20.0. के पुनः ते विकारा: गुणः च प्रकृतिसमभवः: इति ? आह—

20.0. Now, what are these Prakṛti-born transformations and constituents? Answer:

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरूप्ये ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरूप्ये ॥२.१॥

20. Prakṛti is said to be the cause that accomplishes the effects and the instruments (in the form of the body and the senses); Puruṣa (spirit) is said to be the cause of the experience of pleasures and pains.

20.1. कार्य इति ॥ कार्यकरणकर्तृत्वे—कार्य शारीरं, करणानि तत्स्यानि त्रयोदश ।
देहारंभकारणं मृताति, पञ्च विषयाभ प्रकृतिसमभवः: विकारा: पूर्वोत्तयः: इह कार्य-
ग्रहणेन गृह्यात । गुणाभ प्रकृतिसमभवः: सुखदुःखोमोहांकारणं ज्ञानेत् तत् कार्यकरणकर्तृत्वं,
तत्स्यं कार्यकरणकर्तृत्वे हेतुः: कारण आरम्भकर्तन प्रकृति: उच्चये । एवं कार्य-
करणकर्तृत्वेण संसारस्य कारण प्रकृति:। 'कार्यकरणकर्तृत्वे' इत्यस्मिन्व यादे—
कार्यं, ततं यस्य पिरानां: ततुः तत्य कार्यं विकारः: विकारी कारणं, तयोः विकार-
विकारियोः कार्यकारणयोः कर्तृत्वे—इति तानि एव कार्यकारणानि उच्चये ।
अथवा—पोडः विकार: कार्यं, सप्त प्रकृतिविकृतय: कारणं, तेषा कर्तृत्वे हेतुः:
20.1. The ‘effect’ is the body; the ‘instruments’ are the thirteen senses lodged in the body. The five elements forming the body, the five objects, in fact all the Prakṛti-born transformations mentioned earlier, are here referred in their toality as ‘effect’.’ The Prakṛti-born constituents, which are essentially of the nature of pleasure, pain and delusion, are mentioned as the ‘instruments’, as these are grounded in the senses. To produce ‘effects’ and ‘instruments’ is what is meant by being their cause. Prakṛti is said to be the ‘cause’ that produces them. Thus by producing effects and instruments, Prakṛti is the cause of transmigratory life. If the reading is, “being the cause of effects and causes”, ‘effect’ will be the transformation of that which is its cause. What is transformed is the cause. As the maker of these two—effect and cause—the very same Prakṛti is set forth as cause. Or, the sixteen transformations (consisting of the ten senses, the five sense objects and the mind) are the effects; the seven transformations of prakṛti (like Mahātatva, Ahankara and the five sense objects) are the causes. Prakṛti is said to be the cause, being the maker of them all. How the Puruṣa or Spirit is the cause of transmigratory life, is being explained. The Puruṣa, the Jīva, the field-knower, the experiencer—all these are synonymous. He is said to be the cause of experiencing or of knowing objects, i.e. pleasure and pain.

20.2. कथा पुनः अनेन कार्यकरणकृत्वेन मुखुःविभोक्तृत्वेन च प्रकृतिपुरुषयो: संसारकारणव उच्यते इति ?

अन्य उच्यते—कार्यकरणसुखुःविभेषण हेतुसाल्तमना प्रकृते: परिषामाभावे, पुरुषस्य च चेतनस्य असति तदुपलभ्यते, कुत: संसार: स्यात् ? यदा पुनः कार्यकरणसुखुःविभेषण हेतुसाल्तमना परिषामन्य प्रकृत्या भोग्यया पुरुषस्य तद्विपरीतस्य भोक्तृत्वेन अविद्याहु: संवोग: स्यात्, तदा ममार: स्यात् इति। अतः यतू प्रकृतिपुरुषयो: कार्यकरणकृत्वेन मुखुःविभोक्तृत्वेन च संसारकारणव उच्च, तत् वृन्तं उत्कृष्टः।
20.2. How can Spirit and Power (pruṣa and prakṛti) be said to cause transmigratory life by experiencing pleasures and pains and by accomplishing ‘effects and instruments’? It is explained as follows:- If prakṛti is not transformed as effects and instruments or body, sense-organs, pleasure and pain, and if Spirit does not cognize them, how can there be transmigratory life? But when there is the nescience-born contact of the subject or experiencer (Puruṣa) with the opposite factor, namely the object or Prakṛti which transforms into various experienceable effects,—then transmigratory life may ensue. Hence it is reasonable to affirm that prakṛti and puruṣa accomplish effects and instruments on the one hand, and the experience of pleasures and pains, on the other. Thus they become causes of transmigratory life. Now, what exactly is this transmigratory life? It is the experience of pleasure and pain. Spirit’s status as transmigrator consists in his experience of pleasures and pains.

21.0. Yat puruṣasya sukhaṁ kṣaṇaṁ bhoktṝāṅgatbhavati samārthya uktam, tasya tataḥ kintuṁ hitam? ubhayeta—

21.0. Why does Puruṣa experience pleasures and pains and suffer transmigration?

21. Puruṣa lodged in Prakṛti experiences the constituents born of Prakṛti. The cause of his birth in wombs, good and evil, is his clinging to these constituents.

21.1. **Puruṣa**, the experiencer lodged in *prakṛti*, which is nescience and which is transformed into effects and instruments, experiences or cognises the constituents; for, he mistakes *prakṛti* for his very self. The constituents manifest themselves as pleasure, pain and delusion. He thinks, “I am happy, miserable, deluded or learned.” In this context of nescience, the main cause of the Spirit’s birth or embodiment is attachment or conceit of being the self regarding the constituents experienced as pleasure, pain and delusions. Vide: “According to his desires he wills (BU.4.4.5).” The idea is expressed in the words—‘the cause of his birth in wombs, good and evil, is the clinging to constituents.’ Or, stressing on empirical life, it may be interpreted that the cause of empirical life resulting in births in wombs, good and evil, is the clinging to the constituents. ‘Good wombs’ means birth as Devas or Celestials; ‘evil wombs’ means birth as beasts, etc. ‘Partly good and partly evil wombs’ may point to human births too.

21.2. The gist of it is as follows: The cause of empirical life is nescience meaning lodgement in *Prakṛti* and the clinging to
the constituents or desire. This is mentioned so that it may be shunned. What dispels it is knowledge and dispassion together with renunciation. This truth has been proclaimed in the Gītā’s system of thought. The relevant knowledge has already been set forth (13.12) as referring to the field and the field-knower—knowledge through which immortality is won. It has been set forth through passages that first reject all entities other than that Truth, and next by passages superimposing on It attributes not Its own.

22.0. तत्स्ये युत: साधारत् निर्देशः क्षयते—

22.0. Again He, the Spirit, is directly described:

उपन्नष्टानुमत्ता च भर्तर्योक्तता महेश्वरः।
परमात्मेनि वायुकृष्टैः देहेन्त्यन्ति पुष्पः: परः। ॥२२॥

22. Close Observer, Giver of sanction, Sustainer, Experiencer, the pre-eminent Lord, supreme Self—thus is styled the supreme Spirit in (the human) body.

22.1. उपन्नष्टा इति ॥ उपन्नष्टा समीपस्थ: सनु दृष्टा स्वयं अन्यापूर्तः। यथा ऋत्विक्यमानेन्य यज्ञवाप्पूर्तेऽतस्थः अन्य: अन्यापूर्तः: यज्ञविद्याकुशलः: ऋत्विक्यान्तरात्मारुपप्राप्तिः ईश्वरः। तद्भवं कार्यविकारणयाप्परेऽतस्थः अन्यापूर्तः: अन्य: तद्विषयं: तेषां कार्यविकारणं सब्यापरणं सामीयेन दृष्टा उपन्नष्ट:। अथवा—

देहेऽसुरमूलभुद्यान्त्यातः द्रष्ट्यातः; तेषां वाभ: दृष्टा देहे: तत: आर्यम् अन्तर्मभ्र प्रत्यः समीपे आत्मा दृष्टा, यत: पर: अन्तर्तम: नासिते दृष्टा; स: अतिशयसामीयेन द्रष्ट्यातु उपन्नष्टा स्वातः। यज्ञिक्यप्रृत्ततु वा सर्वविस्मितार्थीयार्थारणात्

उपन्नष्ट:। अनुमत्ता च—अनुमोदनस्म अनुमृतस्म, कुच्चू मा लिङ्गायुष्परितोषः; तत्तत्त्वं

अनुमत्ता च। अथवा, अनुमत्ता—कार्यविकारणप्रबृतिः सवयं प्रवृत्तोपि प्रवृत्तः: इव तदनुकूलः विभावते, तेन अनुमत्ता। अथवा—प्रवृत्ततुस्म सवयारुपे तत्सार्योत्त्मः

कार्यविद्यम न निवारितपि इति अनुमत्ता। भर्तर्योक्तता नाम देहेऽन्नयामनोबुद्धीनां

संतुतानां चैत्यात्मारुपायोनां निमित्तत्थूतेन चैत्यात्मासतानां यतु स्वृपाहारण ततु

चैत्यात्मक्षुमू एव इति भर्तर्योक्तता आत्माः उच्यते। भोक्ता—अम्ल्युणवत् नित्यवै

तन्त्रस्वपषुषु बुधे: मुखु: मनोहासात्मकः प्रत्यया: सर्वविस्मितिच्ययः: चैत्यात्मकस्तता:

इव जायमाना विभक्ताः: विभाविते इति भोक्ता आत्मा उच्यते। महेश्वरः—

सर्वविस्मितात् स्वतन्त्रत्वात्म महाभ्र असौ ईश्वरं इति महेश्वरः। परमात्मा—
22.1. ‘Close Observer’—one who, though inactive, still observes, standing by. Just as, while the officiating priests and the sacrificer busy themselves with sacrificial activities, another, an expert in the science of sacrifice, observes their merits or flaws, without participating in them, He observes them all, being close to them. Or, the observers are the body, the eye, mind, intellect and self, the body being the outermost. Proceeding inwards therefrom, the innermost observer is the Self, none else being closer or more inward. Thus this most inward observer is styled ‘close Observer’. Or, like the observer in the sacrificial ceremony, He observes all objects. Also He accords sanction or approval to those who perform and to their actions. Hence He is their approver. Or, though He does not participate in the activities of the body and its instruments, He seems to do so, promoting them all. Hence He is the ‘Sanctioner’. Or, never thwarting those who act, but witnessing them all—He is the ‘sanctioner’. ‘Sustainer’—sustentation is the maintenance of the apparently intelligent forms of body, senses, mind and intellect held together to subserv the Spirit. It is accomplished by the intelligent Self; so He is called the ‘Sustainer’. The Self is styled ‘Experiencer’, because due to It, the mental states like pleasures, pains, and delusions, which refer to objective forms, get intelligised as it were at the source itself and are apprehended distinctively. As He is the Self of all and independent, He is at once pre-eminent and Lord. He is supreme and the close observer of entities like the body, etc., which are mistaken, due to nescience, for the Self. In scriptures He is also styled the supreme Self. ‘Who?’—the supreme Spirit dwelling in the body; He is beyond the Unmanifest. In chapter 15, verse 17, He will be described as the supreme Spirit, the Other, the supreme Self.
23.0. In 13.2 the Self was introduced in the words, ‘Know Me also as the field-knower’ and, later, fully explicated. This Self thus set forth,

य एवं बेति पुर्वं प्रकृति च गुणेः: सह ।
सर्वथा वर्तमानोपि न स भूयोभिनिजायते ॥ २३।।

23. Whoso knows thus the Spirit and His power together with the constituents, is no more born, no matter how he fares (in the world).

23.1. Whoso knows, as has been set forth, the Spirit directly as Self—as ‘here am I’—and also the power or Prakṛti as nescience, together with the constituents that are its own modifications is no more born, is no more embodied after the fall of the knower’s body. Āpi (‘though’, ‘no matter how’) implies that for one who does not deviate from his proper being, the question of re-embodiment does not arise at all.

23.2. नन्दु—यश्नि जानोत्पच्चन्तरं पुनर्ज्ञामाभाव उक्तः, वधापि प्राक्ष्यानो-

त्यते: क्रृतान्तकर्मां: उत्तरकार्यावतिना च, यानि च अतिकार्यातनेक जन्मक्रृतायि

लेषां च, फलं अदच्य नाशं न युक्त: ईति, यव: त्रीणि जन्माय, क्रृतविद्ययो

हि न युक्त: ईति, यथा फले प्रवृत्तान्त: आर्थ्यज्ञानं: कर्मण्यूप्त: न च कर्मणां

विशेष: अवगम्यते । तस्मात् विपक्षाराणि अपि कर्माणि त्रीणि जन्माय आर्थ्येन:।

संहतानि वा सर्वाणि एकं जन्म आर्थ्येन: । अन्यत्र वृत्तियोऽसे सर्वं अनाद्या-
23.2. **Objection:** As regards the absence of rebirth after the dawn of knowledge, it may be argued that even for the knower three births are inevitable; for, it is not reasonable to hold that actions done before the dawn of knowledge, actions done after it, and actions done in the many past lives will all perish without producing their appropriate results. The principle involved is that nothing done can be blotted out. The case is similar to those actions which have produced the current life and have started to yield their results. In this respect no distinction may be drawn among actions. Therefore, the three kinds of actions advertised to must generate three births, or, jointly, they may produce one birth. Otherwise, due to the violation of the principle of imperishability of accomplished actions, faith in law will suffer and the śāstraic mandates may prove futile. Hence it is unreasonable to hold that he is born no more.

**Reply:** No; that all actions of the knower are wholly consumed has been inculcated in hundreds of passages in the śruti. Vide: ‘and his actions perish’ MU.2.2.8; ‘whoso knows Brahman becomes Brahman’ (Ibid.3.2.9); ‘he waits only till’ (GU.6.14.2); ‘all actions are consumed like a reed’ (CU.5.24.3). In BG, too, it has been affirmed that all actions are burned up like fuel (4.37), and the same will be reaffirmed in 18.66. Besides, reason supports this view. Only those actions that are caused by the seeds of nescience—desires, afflictions—
generate the sprout of a new birth. On several occasions the Lord has declared in the Gītā that only egoistic and desire-promoted actions originate fruits and not others. Vide: ‘Just as seeds consumed in fire do not germinate, afflictions consumed in the fire of knowledge no longer lead to the self’s embodiment’. (Vanaparva 200.110).

23.3. अस्तु तावत् ज्ञानोत्पत्ति: उत्तरकालकृतानां कर्मणां ज्ञानेन दाहः; ज्ञान-सहभाविवत्तु। न तु इह जन्मिनि ज्ञानोत्पत्ति: प्राक्कुत्तानां कर्मणां अतीतानेकजन्मकृतानां च दाहः: युक्तः।।

न; सर्वकर्मणि (४.३७.) इति विशेषणात्। ज्ञानोत्तरकालाभिवाविनामम एव सर्वकर्मणाः इति वेदू।।

न; सक्रिये कारणानुपपत्ते।।

यथ उक्ततः “यथा वर्तमानज्ञानामार्थकाणि कर्मणि न क्षीयते फलदायकः प्रवृत्तानि एव सत्यः स्त्रियाः तथा अनार्थकाणामापिकर्मणिक्षयः न युक्तः” —इति तत्तु अस्तु। कथयः —तेऽहि मुक्तस्य च वर्तमानप्रवृत्तकालतः। यथा पूर्व प्रवृत्तानि मुक्तः। इत्यादिशयः प्रवृत्तकालाधिकारक आत्मानं पञ्चात्मकम् एव निवर्तेति, एवं शरीरारंभकं कर्म शरीरस्थितिप्रयोजने नित्यः अधि, आ संस्काराधिकारकम् पृवर्तकं प्रवृत्तते एव। यथा संस्काराधिकारकम् पृवर्तकम्। इति युक्तः।।

23.3. Objection: “Let us grant that actions done after the dawn of knowledge are consumed in the fire of knowledge since they are accompanied by knowledge; but those done before that dawn in this life and in the numerous by-gone lives ought not to perish.” Reply: “No; vide BG.4.37: ‘All actions (are consumed)’”. Objection: “But the expression may refer only to all actions done after the dawn of knowledge.” Reply: “No; there is no reason to narrow the scope of the operation of knowledge. Unsound is the argument that as the actions leading to the present embodiment do not perish despite knowledge, so too should not perish those actions which have not started yielding their fruits. How? The former are like discharged arrows; they have already started their operations. As an arrow shot at the target will keep moving even
after hitting the target till its momentum is exhausted, so also though the purpose of the body has been accomplished, still the actions that have originated the present body will keep operating till the object of embodiment is realised, and their momentum is exhausted. An undischarged arrow, though set on the bow-string, may well be withheld. Similarly actions not yet operative may be rendered barren by the power of knowledge. So it is reasonable to hold that when the body of the knower falls ‘he will not be born again’.

24.0. Several alternative paths to Self-realisation like meditation are enumerated now:

24. Some perceive the Self, in and by the self, by means of meditation; others by the Yoga of Sāmkhya, and yet others by means of Karmayoga.

24.1. ‘By means of meditation’: meditation is one-pointed thought after withdrawing into the mind sense-organs like the
ear from their respective objects like sounds and fixing the mind on the inner self. Hence the following usages: The stork meditates as it were; the earth meditates as it were: the mountains meditate, as it were (CU.7.6.1). From these analogies it follows that meditation is incessant thought in an unbroken stream like a current of oil. By means of it, in the self, i.e. in the intellect, some Yogins perceive the self through the instrumentality of the inner organ, purified by meditation. ‘Others by means of the Yoga of Śāmkhya’: Here Śāmkhya means analytic thought in the following way: These are the constituents, sattva, rajas and tamas, the Self is their opposite, being the wintess of their operations. This thought is a Yoga by which they see ‘the Self by the self’, the last phrase being understood. ‘Karmayoga’: here Karma itself is the Yoga, it being performed as an offering to God. It is done for securing Yoga; hence it is styled Yoga, qualitatively. By it, through mind’s purity and the resulting knowledge, yet others perceive the Self.

अन्ये त्वैवज्ञानत्तः श्रुतवाच्येयम् उपासते ।
तेषपि चातिरत्न्येव मृत्युं श्रुतिपरायणः॥२५॥

25. Some, however, not knowing thus, hear from others about the Self and worship; they also, intent on hearing, overcome death indeed.

25.1. अन्ये तु इति ॥ अन्ये तु एतेषु विकल्पेषु अन्यतमेन अपि एवं यथोत्त आत्मानं अज्ञानतः अन्येम्: आचार्याम्: श्रुतं “दद्व एव चिन्त्यत” इति उक्तः: उपासते श्रद्धानाः: सत्त: चिन्त्यति । तेषपि च अतिरर्ति एवं अतिरामलि एवं मृत्युं—मृत्युंकृं संसारं इत्येतुं—श्रुतिपरायणः: श्रुति: अवश्यं परे अयं गमनं मोक्षमार्गप्रवृत्तिः परे सावतं यथा सत्त्वं श्रुतिपरायणं । केवल्परोपप्रशमाणम: स्वयं विवेकारहितम्: इत्यभिप्राय: । किमु वर्त्यं प्रमाणं प्रति स्वतंत्र: विवेकिन: मृत्युं अतिरामलि । इति ॥

25.1. However, not knowing the Self described in any of the ways mentioned above, and taking instructions from ‘others’
or teachers, others (other aspirants) think about It thus, i.e. worship or meditate with reverence. They also overcome ‘death’ or transmigratory life whose end is death. They are ‘intent on hearing’—have ‘hearing’ as their sole form of endeavour on the road to liberation. They seek right cognition through the instruction of their teachers. The point is that they do not themselves discriminate. Of course, those who do discriminate and independently pursue right cognition, do overcome death.

26.0. ‘केत्रेष्ण चापि मां विद्व’ [१३.२.] इति केत्रेष्णेऽरैवत्वविषय: जानन मोक्षाननि ‘यत् प्रावायूप्वननुना’ [१३.१२.] इत्युक्तम्, तत् कस्मात् हेतौरतिः?

26.0. In 13.2 it was stated that the means to liberation is the knowledge of the identity of the field-knower and God. Why is it so? The next verse states the reason:-

यावतसंजायते किचितस्तवं स्थावरज्ञम्
केत्रेष्णसंयोगात्तद्विद्वं भरतर्थम् ॥२६॥

26. Whatever being is born, either unmoving or moving, know it to be due to the union of the field and the field-knower, best of Bharatas!

26.1. यावत् इति ॥ यावत् यत् किचित् संजायते समुपाधते सत्वं बस्तु—कि अविशेषेण इति ? न हत्याह—स्थावरज्ञम् स्थावरं ज्ञातम् च, केत्रेष्णसंयोगात् तत् जाते इत्येव विद्वं जानिनहः हे भरतर्थम् ॥

कः पुनः अयङ्केत्रेष्णज्ञोः संयोगः अभिप्रेतः ? न तावत् रज्ज्वा इव चतुर्र अवयवसंध्यायद्वारकः समवन्वितोऽङ्केण केत्रेष्ण संरक्षण संवदिता, आकाशावत् निरयवत्वात् । नापि समवायलक्षं तत्तुस्मतोविर केत्रेष्णज्ञोः इतेरतरकार्य-कारणंभावान्मपमात्रं इति ।

उच्चते—केत्रेष्णज्ञोः विषयविषययोः भिभ्रस्यभावव: इतरतरंत्वम्ध्यायसवक्षणः संयोगः केत्रेष्णज्ञस्तुपवेक्षकाभावनिबन्धः, रज्ज्वसुक्तिकारी न तद्वेक्ष्मानाभा-वत्तु अयारोपितपरज्ञातिदस्योपवत् । । स: अयङ्क अध्यास्तर्ण: केत्रेष्णज्ञोः संयोगः मिध्याज्ञालक्षणः । यथाशास्त्र: केत्रेष्णज्ञलक्षण:पदपिरामितपुर्वेष्म प्राक्
26.1. Whatever particularised being is born, unmoving or moving, know that it does so due to the union of the field-knower and the field, best of Bharata princes! Objection: “What is meant by this union? Surely a relation like that of a cord and a pot through contact of parts cannot happen in this case; for the knower is partless like space. Nor can it be a case of inherence since the field and its knower are not related as cause and effect.” Reply: The answer is that the union in question is a case of superimposition of the two and their attributes due to the absence of discriminative knowledge of the field and the field-knower—the object and the subject—that are essentially different. This union resembles that of the rope, nacre, etc., on the one hand and, on the other, the snake, silver, etc., superimposed on them due to lack of discriminative knowledge of the ground and what is superimposed on it. This union that is a form of superimposition is essentially nescience that will perish in the case of him who discriminates between the field-knower and the field. Being opposed to right perception, this nescience will vanish when, in the light of BG. 13.12\(^1\) and other śāstraic assertions, one perceives the Knowable as Brahman devoid of all attributes and discriminates it as different from ‘the field’, just as its pith is grasped as different from the reed\(^2\). Then he sees the field as he does magical elephants and mansions or objects in a dream or cities in the sky—as non-existent. When the cause of birth disappears, the statement in 13.23\(^3\), that the

1. “It is neither existent nor non-existent”
2. Cf. “Him one should draw out from one’s body like an arrow-shaft from a reed . . .” KU.6.17.
3. “Whoso knows . . . is no more born”. BG. 13.23.
knower is born no more is proved to be reasonable.

27.0. ‘न स भूतेषु तिष्ठन्ति परमेश्वरम्।
विनियत्यविनियत्यन्तं यः पश्यति स पश्यति॥२७॥

27. He alone perceives who sees Him, the supreme Lord, dwelling alike in all beings and not perishing, when they perish.

27.1. समं इति॥ समं निविषेधं तिष्ठन्ति स्थिति कुर्वल्लं—कथ ? —सर्वं समस्तेऽभूतेऽ ब्रह्मानिविषेधारानेऽभूतेऽकाय ? परमेश्वरं वेदेनिर्यमोनासुरक्षारणाम: अपरय [प्रामणं असो इच्छारथं इश्वरशिलं इति] परमेश्वरं, सं सर्वं भूतेऽ समं तिष्ठतम् । तानि विनियत्यं विनियत्यं इति, तं च परमेश्वरं अनिविषेधं इति, भूतानां परमेश्वरस्य च अन्यत्वाविश्वाश्यप्रदर्शनार्थम्। कथं ? सर्वाना हि भावविकाराण्यं जनिन्यर्थं भावविकारो मूलम्; जन्मोत्कल्पवाहिनं अथे सर्वं भावविकार: विनाशात्; विनाशात् परं न कष्टं अस्ति भावविकार:भाव-भावात्। सति हि धर्मिणि धर्मं: भवति। अतः अन्त्यभावविकाराभावानुवादन तत्तुवभाविनं भावविकारार्थं सर्वं भावविकार: भवितं सह तत्त्वं। तत्त्वमात् सर्वभूतेऽवैविश्वाश्यात्मम् एव परमेश्वरस्य निधं: निविषेदवत्, एकत्वं च। य: एव यथाशंक परमेश्वरं पश्यति, स: पश्यति॥

27.1. ‘Alike’—without distinction of any kind. ‘Dwelling’ where? In all beings—all living beings, extending from Brahmā to things stationary. Whom?—the supreme Lord in relation
to body, senses, mind, intellect, the unmanifest and the individual self. He who rules is the supreme and the Lord. He dwells alike in all beings who are characterised as ‘perishing’. He is distinguished as ‘not perishing’ to stress the total difference between these beings and the supreme Lord. Whence this difference? The root of all transformations to which beings are subject is birth; other transformations follow it. The last transformation is destruction; nothing remains after it to suffer further transformations. Attributes presuppose substance. Therefore, by affirming the absence of the last transformation, all prior transformations and their consequences have been repudiated. Thus follow the total otherness of the supreme Lord as against all contingent beings, the absence in Him of all adjuncts and His unity. He only sees, who perceives the supreme Lord as set forth above.

27.2. नन्दु सर्वापि लोकः पश्यति, कि विशेषणन्? इति।
सत्यं पश्यति; किन्तु विपरीतं पश्यति। अतः विशिष्टिः—स एव पश्यती।
यथा तिमिरवृद्धि: अनेकं चतुरं पश्यति, तं अपेक्ष एकजन्द्वं विशिष्टिः—म
एव पश्यती। तथा इहाणि एकं अविभक्तं व्यक्तं आत्मां यं पश्यति, सः
विभक्तानेकास्मास्वतिः पश्यति—स एव पश्यती। इतिरे पश्यलोपिन न
पश्यति, विपरीतविशिष्टति अनेकजन्द्विनियं इत्यथ:॥

27.2. Objection: “All people in the world do see, don’t they? Why this qualification then?” Reply: “True, they see but contrarily. Hence the perceiver is rightly qualified. For example, a man of defective vision sees many moons; in relation to him the man who sees but one moon is qualified as one who alone sees. Similar is the present case. In respect of those who see many disparate selves, he who perceives the single undivided Self has been qualified. Others do not see, since their seeing is erroneous, as of the man who sees many moons.”

28.0. यथोक्त्यम् सम्यात्मानस्य फलवचनेन स्मुतिः कर्तव्यः, इति भ्रोक्तः आरम्भस्ते—

28.0. To praise right perception as described above with reference to its consequences, the following verse is set forth:
28. For, beholding alike the Lord dwelling everywhere, one injures not the Self by the self; thus one reaches the highest goal.

28.1. 'For beholding alike' i.e. cognizing, ‘everywhere’, in all beings, the Lord dwelling equally—the Lord described in verse 27. What does that beholder do? He injures not the Self by the self. ‘Thus,—by this abstention from injuring—he reaches the ‘highest goal’ called liberation. *Objection:* “Surely no man injures himself. Why then is this impossible contingency mentioned at all? This resembles the statement in the Tait. Ṣaṅhitā (5.2.7.1.) ‘neither on earth nor in the sky nor in the firmament should a fire be built up.’ *Reply:* “This is no flaw; for the ignorant may very well repudiate the Self. Indeed all ignorant people repudiate this most explicit and immediate Self, resort to the non-self as the Self proper, go on repeatedly choosing and rejecting selves, and act righteously
and unrighteously. Thus the Self gets hurt. Thus all ignorant people are Self-destroyers. As regards the metaphysical Self, even that always gets hurt, as it were. So the non-knowers of the Self are Self-destroyers; they do not reap the real fruit of that Self.’’ Opposed to these, the perceiver of the real Self, as explained above, does not injure the Self by the self in any way—does not destroy It. Thus he reaches the highest goal; the fruit of spiritual life accrues to him. This is the idea.

29.0. “सर्वभूतस्य ईश्वरं समं पश्यन्तु न हिन्निति आत्मना आत्मान्” इति उक्तम्। तत् अनुपातः स्वरूपकर्मिकारायुपिनेमेधिभिषेषु आत्ममु, इत्येवतृ आयामकृष्य आह्—

29.0. It was affirmed that ‘seeing alike the Lord dwelling in all beings, one does not injure the Self by the self’. Some characterise this as unreasonable regarding the selves, which are inherently different in themselves due to their varying ‘qualities and actions’. In reply it is stated as follows:—

प्रकृत्येव च कर्मणि क्रियामाणानि सर्वशः।

यः पश्यति तथा आत्मानसमक्तां स पश्यति। ॥ २९॥

29. He alone sees who, on all sides, sees actions solely performed by Prakṛti and sees, also, the Self as a non-agent.

29.1. प्रकृत्या इति। प्रकृत्या—प्रकृति: भगवतः माया निगुणात्मिका, ‘मायां तु प्रकृति विद्यात्’ [भे. उ. ५.१०।] इति मन्त्रवर्णात्, तत् प्रकृत्या एव च—न अन्येन—महादिकार्यकरणाकारपरिणत्या कर्मणि वाइम्न: कार्यमयायाः क्रियामाणाः निर्बोधयानां सर्वशः; सर्वप्राकारः: यः पश्यति उपलभ्यते, तत् आत्मानं क्षेत्रम् अक्तारं सवृपाधिविवर्जितं, स: पश्यति, त: परमार्थदारी, इत्यभिभ्रम: निर्गुणस्य अक्तः: निर्देशयोश्य आकारस्य इव भेदे प्रमाणानुपपत्ति: इत्यथ:। ॥

29.1. Prakṛti with the three constituents is the māyā of the Lord; for SU.4.10 teaches: “Know māyā to be prakṛti.” By that prakṛti, solely, that has transformed itself into effects and
instruments such as *mahat*, etc., are the activities of speech, mind and body performed, ‘on all sides’—in all manner of ways. He who sees this and, also, that the Self or the field-knower devoid of adjuncts is a non-agent, alone sees the supreme truth. This is the idea. An entity devoid of attributes, like space, is a non-agent; it cannot be proved to have differences.

30.0. पुनर्णि तदेव सम्प्रदर्शिनः शब्दान्तरेण प्रपन्यते—

30.0. Once more the theme of right perception is explicated in yet other words:

यदा भूतपूर्वमाब्धेकस्मयमनुपस्यति ।
तत्त एवं च विस्तारं ब्रह्म संपढते तदा ॥३०॥

30. When one sees the multiplicity of beings as abiding in the One and plurality as proceeding from that One alone, he becomes Brahman.

30.1. यदा इति ॥ यदा यस्मिन्तः काले प्रात्मतः पूर्वप्प्राबः पृथ्वक्तः
एकस्मिन्तः आत्मम् स्थितं एकस्मिन्तः, अनुपस्यति शास्त्रायामयेदेश् अनु आत्मानं
प्रत्यक्षतेन पस्यति “आत्मेऽव्र इदं सर्व” छु.उ. २.४.६।। इति, तत् एवं च तस्मादेव
च विस्तारं उत्पन्निति विकारं “आत्मान: प्राण आत्मत: आशा आत्मत: स्मर आत्मतः
आकाश आत्मतस्तेज्ज आत्मत आप आत्मत आविभावितारोभावावात्मतोऽऽ” छाँ.उ. ७.२६.१।।
इत्येवमादिप्रकारः विस्तारं यदा पस्यति, ब्रह्म संपढते ब्रह्मौव भवति तदा तस्मिन्तः काले इत्यथः: ॥

30.1. He who directly perceives, according to the instructions of the śāstras and teachers, ‘the multiplicity of beings as abiding in the one Self’—perceives ‘that all this is Self alone’ (BU.2.4.8)—and as proceeding from that very Self, becomes, at that very time, Brahman. This is the idea.

31.0. एकस्मय आत्मम् सर्वदेहात्मते तदोपसम्बन्धे प्राप्ते इदं उच्यते—

31.0. As Self’s contact with the flaws of the bodies, of which It is the self, is a possibility, the following statement is made:
31. Due to His beginninglessness and freedom from attributes this imperishable and supreme Self, though dwelling in bodies, neither acts nor gets stained.

31.1. ‘Beginninglessness’ is the state of what is devoid of ‘beginning’ or cause. What has no cause is beginningless, of course. What has cause undergoes essential change. This Self, being uncaused, is impertite; so It does not change. Similarly, being ‘attributeless’, too, It does not change. What has attributes changes through the erosion of these attributes. Thus the supreme Self is imperishable. He does not diminish. This being the case, though abiding in all bodies—for the Self is known in them all—, He does no work, and is not stained by their fruits. “Who then is the agent in these bodies?; who gets stained? If some embodied being other than the supreme Self works and gets stained, then the identity of the Lord and the field-knower laid down in 13.2 becomes untenable. If, however, there is no embodied being other than the Lord, who works and gets stained?” Being hard to grasp and state,
this Upanisadic philosophy proclaimed by the Lord has been rejected by the Vaiśeṣika and Sāṃkhya philosophers as well as by the Jainas and the Buddhists.

31.2. तत्र अंत्र परिश्रारो भगवता स्वेतैव उक्तः—‘स्वभावस्तु प्रवत्तते’ [५.१४.]

इति। अविद्यामात्रस्वभावो हि करोति लिप्यते च इति व्यवहारो भवति, न तु परमार्थत्वः एव तत्सिद्धः (—यथ एकसिद्धः) परमात्मणीत ततु अस्ति। अत एव, एतसिद्धम परमार्थसंस्कृत्यदशिनि स्थितानि ज्ञातिनिष्ठानि परमहंसपिरिभाषकानिर्तरस्तु-तात्विकायत्ववहाराणां कर्माकारो नासित इति तत्र तत्र दशिलं भगवता।

31.2. The Lord Himself has offered an answer in the words: ‘The nature of things, however, operates’ (B.G.5.14). The empirical expression “some one acts and gets stained” is no more than an expression of nescience; in truth such acting and getting stained does not exist in the supreme Self. Precisely for this reason the Lord has stated in several contexts that the renouncers of the order of Paramahamsas, who are established in the philosophy of the sages and have risen above all empirical activities, are not called upon to do any work.

32.0. किमव न करोति न लिप्यते इति ? अन्तं द्रष्टान्तसाह—

32.0. Whom does He resemble in not working and not getting stained? An analogy is offered.

यथा सर्वगतं सौकृत्यावाकां सतपिपते।
सर्वत्राविशिष्टो देहे तथात्मा नोपिपते। ३२॥

32. Just as all-pervading space, due to its subtlety, is not stained, so is the Self, present in the body everywhere, not stained.

३ ३२. यथा इति॥ यथा सर्वगतं सर्वव्यापि अपि सतु सौकृत्यावात् सृष्टिभावात्
आकाशं खं न उपिपते न सम्बध्यते, सर्वत्र अवस्थितः देहे तथा आत्मा न
उपिपते॥

किच् —
32.1. Just as space, though all-pervading—i.e., present in all places—, due to its subtlety is not stained, or does not get related to anything, so, though present everywhere in the body, the Self is unstained. Also,

यथा प्रकाशयत्येकः कृत्त्वं लोकस्य रविः।
केस्त्रं केस्त्री तथा कृत्त्वं प्रकाशयति भारत ||३३||

33. Just as the one sun illumines this entire world, so, Arjuna! the Owner of the field illumines the entire field.

33.1. यथा इति || यथा प्रकाशयति अवभासयति एकः कृत्त्वं लोकं इमं रविः।
वित्त आदित्यं, तथा तदत् अव्यक्तमहाभूतादि वृज्ञानं केस्त्रं एकः सन् प्रकाशयति
—कः? —केस्त्री परमात्मा इत्ययः, भारत! || रविवर्द्धान्तः अत्र आत्मनः उभ-यायाः
भवति—रविवर्तं सर्वस्येनेषु एकः: एव आत्मा, अलेपक्ष इति ||

33.1. Just as the single sun lights up this entire world, so the entire field from the 'great elements' (mahābhūta) etc., up to 'sustentation', dhṛti—(vide 13.5–6), He lights up. Who? The Owner of the field, the supreme Self, O Arjuna! The analogy of the sun serves two purposes: (1) like the sun the Self is one only in all bodies; (2) He is unstained.

34.0. समस्तात्मायायायार्याः अथ श्रीकः—

34.0. The following verse concludes the theme of this whole chapter:

केत्रश्रेष्ठस्यायोरेवमन्तरं भानचक्षुष |
भूतप्रकृतिमोक्षं च ये विद्ययति ते परम् ||३४||

34. Thus those who see, with the eye of wisdom, the difference between the field and the field-knower and the way of release from Prakṛti, the cause of materiality, repair to the supreme goal.
34.1. Of the two, the field and the field-knower, as already elucidated, whose with the eye of wisdom born of the śāstras, the grace of teachers, and one’s own experience, directly perceive the distinction as also the ‘release’—the extermination of prakṛti or nescience—repair to the supreme goal, the Truth of the supreme Self or Brahman. No more is there embodiment for them.

इति श्रीमन्तरम्भिक्षुपरिभ्राजकार्योपिशदभविदमहस्ते
श्रीचन्द्रकरमडवत: कृति श्रीमद्भगवद्गीताभाष्ये क्षेत्र-
क्षेत्रज्ञयोगो नाम त्रयोदशोऽध्यायः ॥१३॥
A NOTE ON THE COMMENTARY ON 13.2

In the commentary on B.G. 13.2, Śaṅkara discusses and refutes the objections that may be brought up against his doctrine of identity between God and Īśvara, the field-knower (Kṣetrajña); for he takes the assertion ‘Kṣetrajña cāpi mām viddhi’ as pivotal to his metaphysics and ethics. Note that God i.e. Kṛṣṇa, is also the Absolute, or nirguṇa brahman. He establishes the metaphysical identity of the contents of the three terms nirguṇa brahman, saguṇa brahman, and Īśvara. Is the Supreme God, Parameśvara, then a transmigrator also? Īśvara has body as his empirical upādhi or adjunct; in truth, God has no upādhi at all and, so, terms like sat and asat can’t be applied to Him. Valid knowledge has no content other than satyam, jñānam and ānanda.

Does not this position imply that God is subject to transmigration? Also, since there is no real transmigrator, won’t empirical life get abolished? Both these are unwelcome contingencies, because, in this case, śāstras, scriptures, will turn out to be futile. These śāstras teach bondage, release and their causes. Other means of valid cognition also point to the facts of empirical life, based on dharma and adharma.

Śaṅkara’s answer points out that the Advaitic theory of nescience and saving knowledge takes care of all the above objections. On these themes consult Mahabharata etc., quoted in the bhāṣya text on BGB 13.2. Sufferings fall to the lot of the ignorant only; the knowers, the wise, do not suffer, but get liberated, instead. Ignorance leads to superimposition which consists in the ascription of qualities, good and bad, to the ground of superimposition, which in fact is devoid of them. But ascribed traits never get lodged in their ground; e.g. the rope does not become snaky. Similarly, Brahman does not become transmigratory. Evils of ignorance and the advantages of knowledge are detailed in the bhāṣya text at this stage.

What has been stated has the support of reasoning. In the
light of reasoning, it is seen that superimposition is the source of samsāra and that the pure Spirit remains wholly unaffected. When the Self, the pure Spirit, is seen as other than body etc., all motives for action disappear and liberation ensues. Thus the transmigrator is the Spirit on which the psycho-physical organism has been superimposed, or the Spirit having body etc., as upādhis. But superimposition can never materialise Spirit or spiritualise matter.

The objection that only objects and their attributes get mutually superimposed is not valid. It has already been noted that nescience is the cause of superimposition and that no real transference of objects and attributes happens. Factors of transmigratory life like agency, pain, pleasure etc., pertain to objects (vide 2. para 6). Their transference, by superimposition to the field-knower leaves the latter intact. Thus the Spirit (or God, the field-knower, the Self) does not and cannot transmigrate.

Whose is nescience, the cause of superimposition? It does not belong to the cognizer just as flaws like short sight pertain only to the instruments of perception (the eye, etc.,) and not to the perceiver. If nescience did belong to the cogniser, liberation would have proved inaccessible, just as coolness is out of question for fire, as its very nature is heat.

This situation ought not to revive the fear that sāstras may prove futile. All disputants hold that at some state (e.g. in liberation) the sāstras become irrelevant. The non-Advaitins make bondage and liberation products, thus impermanent and illogical. Bondage without a beginning ought not to cease, and liberation with a beginning might not be eternal. Advaita holds that the sāstras will continue to be relevant to the ignorant many, though not to the wise few.

Pretensions to knowledge would do no good. Each embodied Self is not exclusively identified with the Supreme Spirit. The claimants to knowledge falsify themselves through cravings or esanāh and matching activities. Activity is impossible for the full-fledged knower, only nivṛtti, cessation from activity, and renunciation are open to him. Beware of the meanest
among scholars, the panditāpasadas, who maintain the following propositions: The field-knower is indeed God. He perceives the field as different from Himself. But ‘I’, the empirical self, transmigrate and suffer. My duty is to wind up samsāra through knowledge of the field and field-knower, and through meditation to realise God and get assimilated to Him. This type of ‘scholar’ advances novel interpretations based on delusions. His worst offence is his total alienation from sound Vedantic traditions. Shun him.

Para 16. faces the vital question—whose is nescience? It is, of course, his who feels he is ignorant. To perceive ignorance implies the perception of the victim of ignorance also. “But nescience and its owners are imperceptible”. The knowledge that one is ignorant is not indirect or merely inferred. At any given instant the object of perception or ignorance fully engages the percipient. He cannot be, and is not, distracted by any other object of perception, such as the victim of ignorance. To introduce a relation between ignorance and its victim (or owner) entails infinite regress (vide 2. para 16). Cognizerness of ignorance is only figurative; it is a product of superimposition only. Activities and the factors involved in them are constructions of the nescient mind. For further light study BGB 18.11 and 18.50.
CHAPTER XIV

THE YOGA OF THE THREE CONSTITUENTS

0.1. It has been declared that every being takes birth due to the union of the field and the field-knower. How does it happen? In order to demonstrate it, is begun the chapter opening with the words “Again the supreme, etc.” Or it is to show that the cause of the world is the field and the field-knower depending on God, and not, as the Sāmkhya as aver, as independent entities. Further, it was stated that the cause of empirical life is man’s involvement in prakṛti and attachment to its constituents (BG.13.21). How does this attachment happen and to what constituents? Which are the constituents? How do they bind? How is one released therefrom? How is the liberated individual defined? With all this in view the Lord spoke as follows:

 Śrībhagavānubāch:

परं भूयः प्रवक्षयमि ज्ञानानां ज्ञानमुत्तमम्।

यज्ञात्वा मुनयः सर्वं परं सिद्धिमिति गताः: ||११||

The Blessed Lord said:

1. Again I shall elucidate that highest and best knowledge among all forms of knowledge, by mastering which all silent sages have attained supreme perfection beyond this (empirical sphere).
1.1. ‘The highest’ is related to the term ‘knowledge’ that occurs after many other words. ‘Again’—indicates that it has been repeatedly mentioned in all previous chapters; but still, I shall elucidate it. It is ‘the highest’ knowledge, because its content is the highest reality. What is it? This ‘knowledge’ is called the best among all (forms) of knowledge, because its fruit is the best. The forms of knowledge do not refer to the virtues enumerated in BG.13.7–10, but to the knowledge of sacrifices and other knowables. These do not lead to liberation; but the highest knowledge does. So it is extolled by means of the adjectives, ‘the highest and best’, in order to excite the listener’s interest. By mastering it, all contemplative renouncers achieve ‘supreme perfection’ named liberation, beyond and above the bondage of embodiment.

2.0. The certitude of this perfection is affirmed:

इदं ज्ञानमुपाश्रित्य मम साध्यम्यमागता: ।
सर्गोपि नीपाजायन्ते प्रलये न व्यथति च ॥१२॥

2. Resorting to this knowledge, they have achieved My own nature; they are not born at the time of the manifestation (of the world); nor are they distressed at the time of its dissolution.

2.1. इदं इति ॥ इदं ज्ञान यथोत्त: उपाश्रित्य-ज्ञानसाधनं अनुष्ठाय इन्येत्त—मम परमेश्वरस्य माधयम्य मत्स्वरूपं आगता: प्राप्ता: इत्यर्थ: । न तु समानत्मवता
2.1. ‘Resorting to this knowledge’ as set forth, i.e., having taken the steps leading to this knowledge, they have achieved ‘the same nature as Mine’ or identity with Myself—identity with the supreme Lord. This is the idea. It is not a matter of being similar to Me; for, in the science of the Gîtâ, difference between the field-knower and God is not recognised. The following declaration about the final end of this knowledge is meant to be eulogistic: ‘Even at the time of manifestation of the world they are not born’, nor ‘at the time of dissolution’, when even Brahmâ perishes, ‘are they distressed’. That is, they do not lapse from the state of release.

3.0. क्षेत्रक्षेत्रसंयोगः ईदुशः भूतकारणं हत्याह—

3.0. It is next explained in what manner the union of the field and the field-knower causes the generation of all beings:

मम योनिभवहुता तत्स्मिन् गर्भं दधायम्यहम् ।
सम्भवः सर्वभूतानां ततो महति भारत ॥३॥

3. My womb is Brahman, the Mahat; I cast the seed therein. Thence, O scion of the Bharatas! are born all beings.

3.1. मम इति ॥ मम स्वभूता मदीया माया त्रिगुणात्मिका प्रकृति: योनि: सर्वभूतानां कारणम् । सर्वकार्यम्: महत्वात् कारणवात् बुधुयात्वाच [भरणात्] स्वविकाराणाः, महत् ब्रह्म इति योनि: एव विविधायते । तत्स्मिन् महति ब्रह्माणि योनी गर्भ हिरण्यगर्भजनन: बीजं, सर्वभूतजन्मकारणोऽभीजं, दधायि निक्षिप्यामि क्षेत्रक्षेत्रप्रकृतियतत्त्वं ईश्वरः अहं—अविद्याकामकलार्थारितरुपातिनिधिर्मि
क्षेत्रं क्षेत्रसंयोगायम् इत्यः । सम्भवः समुपपत्ति: सर्वभूतानां हिरण्यगर्भोपपत्ति: 
दारेण ततः: तत्स्मात् गर्भनिधानात् महति हे भारत ॥

3.1. My Mâyâ—the Mâyâ that belongs to Me. It consists
of the three constituents. It is My Prakṛti, the womb or cause of all beings. "My womb" (Prakṛti) is described as mahat-brahma, because it is vast in relation to all its effects, and because it is their cause and controller. In this great Brahman I cast the seed of Hiraṇyagarbha’s birth—the seed of the birth of all beings. I cast it as the Lord with My two-fold power of the field and the field-knower. The idea is that I bring about the union of the field with the field-knower who is associated with the adjuncts of nescience, desires and actions. The birth of all beings via the origination of Hiraṇyagarbha proceeds from this casting of the seed by Me, O Arjuna!

4. Son of Kunti! Whatever forms spring up from all kinds of wombs, their womb is this great Brahman, and I am the father, the supplier of the seed.

4.1. सर्वयोनिषु कौन्तेय शूर्तयः सम्भवन्ति या: ।
तासां बहुः महुषोनिरहं बीजप्रदः पिता ॥४॥

4.1. In all wombs, i.e., among the gods, manes, men, animals and beasts whatever organized forms spring up, of them all this great Brahman (Prakṛti) with all its states is the womb or cause, and I, the Lord, am the seed-supplying father, the impregnator.

5.0. कै गृहाः कथं बसन्तस्तीति ? उच्चते—

5.0. Which are the constituents? How do they bind?
Answer:

सत्त्वं रजस्तम इति गृहा: प्रकृतिसम्भवः ।
निबल्जन्ति महाबाहो देहे देहिनमय्यम् ॥५॥
5. Sattva, Rajas, and Tamas, the Prakṛti-born constituents, bind the embodied and immutable (Spirit), O mighty-armed!

5.1. The constituents (Guṇas) are named ‘sattva, rajas, and tamas.’ The word constituents, guṇāḥ, is technical; it does not denote qualities like colour, etc., inhering in substances. Nor is any distinction intended between the constituents and what is constituted by them. Like qualities they are eternally dependent, being related to the field-knower. Being essentially nescience, they bind the field-knower, as it were. Resorting to Him, these constituents posit themselves and so they are said to bind. Born of prakṛti—i.e., of the māyā of the Lord—, they bind, as it were, the imperishable embodied Spirit. ‘Mighty-armed!’—Thou whose powerful arms extend to the knees. Spirit’s imperishability has been elucidated in the verse 13.31, where it was stated that the embodied Spirit is not stained.

Objection: Why then is it said, discordantly in the present verse, that ‘they bind Him’! Reply: This objection has been met by the expression, ‘they bind, as it were’.

6.0. Among these constituents sattva is being defined:
6. Among them Sattva being stainless, illumines and heals, sinless prince! It binds with the clunging to pleasure and to knowledge.

6.1. ‘Being stainless’ like a crystal, *sattva* is luminous and pleasant. It binds—how? With the clunging to pleasure. In the experience of pleasure, the object, pleasure, induces in the experiencing self a futile clunging to that pleasure. This is nescience; for, the characteristic of an object cannot pertain to the subject. Qualities like ‘desire (vide 13.6) upto sustentation’ pertain to the object as the Lord has already affirmed. Therefore through its attribute, nescience, which consists in the non-discrimination between the object and the subject, *sattva* engenders in the self a clunging to the pleasure that is alien to it. *Sattva* makes the self attached, as it were—the self that is, in fact, detached and free of objective pleasure, is made gay as it were. Similarly, it generates in the self ‘clunging to knowledge’. This knowledge, mentioned together with pleasure, is an attribute of the inner sense and therefore objective; it is not an attribute of the Self. Were it so, clunging to it would be irrational, just as bondage is irrational. The clunging to knowledge must be understood in the same way as clunging to pleasure. ‘Sinless’ means free from addiction to vice.
7. Know that Rajas is essentially attachment; it is the source of craving and passion. O Son of Kunti! It binds the embodied Spirit with attachment to works.

7.1.  

7.1. Know that *rajas* is essentially attachment. What stains is *rāga*, i.e. attachment, just as ochre, etc., do. It is the source of craving and passion. Craving is the desire for what, as yet, is unattained, while passion is mind’s fondness for an object already secured. Son of Kunti! This *rajas* binds the ‘embodied Spirit with attachment to works’ aimed at goals, seen and unseen.

8. Know Tamas to spring from nescience; it deludes all embodied beings, O Bhārata prince! It binds with error, indolence, and sleepiness.

8.1.  

8.1. *Tamas* is the third constituent. Know that it springs from nescience. It deludes all embodied beings causing non-
discrimination. With error, indolence and sleepiness, tamas binds, O Arjuna!

9.0. पुनः गुणानः व्यापारः सक्षेपः उच्चते—

9.0. Again is briefly set forth the operation of each of these constituents:

सत्त्वं सुखे सत्त्वयति रजः कर्मणि भारत ।
ज्ञानमार्गः तु तमः प्रमादे सत्त्वयत्युतः ॥९॥

9. Sattva causes clinging to pleasure; Rajas to works, while Tamas, shrouding knowledge, causes clinging to error.

9.1. सत्त्वं इति ॥ सत्त्वं सुखे सत्त्वयति संस्कृयति, रजः कर्मणि है भारत !
‘सत्त्वयति’ इति अनुवर्तते । ज्ञानं सत्त्वकृतं विवेकं आदेशं आच्छाद्य तु तमः स्वेन
आवरणत्मना प्रमादे सत्त्वयति उत प्रमाद: गृहस्थवर्त्तनः ॥

9.1. ‘O Arjuna! Sattva causes clinging to pleasure, and rajas to works’. ‘Causes clinging’ must be understood here. And shrouding knowledge or discrimination arising from sattva, tamas with its essentially enveloping operation makes one cling to error. ‘Error’ is the failure to perform one’s proper duty.

10.0. उत्त पार्थ क्षी वर्तति गुणा: इति ? उच्चते—

10.0. When do the constituents operate in the way mentioned above?

रजस्तम्भाभासितयेष सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्रैव तमः सत्त्वं रजस्तथा ॥१०॥

10. Subjugating Rajas and Tamas, Sattva comes into being, O Arjuna! Subjugating Sattva and Tamas, does
Rajas do so; and similarly, subjugating Sattva and Rajas, Tamas comes into being.

10.1. रजस्तमि: इति || रज: तम: च उभी अपि अभिभूत सत्वं भक्ति उद्वृत्ति वर्धते यदा, तदा लब्धात्मकस सत्त्वं स्वकार्य ज्ञानमुखादि आरभते, हृद भरत। तथा रजो गुणः सत्त्वं तमस्य एव उभी अपि अभिभूत वर्धते यदा, तदा कर्म तृणादि स्वकार्य आरभते। तथा एव तमाश्च गुणः सत्त्वं रजस्य उभी अपि अभिभूत वर्धते यदा, तदा ज्ञानावरणादि स्वकार्य आरभते।

10.1. Subjugating both *rajas* and *tamas*, *sattva* comes into being—i.e. becomes dominant. Positing itself thus, it produces its effects, knowledge, pleasure, etc. Similarly subjugating *sattva* and *tamas*, *rajas* dominates and produces its effects—work, craving, etc. Likewise when *tamas* becomes dominant over *sattva* and *rajas*, it produces its effects, viz., the shrouding of knowledge and so forth.

11.0. यदा य: गुणः उद्भूत: भक्ति, तदा तस्य किं लिङ्गः इति? उच्चते—

11.0. What are the marks of the domination of each of these constituents? Answer:-

सर्वदारेषु देहेरित्मिन् प्रकाशा उपजायते।
ज्ञानं यदा तदा विद्याधिवृत्तं सत्वभित्तुत।११.१॥

11. When the light of knowledge shines at all the openings of the senses in this body, one may know that Sattva is dominant.

11.1. सर्वदारेषु इति || सर्वदारेषु—आत्मन्, उपलब्धिद्वाराणि श्रोतावीनि सर्वाणि कर्णानि, तेऽपि सर्वेऽद्रारेषु अत्र-करणस्य कुद्वे: वृत्ति: प्रकाशा: देहे अभिभूत प्रकाश-शान्तवाच्यः सर्वदारेषु उपजायते। तदेव ज्ञानम्। यदा एव प्रकाश: ज्ञानाय: उपजायते, तदा ज्ञानप्रकाशेन लिङ्गेन विद्यात् विद्वृत्तं उद्भूतं सत्त्वं इति उत अपि।

11.1. The expression ‘the openings’ refers to the gate-ways
of cognition—the ear, etc., forming the sense-organs. The ‘light’ referred to here is the modification of the inner organ, the intellect. When it shines out at all the openings of the body, it is knowledge. When the light of knowledge shines thus, taking it as a mark, one may know that the *sattva* is predomina-

12.0. रजसः उद्भूतस्य इति चिन्हम्—

12.0. The mark of the predominance of *rajas* is as follows:

लोभः प्रवृत्तिरारम्भः कर्मणामशामः स्वृहः।
रजस्येतानि जायन्ते विबृह्दे भरतर्षम् ॥१२॥

12. Greed, activity, commencement of works, disquiet, desire—these appear when Rajas predominates, O thou, the best of the Bharatas!

12.1. लोभः इति ॥ लोभः परद्वादित्सा, प्रवृत्ति: पर्वतं सामान्ये, अर्थमः—कस्य ।—कर्मणां, अशाम: अनुपलयं—हर्षरागादिप्रवृत्तिः, स्वृहः सर्व-सामान्यवस्‌तुतिशया तृणा—रजसिणु गुणे विबृह्दे एतानि लिख्यानि जायन्ते हे भरतर्षम् ॥

12.1. ‘Greed’ is the desire to grasp others’ possessions; ‘activity’ is effort in general, ‘Commencement’ is starting of works. ‘Disquiet’ consists in the effort induced by pleasure, attachment, etc.; ‘desire’ is directed to all kinds of ordinary objects. These mental states become evident when *rajas* predominates.

अप्रकायोप्रवृत्तिश्रः प्रमादो मोहं एव च ।
तमस्येतानि जायन्ते विबृह्दे कुशन्दन ॥१३॥

13. Gloom, inaction, error and delusion, too, O thou scion of Kurus! come into being when *tamas* increases.
13.1. ‘Gloom’ is lack of discrimination; extreme ‘inaction’ is its effect. ‘Error’ and ‘delusion’ too are its effects. Lack of discrimination is ‘delusion’. When the constituent *tamas* increases, these signs become evident, O Arjuna!

14.0. Even the consequence after death is due to attachment and clinging alone: it is derived from the constituents. This is now shown:-

\[ \text{यदा सत्ये प्रवृढे तु प्रलयं याति देहभूत्} \]
\[ \text{तद्वदन्तविवां लोकानमलान् प्रतिपञ्चान्} \]

14. Passing away when the Sattva dominates, the embodied self attains the unstained worlds pertaining to the best knowers.

14.1. If a man dies when *sattva* ‘dominates’ or has full play, he attains the ‘unstained worlds’ of the best of knowers or the Sāṃkyas, those who know the evolutes like the mahat.

15. Dying when Rajas is dominant one is born among
those addicted to works. Likewise, dying in Tamas one is born amidst the deluded.

15.1. रजसिं हि त ॥ रजसि गुणेः प्रवृत्ते तु प्रलयं मरणं गत्वा प्राप्तं कर्म-सार्थगुणं कर्मालक्ष्यगुणं मनुष्येऽणु जायते ॥ तथा तदाय ग्रीमि: गृहि: तमसि प्रवृत्ते मृयोपनिषु पञ्चादियोनिषु जायते ॥

15.1. Dying in a state of ‘dominant rajas’, one is born among men ‘addicted to works’. Likewise dying in a state of dominant tamas, one is born in the wombs of animals and so forth.

16.0. अंतित्स्रोकार्यस्य एव संशोध्ये: उच्चते—

16.0. The gist of the ideas expressed in the foregoing verses is set forth:—

कर्मणं सुगुणस्याहु: सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमन्नानं तमस: फलम्।।१६।।

16. They say that stainless and Sāttvic fruit proceeds from meritorious works; but of Rajas the fruit is pain; and of Tamas the fruit is ignorance.

16.1. कर्मणं हि ॥ कर्मणं सुगुणस्य—सात्त्विकस्य इत्यतः—आतु: शिष्याः: सात्त्विकं एव निर्मलं फलं हि ॥ रजसस्तु फलं दुःख—राजस्तु इत्यतः: कर्मालक्ष्यार्थात्—फलं अष्टयं एव, कारणानुसूच्यात् राजस्मेव ॥ तथा अशाङ्तं
तमस: तामसस्तु कर्मणं अष्टयं पूर्ववत् ॥
किं गुणेः: भवति—?

16.1. Of ‘meritorious work’, i.e. of sāttvic work, the virtuous maintain, the fruit is sāttvic and stainless, exclusively. But of rajas or rājasic work ‘the fruit is mere pain’. We talk of rājasic work as the present is the context of works. Due to conformity with the cause, the fruit also is rājasic. Likewise, ‘ignorance’ is the fruit of tāmasic work, i.e. of unrighteous work.

What else emanates from the constituents?
17. Of Sattva is born knowledge; and of Rajas, greed. Error, delusion and ignorance are born of Tamas.

17.1. ॐ सत्त्वात् इति ॥ तथा तर्कात् तत्त्वात् सत्त्वायाते समुपयोिते जानं रजसः लोभः एव च, प्रमादमोहः प्रमादश्च मोहः प्रमादमोहः उभयं तमसः गुणात् भवतः, अज्ञानमेव एव च भवति ॥

किच—

17.1. Of dominating sattva ‘knowledge ‘is born’—it springs up from sattva. ‘Greed’ is born of rajas. ‘Error, delusion, and also ignorance’ result from the constituent tamas.

And,

ॐ ऊर्ध्वं गच्छन्ति सत्त्वस्य मध्ये तिष्ठन्ति राजसः ।
जधन्यगुणवृत्तस्य अथो गच्छन्ति तामसः ॥ १८॥

18. Those confirmed in Sattva go up; the Rājasic abide in the middle zone, while the Tāmasic folk, abiding in the ways of the lowest constituent, go down.

18.1. ॐ ऊर्ध्वं इति ॥ ऊर्ध्वं गच्छन्ति देवलोकादिपु उत्पदन्ते सत्त्वस्य: सत्त्व-गुणवृत्तस्य: । मध्ये तिष्ठन्ति मनुष्येऽभु उत्पदन्ते राजसः । जधन्यगुणवृत्तस्य: जधन्यश्च असौ गुण्यश्च जधन्यगुणः तमसः, तस्य कृत्त निराशुःल्लस्यादिः, तस्मिन् स्थितः जधन्यगुणवृत्तस्य: मूहः: अवः: गच्छन्ति पश्चात्योपनिः उत्पदन्ते— (के ? )—तामसः: ॥

18.1. ‘To go up’ means to be born in the worlds of gods (Devas), etc. Those who are confirmed in sattva—who live as men of sattva should—do so. Rājasic natures are born among human beings. Abiding in the ways of the lowest constituent, tāmas—those whose life is marked by sleep, indolence, etc., who are deluded, ‘go down’. They are born in animal wombs. Who do so? The tāmasic folk.
19.0. In the preceding chapter it was briefly stated that the cause of man’s empirical life, marked by births in good and evil wombs, is attachment, which consists in the experience ‘I am happy, I am unhappy, I am deluded’ with reference to the constituents whose essence is pleasure, pain and delusion, respectively. These experiences accrue to a man subject to nescience by being caught in the clutches of the constituents. Such a man is apt to think that he is involved in prakṛti. In this chapter, that brief statement is expanded into the verses from the fifth onwards in which are set forth the nature of the constituents, their operations, bondage and the destiny of the bound man. Now is the time to explain the nature of deliverance through right knowledge. Therefore the Lord says:

19. When the percipient sees no agent other than the constituents and knows My status beyond them, he attains My status.

19.1. When the ‘percipient’, i.e., the enlightened man,
sees ‘no agent other than the constituents’ that have transformed themselves into body, organs and objects of perception—sees that only the constituents in their varied states are the agents in all works, and sees, also, what is beyond these constituents, viz., the witness of their operations—, then he attains My status as Vāsudeva; for, he sees that everything is Vāsudeva (vide BG.7.19).

20.0. कथा स: अविगंधशिति इति? उच्च्यते—

20.0. How does he attain that status? Listen:

गुणानेतातत्तीत्य श्रीन े वेहासुमदुखवानु ।
जन्ममृत्युजरात्रु:वैविमुक्तोमृतमहनुते॥२०॥

20. Transcending these three constituents whence the body has sprung up, the embodied self is liberated from birth, death, old age and pains and attains immortality.

20.1. गुणान े इति॥ गुणान मतालं वा अविगंधशिति इति जीवश्रेष्ठ अतिक्रम्य मायोपाधिमूलनं श्रीन े वेहासुमदुखवानु देहोत्तरस्वस्वतानु जन्ममृत्युजरात्रुः: जन्म च मृत्युम्भ जरा च कुऽसानि च जन्ममृत्युरजरात्रुः:सानि तैः जीवश्रेष्ठ विमुक्तः सन्ध्रिबधानु अमृतं अनुभुते, एवं मद्द्राम अविगंधशिति हत्यथ॥

20.1. Transcending, while alive, these three constituents, these adjuncts of māyā, the seeds whence the body has sprung up, the embodied self, in this very life, is released from birth, death, old age and pains. Thus the enlightened sage attains immortality, My status.

21.0. जीवश्रेष्ठ गुणान्त अतीत्य अमृतं अनुभुते इति प्रश्नबीजं प्रतिस्पर्शं, अर्जुनं:
उवाच—

21.0. Noting a point that provokes a question in that statement, Arjuna asked:
Arjuna said:

21. By what signs is he distinguished who has transcended the three constituents? O Lord! How does he behave? How does he get beyond the constituents?

21.1. कौलिकैः इति ॥ कैः लिङ्गः चिह्नः ्त्रीनृ ्गुणानृ एतानृ व्याख्यातानृ अतितः अतिक्रान्तः ्भवति प्रभो! किमाचारः कः अत्य आचारः इति किमाचारः ्कथं कैः च प्रकारणः एतानृ ्त्रीनृ ्गुणानृ अतिवर्ती अतीतः वर्तते ॥

21.1. By what ‘signs’ or marks is ‘he distinguished who has transcended the constituents’, the nature of which has been described already? How does he ‘behave’? How does he live after going beyond the three constituents?

22.0. गुणातीतस्य लक्षणं गुणातीतत्वोपायं च अर्जुनः पूज्यं अभिमित् श्रुकः प्ररक्ष्यवार्तः प्रतिवचनं भवस्य उचाच—यतं तत्त्वं “कैः लिङ्गः युक्तो गुणातीतो ्भवति” इति, तत् शुष्कः—

22.0. Arjuna wanted a definition of the sage who has passed beyond the constituents and also asked how the sage passed beyond them. The Lord replies in this verse:

śrīभगवानुवाच :
प्रकाशं च प्रबृत्तिः च मोहिमेव च पण्डव ॥
न हैद्रत् संप्रवृत्तानि न निवृत्तानि काश्चक्षति ॥२२॥

The blessed Lord said:

22. Pāṇḍava prince! That sage neither hates light, action and delusion when these spring up, nor seeks them when these disappear.
22.1. Light is the effect of sattva; action, of rajas; and delusion, of tamas. The sage does not hate these when they spring up: "A tâmasic mental state has arisen, so am I deluded; a râjasic action, essentially painful, has sprung up which drags me down from my real nature. This slip from my real nature as Self is tragic. Likewise an essentially luminous sâttvic state, inducing discrimination and promoting pleasure has arisen." Only he whose vision is defective hates these states; not so the sage who has transcended the constituents. Unlike the sâttvic, the râjasic and the tâmasic man who desires these states when they lapse, the sage does not desire them when they disappear. This is the idea. The sage’s attitude to these states is not obvious to the outsider; rather, being evident only to the Self, the sage alone may perceive his inner marks. An outsider, of course, cannot discern the inwardly felt aversion and attachment.

23. Seated as if indifferent, he is not disturbed by the
The Three Constituents: he stirs not but remains steadfast, holding that constituents alone prevail.

23.1. उदासीनवतः इति ॥ उदासीनवतः यथा उदासीनः न कस्यचित् पशं भजते, तथा अयं गुणातीतत्वोपयमाणं अवस्थितः आसीनः आलयित्वं गुणः: य: संयासी न चिन्तात्मकं च विचेदकर्षणं न आस्थाय तदेक्तु च सम्मिल्लकरीति—गुणम:। कार्यकारण-विषयाकारपरिष्ठता: अन्योपस्मिन् वर्तते इति य: अवस्थित:—छन्दोबम्बजुभयात् परस्परप्रथयोऽस्तित्व:—‘यः अनुस्थित:’ इति वा पाठात्तरं—न इद्धे न च चलति, स्वरूपवस्तम्: एव भवति इत्यर्थः ॥

किंचः

23.1. ‘As if indifferent’—as an indifferent man does not take sides, so too is the transcendent sage who is seated or set on the path leading beyond the constituents. He is the knower of the Self, he is the renouncer. He is not disturbed from his discriminating vision by the constituents. This fact is clarified: He stirs not who is established in the knowledge that the constituents are transformed into the body, senses, and objects, and that they conjointly exist. He abides as pure Self. To maintain the metre intact the active voice is used instead of—

avatisthate, the middle voice. Or, the reading may be taken as anutisthati.

And,

समदुःखमुखः स्वस्थम: समलोक्ष्यामकाश्चन:।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्यात्मसंस्तुतिः।।२४।।

24. Pain and pleasure are one to him who abides in his Self. He treats alike clod, stone, and gold. To the wise, the pleasant and the unpleasant are alike; so too censure and praise.

24.1. समदुःख इति ॥ समदुःखमुखः समे दुःखमुखे यस्य स: समदुःखमुखः: स्वस्थः। स्वें आत्मानि स्मितः प्रसन्नः। समलोक्ष्यामकाश्चन:। लोकं च अशमच कांचं च लोकालोकाश्चनानि समानि यस्य स: समलोक्ष्यामकाश्चन:। तुल्यप्रियाप्रियम् प्रियं च अप्रियं च प्रियाप्रिये तुल्ये समे यस्य स: अयं तुल्यप्रियाप्रियम् ॥ धीरे: धीमान्,
24.1. To this sage pain and pleasure are equal. He abides in his Self calmly, undisturbed by such experiences. A clod, stone and gold are the same to him. So also the pleasant and the unpleasant, blame and praise. And,

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपिक्ष्योऽ
सर्वार्मभरत्यागागुणातीति स उच्यते ॥२५॥

25. He is equal in honour and disgrace; equal towards friend and foe. He does not initiate any action. Such a one is styled the transcendent sage.

25.1. मान इति ॥ मानापमानयोऽ तुल्य: समातिबिकारः तुल्यः मित्रारिपिक्ष्योऽ—वच्चयं उदासीनाः: भवति केवल्ल स्वाभिमाण: तथापि पराभिमाण: मित्रारिपिक्ष्योऽ
इव भवति इति । अरं तु तुल्यः मित्रारिपिक्ष्यो: इत्याहुः । सर्वार्मभरत्यागागुणातीति: इत्यथाः । सर्वार्मभरत्यागागुणातीति: इत्यथाः । सर्वार्मभरत्यागागुणातीति: इत्यथाः । गुणातीति: सउच्यते ॥

25.1. ‘ Honour and disgrace’ are the same to him; he is serene. He is the same towards ‘friends and foes’. Though some may consider themselves disinterested, others may view them as partial, friendly or inimical. But this transcendent sage is ‘the same to friends and foes’, says the Lord. Actions are works undertaken to promote purposes, seen or unseen. The nature of the sage is such that ‘he does not initiate any action’ i.e., renounces all actions except what is meant to support life in the body. Such a one is called the transcendent sage.

26.0. ‘उदासीनवत्’ इत्यादि ‘ गुणातीति स उच्यते’ [२३–२५] इत्येववत् उत्तरं
26.0. The characteristics set forth in the verses 14.23-25 demand effort to achieve. The renouncer, the seeker after liberation, has to cultivate them, they being the means leading to the state of transcendence. Once secured, these characteristics become directly discernible in the transcendent sage as his unique marks. Now is given the reply to the question how one is to transcend the three constituents.

मां च योव्यभिचारेण मन्त्रियोगेन सेवते ।
स गुणानु समतीत्वैतान्त्र भ्राम्भूयाय कल्पते ॥२६॥

26. He who, with the unwavering Yoga of devotion, serves Me, transcends these constituents and becomes fit for the status of Brahman.

26.1. मां हि ॥ मां च ईश्वर नारायण सवर्भूतद्विद्याधिन य: यति: कर्मो वा अर्यभिचारेण न कदाचित्त: य: व्यभिचरति मन्त्रियोगेन—भजनं भक्ति:, सैव योग:—

26.1. And he, the renouncer or worker who serves, with the Yoga of love, of undeviating devotion, Me, Lord Nārāyaṇa dwelling in the hearts of all beings, transcends the constituents. Love here means devotion, and the Yoga of love has, as essence, discriminative knowledge resulting from divine grace. Such a sage becomes fit, i.e. competent, for winning liberation. *Brahmabhūya* means status as Brahman.

27.0. कुते एतद्विति ? उच्चते—

27.0. What is the rationale of this?
27. Indeed I am the ground of Brahman, immortal and immutable, as also of eternal righteousness and unfailing bliss.

27.1. ब्रह्मण: इति || ब्रह्मण: परमात्मन: हि यस्मातु प्रतिष्ठा अहं प्रतितिष्टि
अस्मि इति प्रतिष्ठा अहं प्रत्यगात्मा || कीदृश्मूतस्य ब्रह्मणः? — अमृतस्य अवि-
नाशिनः, अविश्वस्य अविकारिणः, शाश्वतस्य च नित्यस्य, धर्मस्य धर्म्यानस्य
जानयोगधर्म्यायस्य मुखस्य आनन्दस्य ऐकान्तिकस्य अय्यम्भचारिणः अमृ-
तादिस्वभावस्य परमानन्दस्य परमात्मनः प्रत्यगात्मा प्रतिष्ठा, सम्यगज्ञानेन
परमात्मत्वम् निर्मितीते । तत् एतस् ‘ब्रह्म भूयाय कल्यते’ (२६) इति उक्तम् ।
यथा च ईश्वरक्षरत्म भक्तानुग्रहदिब्रजोष्णाय ब्रह्म प्रतिष्ठिते प्रवत्ते, सा शक्ति:
ब्रह्मव अहं शक्तिशक्तिमातो: अनन्तत्वातु ईश्विष्मिष्यः ।

27.1. For I, the inner Self, am the ground in which dwells Brahman, the Supreme Self. What is the nature of this Brahman? It is the immortal and immutable sustainer of eternal righteousness, i.e. of knowledge, of righteousness and of unfailing bliss, attainable through the Yoga of knowledge and righteousness. The inner Self is the ground of the Supreme Self whose essence is immortality, etc., and the highest bliss. This inner Self is ascertained to be the Supreme Self through right knowledge. This truth has already been affirmed in 14.26, “becomes fit for the status of Brahman.” That power of God by means of which Brahman functions to promote well-being, etc., of the devotees is the same as Brahman or Myself; for power and its possessor are one. This is the idea.
27.2. Or, 'Brahman' here refers to Brahman with attributes as It is the denotation of the term Brahman. Of this Brahman, I, who am beyond all attributes, alone am the ground, and none else. The qualifications of Brahman with attributes are—'immortal and immutable'. I am also the ground of 'eternal righteousness and of unfailing bliss' which are marked by steadfastness in the knowledge generating unfailing bliss. 'I am the ground'—this expression is implied in this context.
CHAPTER XV

THE YOGA OF THE SUPREME SPIRIT

0.1. यस्मात् मद्धीमां कौमेन कर्मफलं, ज्ञातिनां च ज्ञानफलं, अतः भक्तियोगेन 
मां ये सेवते ते सम प्रसादात् ज्ञानप्राप्तिक्रमेयं गुणातीता: सोऽऽ गच्छन्ति । किमु 
वर्त्त्यं आत्मनः तत्त्वंवेव सम्पव्य किंज्ञानन्त: हृति । अतः भगवानु अरुणिन अपृष्टोपि 
आत्मनः तत्वं नवमु: उवाच 'ऊर्भीमूल' हत्यादिना । तत्र तवादू वृक्षपरमकथनया 
बैवायहेतोऽसंसारबुः वर्णयति—विरवस्य हि संसारात् भगवतत्वातन्याधिक, 
न अन्यस्येति ॥

0.1. Since I control the fruits of works of those who do them 
and the fruits of the knower’s knowledge, those who devote 
themselves to Me, conforming to the Yoga of devotion, 
achieve liberation after they transcend the constituents of 
Prakṛti through knowledge won by My grace. Where is the 
need, then, to speak of those who have mastered the truth 
of the Self? Therefore, the Lord, though unasked by Arjuna, 
seeking to set forth the truth about Himself, uttered the 
following verses of this chapter. In the first place, to generate 
detachment, He describes, employing the metaphor of the 
tree, the nature of empirical life; for only one detached from 
empirical life is competent to grasp the truth about the Lord; 
none else.

श्रीभगवानुवाच:

ऊर्भीमूलमःशास्त्रमयतः प्राहुरव्ययम् ।
छ्यत्वांसि यत्क पर्यायति यत्तं बेद स बेदवित् ॥१॥

The blessed Lord said:

1. They speak of the eternal fig tree whose roots are 
above and branches below. Its leaves are the Vedic 
hymns. He who knows it knows the Vedas.
1.1. Being subtler than time and being the cause, eternal and great, Brahman the unmanifest, who is endowed with the power of Māyā, is said to be ‘above’. That Brahman is the root of this tree of transmigrating life. Sruti affirms the same. ‘With root above and branches below’ this fig tree is eternal, (KU. 3.2.1). In the Purāṇas it is affirmed: “The eternal tree Brahman has sprung from the unmanifest root; it rises high due to His blessing; it consists largely of the branches of the intellect, the hollows of the sense-organs, the varied twigs of material elements. Its leaves are sense-objects. Its glorious flowers are righteousness and unrighteousness. Fruits borne by this tree are pleasures and pains. On it depend all beings. This is also the forest of Brahman, consisting of that Brahman-tree. Having cut it and split it with the supreme sword of knowledge, and gaining the bliss of Self, none returns therefrom, (Āśva.parvan, 35.20–22; 47.12–15, etc.).
1.2. They say that this tree of transmigratory life with its root above is a riddle. ‘Its branches are below’, consisting of the mahat (the principle of the intellect), egoism, the rudimentary elements and so forth. This tree does not last till the next day even; hence it is called aśvattha. Every moment it perishes, they (sages) declare. It is eternal as well, since the riddle of transmigratory life has been there from beginningless time. It is well-known as the ground of a beginningless and ceaseless stream of body, etc. Here is an additional attribute of this tree—‘its leaves are the Vedic hymns’. The term chandas means the Vedic hymns that cover this tree of saṁsāra, which is meant to manifest righteousness, unrighteousness, their causes and their effects. He who knows this tree as explained is ‘the knower of the Vedas’, i.e., one who knows the sense of the Vedas. Indeed there is nothing else left, not even an iota, to be known other than this tree of saṁsāra and its root. Hence the knower of all Vedas is omniscient. This declaration eulogizes the knowledge of the tree of saṁsāra and its cause.

2.0. तत्स्य एतस्य संसारवृक्षस्य अपरा अवयवकल्पना उच्यते—

2.0. Another way of picturing the parts of this tree is offered:

अधश्रोध्वे प्रस्तातस्तत्स्य शाला गुणप्रबृद्धा विषयप्रवला:।
अधश्रू मूलान्यनुसतत्ततानि कर्मनुबन्धीनि मनुष्यलोके॥२॥

2. Both below and above spread its branches flourishing because of the constituents; sense-objects are its shoots. Below in the world of men extend its roots that link up actions.
2.1. 'Below' is the sphere of living beings from men to stationary objects like trees, and 'above'—up to the sphere of the creator Brahmā—extends the region of the fruits of knowledge and work conforming to works and the teachings of śrutī. 'The branches of this tree', like those of any tree, 'extend': 'They flourish fed by the constituents', sattva, etc., their material causes. 'Sense-objects', sounds and so forth, are 'the shoots'; for, like shoots, they grow from the branches, viz., the fruits of the actions of body, speech, mind. So the branches of this tree are said to have sense-objects as their shoots. The ultimate root, the material cause of this tree of samsāra, has already been mentioned. Now are pointed out the intermediate roots or causes, namely, impressions left in the mind by the fruits of actions, viz., attachment, aversion etc., those impressions being the causes of other actions, righteous and unrighteous. These extend below the ranges of beings like the roots: They conform to other righteous and unrighteous acts and engender consequences of a like nature. Appearance of beings in the human sphere, especially, is a result of these acts. It is well-known that human beings are here to do works continuing from prior works.

3.0. यस्तु अवयविनः संसारवृक्षः—

3.0. Of this tree of transmigratory life as described:
3. The form here is not known as such; it has no end and no beginning, and no foundation. With the strong weapon of detachment, having split this fig tree with its well-nourished roots;

3.1. न रूप इति || न रूप अस्य इह यथा उपवर्णित्त तथा नैव उपलम्यते, स्वतंत्रमिथुदक्खमायाग्नाध्वनिग्रामतात्। दृष्टनास्तवस्तुप्री हि स इति || अत एव न अत्तं न पर्यत्तं, निष्ठा, परिसारितं वा विचित्रते। तथा न च आदि || “इति आराम्य अर्थ प्रवृत्तं,” इति न कृपितं अवगम्यते। न च सम्प्रतिष्ठा स्थितिः मध्यं अर्थ कृपितं उपलम्यते। अर्थक्षणम् एवं यथोक्त सुविर्हुिमूलं सुषुधु विरुिद्धानि बिरोिणं गतानि सुदृढानि मूिलानि यस्य तं एवं सुविर्हुिमूलं, असििवंस्वेन असििं: पुष्कविद्योक्षणायाम्। व्युिथानं, तेन असििस्वेन दृििेन परमात्माम्यमस्मिद्दिक्षने यदृिकिते चुनं: पुन: विवेकाद्वासाशश्चित्तवां संसारव्यूँ सवृिें उद्वृिें ॥

3.1. Its form as described is not known for certain here at all; for it is like a dream, water of the mirage or a city in the sky. It is fugitive. Therefore, it has no end, fixity or conclusion. Similarly it has no beginning. None knows it as having a firm existence or middle state. Having split or eradicated this fig tree with its stout roots by means of ‘the strong weapon of detachment’, consisting in the absence of desire for children, wealth, renown, and fame; then seek that Status. The ‘strength of the weapon’ is derived from the sure orientation of mind towards the supreme Self. It has to be sharpened by repeatedly rubbing it on the whetstone of discriminative knowledge.

तत्: पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तति मूर्तं: ॥
तेनेव चाद्यं पुष्पं प्रपधे यत: प्रवृत्ति: प्रसृताम पुराणी ॥४॥

4. Then that Status has to be laboriously sought after reaching which there is no return. It should be sought...
(feeling), ‘I take refuge in the Primeval Spirit whence has emanated this ancient process’ (of creation, etc.)

4.1. ततः इति॥ ततः परमात्मा यत् पदं वैण्यम् तत् परिमार्गितत्वं, विरास्तं अन्वेषणं, मात्वत्वाभिर्यतः। यस्मिन्न पदे गता: प्रविष्टा: न निर्वर्ततः न आवरतने सूयः संसाराय। कथं परिमार्गितत्वाभिर्यत? आहं—तमेव च य: पदशंभदेन उक्त: आदि आदी भवं आदं पुरुषं प्रपर्धे हत्येवं परिमार्गितत्वं, त्यं वरणयता इत्यतः। क: अस्तु पुरुषः इति? उच्यते—यत: यस्मातु पुरुषातु संसारायत्वा। क्षप्रवृत्त: प्रवृत्ता नित्यतः, ऐतरेयाशिष्किर्दिव माया, पुराणे विरसनि॥

4.1. Then that all pervading ‘Status’ must be laboriously sought. This seeking is a search for knowledge—the Status has to be known. Once it is attained there is no more return from it to this transmigratory life. How is it to be sought? Seek for it in that ‘Primeval Spirit’, termed ‘Status’. ‘I take refuge’—with such an attitude one surrenders oneself to that Spirit and seeks refuge. Who is this Spirit? ‘That from which has emanated the ancient and everlasting process’ of the growth of the tree of transmigratory life as a magical show from a wizard.

5.0. कथेणूः: तत् पदं गच्छन्तीति? उःयते—

5.0. Equipped with what virtues do they attain to that Status? Answer:

निर्माणमोहः जितसंगशोष्क अध्यात्मलिङ्गः विनिवृत्तकामः।
हन्न्द्वीपमुच्चः सुखादुःखसंजः: गच्छन्त्यमूहः: पदमवयं तत्।५॥

5. Devoid of egoism and delusion, overcoming the flaws of attachment, firm in spirituality, free from lusts, released from dualities called pleasures and pains, the undeluded (sages) repair to that imperishable ‘Status’.

5.1. निर्माणमोहः इति॥ निर्माणमोहः: मानवः मोहः मानमोहः, तो निर्गतो
5.1. ‘Devoid of egoism and delusion’ are they from whom these qualities have departed, and thus are free from both. Attachment is the flaw they have overcome. They are intent on the contemplation of the Essence—the Supreme Self. Without leaving a trace, passions have left them. Such ascetics, renouncers, are released from dualities like the pleasant and the painful. ‘Undeluded’, they repair to the imperishable ‘status’ already described.

6.0. तदेव पदं पुनः विशिष्टेभि—

6.0. That very ‘status’ is further distinguished:

न तद्वृतिसऽपि सूर्यं न शशाङ्गः न पावकः।
श्रद्धात्रा न निवर्ततेः तद्ग्राम परमं सम् ॥६॥

6. The sun does not illumine it; neither does the moon nor does the fire. That is My abode supreme, after reaching which none falls back.

6.1. न तत् इति ॥ तत् धाम इति व्यवहितेन धाम्भ्रा सम्बिष्टेन—तत् धाम तेजीरूपं पदं न भासयते सूर्यम् आदित्यम्। तवार्भवमानसनाःकिंस्मर्पिति सति ॥ तथा न शशाङ्गः चन्द्रः, न पावकः न अनिरपि । यत् धाम वैश्वानं पदं गत्वा प्रायम् न निवर्ततेः, यथा सूर्यदिः न भासयते तत् धाम पदं परमं विष्णूः समं पदम्, यथू गत्वा न निवर्ततेः इत्युक्तम् ॥

6.1. ‘That abode’—these sundered terms must be associated with each other. ‘That abode’ is a mass of splendour. ‘The sun does not illumine it’, though the sun is potent to illumine all things. Similarly, also ‘the moon and the fire’.
That all-pervasive ‘status’ after reaching which none falls back and which the sun and the rest cannot illumine is ‘My supreme Abode’—the abode of Viṣṇu.

7.0. ननु सर्व हि गति: आगत्यत्ता, ‘संयोगः विप्रयोगान्ता:’ [स्नीपर्वः २.३; मोक्षपर्वः २७.३१; ३३०.२०; वा. रा. अयो. १०५.१६. इत्यादि] इति प्रसिद्धम्। कर्षं उच्यते “ततु धाम गतानां नास्ति निबृत्ति:” इति? शुणि तत्र कारणम्—

7.0. “Now, all movement entails an eventual return. ‘Unions end in severance’ (MBhā. Rā). Why then is it affirmed that those who repair to that Abode do not return?” Listen to the reason:

ममेवांशो जीवलोके जीवभूतः सनातनः।
मनःवष्टोनचिंतनिहायणि प्रकृतिस्थानि कर्षति ॥७॥

7. An eternal part of Myself alone has become the Jīva in the world of living beings. It pulls the senses together with mind as the sixth that are set in Prakṛti.

7.1. मम इति ॥ मम एव परमात्मनः नारायणस्य, अंश: भागः अवयवः एकौऽस्य: इति अनवश्चर, जीवलोके जीवानां लोके संसारे जीवभूतः कर्ता भोक्ता इति प्रसिद्धः सनातनः चिरन्त।; यथा जलसूचकः सूर्याः। जलनिविद्यापूर्वक सूर्यनेत्र गत्वा न निवर्तते—तेनैव आत्मनाः गज्जति, एवमेव। यथा वा घटाचुपाचिपिरिच्छः प्रदाताकाश: आकाशाः। सनु घटाचुपाचिपिरिच्छ: आकाशाः प्राण: न निवर्तते इत्येवम्। अतः उपप्रव उक्तं ‘यदृक्तवा न निवर्तते’ [१५.६.] इति ॥

7.1. Of Me the Supreme Self, Nārāyaṇa, ‘a part’, a limb, has become a Jīva in the world of living beings. The Jīva is well-known as the eternal agent and experiencer. As the sun reflected in water is a part of the sun that goes back to the sun and does not come back when the water, the medium of reflection, is no longer there; or as the pot-ether, etc. determined by the pot and so forth, is a part of ether and ceases to exist when the conditions of such determination cease to exist, but go back to ether and do not fall back from it, so the Jīvas too
become one with Me, once they attain Me. Thus the declaration—‘after reaching which none falls back’—in 15.6 is all right.

7.2. ननु निरवयवस्य परमात्मन: कुंत: अवयवेक: एकदेश: अंश: इति? सावयवत्च च विनाशश्रस्तु: अवयवविभागात्।

नैव दोष:, अविद्याकृतोपाधिपरिच्छिन्न: एकदेश: अंश इव कल्पितो यतः।

dvitiyatva अव अर्थ: केत्रियाये [१३३] विस्तरणः।

7.2. Objection: “But the supreme Spirit is impartite. How can He have a limb, part or portion? In case He has parts they may get separated and He may perish.” Reply: “This danger is not there; for the portion or part is only imagined as such due to limitations imposed by nescience. This idea has already been elaborated in chapter 13.

7.3. स च जीवः मदेश्वेन कल्पित: कर्म संसरति उक्तामति च इति? उच्चये—

मनः पद्धतिः इतिन्यायण्य श्रोतादिन धीर्तिस्थापिनी स्वस्थाने कर्मसंपूर्णार्थी प्रक्षुली स्थितानि कर्मिति आकर्षिति।

कस्मिन् काले?—

7.3. How does the Jiva, (the living being), postulated as My part, transmigrate leaving the body? ‘The Jiva pulls the sense-organs, namely, ear and so forth, with the mind as the sixth’—all firm-set in prakṛti, their proper abodes being the auricle and so forth.

At what time?

शरीरं यद्वापनोति यज्ञायत्क्रामस्विष्ठवः।

गृहीतवैततिनि संपद्यति वापुर्णवान्वितायात्।

8. When the potent Jiva gains a fresh body and moves out of it, it takes these (the sense organs), just as air does the scents from their abodes.

8.1. शरीरं इति। यदृ च अपि यदा नापि उक्तामति ईश्वरः वेदालिस्थंग-
8.1. And when the potent Jīva, the master of the psycho-physical organism, moves out of it, he takes these sense-organs. The second line of the previous verse must be syntactically connected as the first term of verse 8. From the previous body when the Jīva reaches out to a fresh one, ‘taking the sense organs, with the mind as the sixth’, he moves forth. Like what?—‘like the air, taking scents from their abodes’—flowers, etc.

Which sense organs are referred to?

9. The ear, the eye, the skin, the tongue and the nose as well as the mind—resorting to these, the Jīva experiences objects.

9.1. श्रोत्रं इति। श्रोत्रं चक्षु: स्थर्धनं च रसनं ग्राणमेव च।
अधिष्ठाय मन्नः जन्यलोपसेवते॥९॥

9.1. Dwelling in the body and ‘resorting to the five sense-organs’, ear etc., the mind being the sixth, the Jīva experiences objects.

The dweller in the body while leaving it,
10. The deluded do not perceive him, going out or staying or experiencing through association with the Gunas. Only those who have wisdom’s eye perceive him.

10.1. As the Jīva gives up a body previously tenanted, or when it dwells there experiencing objects like sounds and so forth, it is in contact with constituents whose essences are pleasure, pain and delusion. It is fit to be perceived vividly, yet the deluded fools fail to perceive it; for, their minds, in the grip of varied objective experiences, are distracted. The Lord expresses His pity for their sad plight. In contrast, those who have the eye of valid knowledge, yielded by the right means of knowledge, are clear-eyed and do see the Jīva.

But some

यत्तथो योगिनःस्मृतेर पश्यन्त्यात्मन्यवस्थितम् ।
यत्तथोप्यकृतात्मानो नैन्य पश्यन्त्यचेतस: ॥११॥

11. Those who persevere, endowed with Yoga, see the Jīva dwelling in the inner self; but they of unpurified minds, not having mastered the inner self, fail to see despite perseverance.

11.1. यत्तथः इति ॥ यत्तथः प्रयत्तं कुर्वलतः: योगिनः व समाहितविचारः एतं प्रक्षतं आत्मानं पश्यन्ति “अयं अहू अर्थम्” इति उपलब्धतं आत्मनं स्वस्त्यं बुझो अवस्थितम् । यत्तथोपि शास्त्रादिप्रमाणैः, अकृतात्माः: असंस्कृतात्माः: ततपरा इन्द्रियज्येन च, दुःखसिद्धु अनुपरतं; अशान्तदयः; प्रयत्तं कुर्वलतोपि न एतं पश्यति अचेतत: अविवेचितः ॥
11.1. ‘Persevering’—striving hard. Such Yogins with concentrated minds see the Īśwara, knowing, ‘here I am, the self’. The content of their knowledge takes the form, ‘here I am’. This perception occurs in the inner self, the intellect. Though ‘striving hard’, employing the means of knowledge, there are others who, ‘not having mastered the inner sense’, or purified it by means of penance such as sense-control, not having abstained from the wicked ways of life, and not having abolished vanity—do not see the Self (the Īśwara). They are the mindless or undiscriminating.

12.0. That Status which, while illuminating all, itself needs no illumination by the light of fire, sun, etc., after attaining which seekers after liberation no more return to transmigratory life, in accordance with whose varying adjuncts living beings are fashioned as Its parts just as the pot-ether, etc., are fashioned according to the adjuncts of the ether enclosed—that Status is set forth in four verses as the Self of all things and the ground of all empirical activities. Also, these verses summarise the powers of the Status in question. The blessed Lord said:

यदानद्यातं तेजो जगद्भासयतेऽखिलम् ।
यज्ञन्द्रमसि यज्ञाग्नौ ततेजो बिन्द्ध मामकम् ॥१२॥

12. The luminous energy of the sun illuminating the entire world, the same that is in the moon and fire—know that radiance to be Mine.

12.1. यदानद्यातं इति ॥ यतृ आदित्यगतं आदित्याधचयं—कि ततू ? —तेजः
दीप्ति: प्रकाश: जगद्भासयते प्रकाशयति अखिलं समस्तं; यतृ चन्द्रमसि शांतमृति
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12.1. The luminous energy, the splendour, the light of the sun which illuminates the entire world, the same as that which exists in the moon and the fire,—know that to be Mine who am Viṣṇu. Or, the luminous conscious light in the sun as also in the moon and fire—know that to be Mine, i.e., of Viṣṇu. 

Objection: “Now, both in objects unmoving and moving is equally present the light of consciousness; then why qualify it as what is present in the sun, etc?” 

Reply: “This is no flaw; for, due to the excess of the luminous power it is reasonable to hold that there are differing degrees of its manifestation. In the sun and so forth, sattva with its excess of light is extremely resplendent; so light is more manifest there. Therefore, the sun, the moon, etc., have been selected to qualify that light, and it is not suggested that it is confined to them. This case is similar to the reflection of one’s face that vividly shines forth in mirrors of varying degrees of clarity and not in opaque materials like wood and stone.

And,

गामाविविक च मूतानि धारयाम्यहमोजसा ।
पुष्पाम्भिचौधिनी: सर्वा: सोमो मूल्य रसात्मकः। ॥ १३॥

13. Entering into the earth, with prowess I sustain all
beings; becoming the moon with its essence of sap, I foster all plants and herbs.

13.1. ‘Entering into the earth’ I sustain all beings—i.e., the whole world—with My prowess, free from cravings and attachments. The reference is to the divine form present in the earth for its sustenance. Due to it the earth does not collapse and splinter. Hence the affirmation in the TS: ‘By which the firmament and the mighty earth are held steadfast, (4.1.8); ‘He upheld the earth’ (Ibid). Hence also has it been declared aright: ‘I sustain the beings, moving and unmoving, having entered the earth.’ Moreover, plants and herbs—i.e., barley and so forth—I sustain, becoming the sapful moon; I make them juicy and sweet. The moon is the abode of all essences; it instils their respective saps in all plants and herbs. Thus I foster them.

Besides,

अहं वैभानरो मूल्या प्राणिनां बैहमाधितः ।
प्राणापानसमाप्योः पचाम्यवं चतुर्विधम् ॥१४॥

14. Becoming the fire (of hunger) and dwelling in the bodies of living beings, together with the inbreath and the outbreath, I digest the four-fold food.

14.1. अहं इति ॥ अहं एव वैभानर: उदरस्य: अति: भूत्वा—‘अयमानि-
14.1. Becoming the fire in the stomach, the Vaiśvānara, and dwelling in the bodies of living beings, conjointly with the inbreath and the outbreath, I digest the four kinds of food. Vide: “This fire is Vaiśvānara who is inside man and by whom food is digested” (BU.5.9.1). The four kinds of food are: what is masticated, swallowed, licked and sucked. He who perceives that the eater is Vaiśvānara fire and what it consumes, its food, is Soma,—those two, the fire and Soma, constituting all that exists—is never affected by the defects of food.

And,

सर्वत्र चाहूँ हृदि सनिविष्टो मतः स्मृत्तिज्ञानमपोहनं च । ।
बेदेत्रद्व वेदान्तकः वेदो वेदान्तकः वेदविद्वेदाविद्वेद चाहूँ ॥१५॥

15. I dwell in the heart of all; from Me spring memory, knowledge, and forgetfulness. By means of all the Vedas, I alone am to be known. I am the maker of the Vedānta as well as the knower of the Vedas.

15.1. सर्वस्य इति ॥ सर्वस्य च प्राणिज्ञातस्य अहं आत्मा सनु हृदि बुद्धी सनिविष्टः । अत:-मतः आत्मः सर्वप्राणिः स्मृति: जानं तदपोहनं अपगमम् च ईया यथा पुष्पकम्बिणा पुष्पकम्बिणारुपेऽजानस्मृती भवतः, तथा पापपकम्बिणा पापपकम्बिणारुप स्मृतिज्ञानम: अपोहनं च अपायनं अपगमम् च । ईयाच च सर्वः अहमूः एवर्माम्या वेदः वेदविद्यः । वेदान्तकः वेदान्ताचार्यस्मार्यायनकः इत्यर्थः । वेदविद्वेदविद्वेद एव अहमूः ॥

15.1. Being the Self, I dwell in the heart—in the intellect—of all living beings. Therefore, due to Me, the Self, take place their memory, knowledge, and the disappearance of these two.
In the case of meritorious beings, according to their acts of merit, knowledge and memory happen; in the case of the wicked, according to their evil deeds, there occurs the disappearance, the slipping away of these two. By means of all the Vedas, I, the supreme Self, alone am to be known. I am the Maker of the Vedāntas—He who establishes the tradition of Vedāntic teachings, and the knower of the contents of the Vedas, too.

16.0. भगवतः ईश्वरस्य नारायणायायस्य विभूतिमंश्येण: उत्त: विविधपापविधिकः
‘यदाविद्यमं तेजः’ [१५.१२.] इत्यादिना। अथ अभुव्य तत्तवं क्षराक्षरोपाधि-
प्रतिभूत्तत्वा निषयाविधिकस्य केवलस्य तत्त्वं (स्वः) निदिष्यारिष्यया उत्तरं
श्रुतः सर्वेऽर्मयते। तत् सर्वेऽतीतानागमाभावार्यास्यात् त्रिधा राशीत्यत
आह—

16.0. In the verses of 15.12, etc. has been offered a summary of the powers of God Nārāyaṇa, the Lord, due to His excellent adjuncts. To determine the principle of the pure unqualified nature of the same Lord, who has also been distinguished by His perishable and imperishable adjuncts, the subsequent verses are offered. Collecting in three groups the contents of all the previous and the following chapters, the Lord says:

द्वाविम्तः पुरुषो लोकः क्षराक्षर एव च।
क्षरः सर्वाणि मूतानि कूटस्योक्षर उच्यते। ॥१६॥

16. In the world are these two Persons, the perishable and the imperishable. The perishable consists of all beings, the imperishable is the immovable.

16.1. द्वाविम्तः इति। द्वै इमो पुरुषप्रकीर्तल्लो गुप्सी इति उच्यते लोकं संसारे—
क्षरः क्षरतिति क्षरः विनाशभं इति एको राशि:। अपरः पुरुषः अक्षः। तदपरीतः।
भगवः मायाशक्तिः। क्षराक्षरो उपशक्ति अनेकसंसारिज्ञुकाम-
कर्माविरोपणार्भः। अक्षः पुरुषः। उच्यते। कौ तौ पुरुषो इति। आह तथा स्वयं
भगवान्—क्षरः सर्वाणि मूतानि। समस्तं विकारः। इत्यतः। कूटस्य: कूट:।
राशिरिव स्थितः। अय्यवा—कूटः माया, वज्नान, जिज्ञासा, कुंतिताः। इति पर्यायः।
16.1. In the world of transmigratory life there are ‘two Persons’—grouped as two: ‘the perishable’ consisting of all that perishes or wears away is the first group. The second is ‘the imperishable Person’ opposed to the first, the Lord’s power of māyā, the seed whence the first group springs up, on which depend the cravings, acts and impressions of the numerous beings that transmigrate. The Lord Himself points out which these two persons are: the ‘perishable person’ consists of all beings, the entire body of transformations. ‘The immovable’, the stable group, resembles a heap—kūṭa. Or kūṭa is māyā, deception, tortuousness, crookedness of will—all these being synonymous. It is what stands forth as the manifold māyā of deception; for, the seeds of transmigratory life are ‘inexhaustible’. So it is styled ‘imperishable’.

17. Distinct from these is the Supreme Spirit known as the Supernal Self. Having entered the three worlds, the mighty Lord upholds them.
17.1. The ‘Supreme Spirit’, on the other hand, is ‘the other’, altogether different from the first two. It is beyond these two persons—body, etc., postulated through nescience. It is also the Self, the inner Self, of all beings. It is called the ‘Supreme Self’ in the Upaniṣads, dealing with the quintessence of the Vedas. Again He is characterized as the one who upholds, by His presence, the three worlds—the earth, the middle region and the heavens—by virtue of His spiritual potency and strength. He is immutable, for He knows no diminution. Who is He?—the omniscient Lord, called Nārāyaṇa who rules, as a matter of course.

18.0. The celebrated name of the Lord as explained above is the ‘Supreme Spirit’ (Puruṣottama). Etymologizing the name to reveal its denotative power, the Lord presents Himself as the unsurpassed Sovereign:

यस्मात् क्रर्मतीतीतोज्जड्डक्रराधिपं चोत्तमं।
अतोज्जिन्मो लोके ते च प्रथितः पुरुषोत्तमम्।।

18. Since I surpass the perishable and am exalted above the imperishable, both in common speech and in the Vedas, I am celebrated as the Supreme Spirit.

18.1. यस्मात् इति ॥ यस्मात् क्ररं अतीत्रः अहं संसारायार्ववृत्तं अभ्रत्वार्थं अतिक्रमत: अहं क्रराधिपं संसारायार्ववृत्तं बीजभूतिधिष्ठथम् च उत्तम: उल्कछुष्टतम: उद्वैतस्व वा, अतः ताम्यं क्रराधिपं उत्तमत्वात: अस्मि भवामि लोके ते च प्रथितः प्रस्यात: ॥ पुरुषोत्तम: इत्येवं मा (भक्तः) जना: विदुः । कवय: काव्यादिष्टु
18.1. Since I surpass the ‘perishable’—the magic fig tree of transmigratory life—and exceed even the ‘imperishable’, the seed of this tree, I am ‘the supreme’, the highest. Being above these two, the perishable and the imperishable, ‘I am celebrated in common speech and the Vedas’. The devotees call Me the Supreme Spirit. The poets employ this name in their poems and so forth, extolling Me.

19.0. अष इदानी यथासिद्धां आत्मानं यो वेद, तत्त्व इदं फलं उच्चयते—

19.0. Now is stated the reward of one knowing the Self as described above:

यो मामेवमसंभूढो जानाति पुरुषोत्तमम्
स सर्वविद्वेदज्ञति मां सर्वभावेन भारत्

19. He who, undeluded, knows Me thus as the Supreme Spirit is all-knowing; he adores Me, O Bhārata prince! in all possible moods.

19.1. य: इति॥ य: मां ईश्वरं यथोक्तविशेषं एवं यथोक्तेन प्रकारणं असंभूढः समोहृद्वाजिः सत् जानाति ‘अय: अहं अमि’ इति पुरुषोत्तमः संसर्वविद्वृत्—सर्वात्मना सर्व वैदिकती मां सर्वभावेन सर्वात्म (प्रत्यत्) तथा हे भारत्॥

19.1. He who, ‘undeluded’—shorn of all delusions—knows Me with the attributes already set forth, knows the Supreme Spirit as ‘He is I’; he is the all-knower. He knows all as the Self of all. He is omniscient. He adores Me as dwelling in all, as the Self of all, O Bhārata prince!

20.0. अस्मिन् अध्याये भगवत्तत्वाः मोक्षपलं उक्तं अष इदानीं ततू स्तैति—
20.0. Elucidating the knowledge of the truth of the Lord, this chapter now extols it:

इति गुह्यतमं शास्त्रमिदमस्तुं मयानन्दः |
एतद्व्यया बुद्धिमान् स्वात्त्वकृत्तक्त्यं भारतः ॥२०॥

20. Thus has been set forth by Me this most occult Śāstra, O sinless Bārata prince! Knowing this, one becomes wise; he will have done all his duties.

इति श्रीमहाभारते शतसाहस्त्रां संहितायां सैणायसिन्यः |
भीमपर्व्यन्त्र श्रीमद्व्ययायं संहितायां सैणायसिन्यः |
योगवाच्यं श्रीकृप्याजुर्जनसात्रदेश पुरुषवत्मयोगो |
नाम पदेवसथोऽध्ययः ॥

20.1. इति इति। इति एतत् गुह्यतमं गोपेन्द्रम, अत्यल्परहस्यं इथेरत्। कि तत्? शास्त्रम्। एवंपि गीताः समस्तं “शास्त्र” उच्यते; तथा अयमेव अव्ययः।

इति शास्त्रं इति उच्यते स्तुत्यं, पुराणात्। सवाँ हि गीताशास्त्राः। अस्मिन्
अययां समासेन उक्तं न केवलं गीताशास्त्राः एव, किंतु सर्वं वेदार्थं इह
परिवर्तित। ‘यस्तं वैद्य सैद्धिक’ [१५. १. ] ‘वेदार्थ सैद्धिकेश्वर मेव।’ [१५. १५. ]
इति च उक्तम्। इदं उत्तमं कथितं मया हे अनेकं अपापं। इत्यत् शास्त्रं यथा-
वस्तिताः बुद्ध्वा बुद्धिमान यात्र भवेत्—न अन्याः—कृत्तक्त्यं भारतः। कृत्त
कृत्तं कर्त्तां येन सं: कृत्तक्त्यं, विष्णुवज्ञमर्मपर्वेण यदृ कर्त्तां तत् सर्वं
भगवतेभवं विदितं हृतं भवेत् इत्यत्रं; न च अन्यम् कर्त्तं परिवर्तितं कस्माचिं
इत्यभिव्रतं। ‘सर्वं कर्मशिल्प पाधिः। साने परिवर्तिते’ [४. ३२.] इति च
उक्तम्।

एतत्त्व जनसामायङ्ग (सापायङ्ग) ग्राभणवं विषेषतं।
प्राध्यक्तकृत्तक्त्यं हि द्विजो भवति नायया। [मनुस्मृत: १२. १३।] इति च
मातृं वजनम्। यत्: एतत् परमार्थतत्त्वं मतं: शुभवानुं असि, अतं: कृतार्थं त्वं
भारतं। इति।

20.1. Thus this ‘most occult, most hidden, śāstra’ has been set forth. Though the entire Gītā is held to be a śāstra this chapter by itself is here styled śāstra by way of eulogy. This is clear from the context, because the import of the entire Gītā has been briefly set forth here. Not only the import of the Gītā
bute also the entire import of the Veda has been given here in summary. Whoso knows it, is the knower of the Vedas (15.1); I am to be known by means of all the Vedas (15.15). This has been set forth by Me. Knowing this śāstra with its import as explained ‘one becomes wise’; not otherwise. Such a knower ‘will also have performed all his duties’—i.e., he will have discharged his duties. What is to be done by a Brāhmaṇa with his high birth gets done, once the truth of the Lord is known. By no other means is any one's duty fully discharged. (Vide BG.4.33 and Manu 12.93.) “In this consists the fruitfulness of human life, especially in the case of a Brāhmaṇa. Acquiring this, the twice-born fully discharges his duty. There is no other way”. Since you have received from Me this transcendental Truth, you, O Bhārata prince! have realized life's purpose.

इति श्रीमतंत्रमहुःपरिभ्राजकाचार्यगोविदभगवत्यूज्यपादशिष्य–
श्रीमण्डलकरभगवत: कृतं श्रीमदवदगवद्गीताभभाष्ये
पुरुषोत्तमयोगो नाम पवित्रदोषोप्यः। 15।
CHAPTER XVI

THE YOGA OF DIVISION OF ATTRIBUTES, DIVINE AND DEMONIAC

0.1. दैवी आमूरी राशिसे च इति प्राणिनां प्रकृतयः नवः अध्यये मूर्तितः। तत्सः विस्तरित्त्व प्रदर्शनाय अभयं सत्त्वसङ्गुज्जः इत्यायः: अध्ययः आरम्भेत। तत्र संसारमोक्षाय दैवी प्रकृतः, निबद्धाय आमूरी राशिसे च इति दैव्यः: आदानाय प्रदर्शनं कृत्यं, इतरयोऽपि परिवर्तनाय च।

0.1. In the ninth chapter a reference was made to the division of the nature of living beings into the divine and the demoniac. The present chapter beginning with the verse “Fearlessness, mental purity and so forth...” is begun to elucidate them in detail. The divine nature promotes release from transmigratory life; the demoniac and the monstrous nature binds; the divine has to be cultivated while the demoniac and the monstrous are to be shunned.

श्रीभगवानुवाचः
अभयं सत्त्वसङ्गुज्जः नियोगव्यवस्थितः।
दानं दमन्त्र यज्ञं स्वाध्यायस्तप आर्यवर्म् ।।११।।

The blessed Lord said:

1. Fearlessness, mental purity, persistence in the practice of knowledge, charity, sense-control, sacrifice, study of scripture, penance, uprightness;

1.1. अभयं इति ॥ अभयं अभिषतः। सत्त्वसङ्गुज्जः: सत्त्वस्य अन्तःकरणस्य मुष्टिः। संवृत्त्वारौ रुवृत्त्वारौ नाप्रवृत्त्वारो ध्यान्तिः। शुद्धसत्त्वभावेन अयोहारः इत्यथः। ज्ञानयोगस्वस्थिति—ज्ञानं शास्त्रं आचार्यं अत्मादिपदार्थानं अवगमः। अवगतानं इत्यमेवसङ्गहरेन एकान्त्या स्वादृष्ट्वाचतापादं योगः। ततयं ज्ञानयोगोऽवस्थिति। व्यवस्थिति: व्यवस्थानं तन्निष्ट्यत। एषा प्रधाना दैवी साहित्यी
1.1. ‘Fearlessness’, is the negation of cowardice. Mental purity is the untainted state of the inner sense, the eschewing of deceit, wiles, falsity, etc., in behaviour, i.e. candour in dealings. ‘Persistence in the practice of knowledge’: knowledge here means understanding of entities like the self, gathered from the śāstra and the teacher—the one-pointed and vivid realization of these truths preceded by Yogic introversion. Devotion to all these is meant here. This is the most important among divine attributes. Sāttvic nature manifests itself when eligible persons address themselves to their vocations. ‘Charity’ is the sharing of food, etc., according to one’s resources. ‘Sense-control’ refers to the disciplining of external senses; that of the inner sense will be referred to later (i.e., in 16.2.3). ‘Sacrifice’ refers to the performance of rites enjoined by śruti and smṛti, agniḥotra and so forth and the worship of celestial beings, respectively. ‘The study of scriptures’ means the study of the Vedas, Rg, etc., to secure a supernatural end. ‘Penance’ points to the disciplining of the body, etc. ‘Uprightness’ consists in candour at all times. And,

अहिःसा सत्यमकृष्ठस्त्यागः: शान्तिरपेशुनम् ।
दया मूलेष्बलोलुप्तः मार्द्वं हृर्वचापलम् ॥२॥

2. Non-violence, truthfulness, freedom from wrath, renunciation, tranquillity, absence of envy, kindness to living beings, uncovetousness, gentleness, modesty, dignity;

2.1. अहिःसा इति ॥ अहिःसा अहिःसं प्राणिनां पीडावर्जनम् । सत्यं अप्रियानृ-
2.1. ‘Non-violence’ consists in non-injury to living beings. ‘Truthfulness’ is served by giving expression to facts avoiding falsehood and shock to the listener. ‘Freedom from wrath’ denotes suppression of anger when abused or hit by others. By ‘renunciation’ is meant *tyāga*, not charity that has already been mentioned. ‘Tranquillity’ is inner peace. ‘Absence of envy’ marks him who won’t expose others’ weaknesses to their adversaries. ‘Kindness’ is pity towards the suffering. ‘Uncovetousness’ consists in freedom from agitation of the senses, when exposed to their objects. ‘Gentleness’ points to softness, absence of anger. ‘Modesty’ is a sense of shame. ‘Dignity’ is the absence of vain activity of tongue, hand, feet, etc.

Moreover,

तेजः क्रमा धृति: शौचमुद्रोहो नातिमानिता।
भवन्ति सम्पर्वं दैवीममिजातस्य भारत॥३॥

3. Splendour, patience, vigour, cleanliness, benevolence, non-haughtiness—these pertain to one inheriting divine attributes.

3.1. तेजः इति॥ तेजः प्रागत्यम्, न तवगता दीपितः। क्रमा आक्षेपस्य
ताड़ितस्य वा अन्तर्विक्रियाजन्तति:—उपस्याया विक्रियायो उपशमन्य अक्रोधः
इति अनोचाम। इत्य क्रमाय: अक्रोष्यस्य च विशेषः। धृति: देहेनिधिययु अवसाद
प्राप्तेषु तथा प्रतिपेधकः। अतःकरणवृत्तिविशेषः, येन उत्तमानानि
करणाति बेहस्य न अवसीदनि। शौचं द्विविषः, मृगजलक्तं बाह्, आम्यतरं च मनोबुढः
नैरैत्यं मायारागाधिकलुभयाभावः; एवं द्विविषं शौचमुः। अङ्गः: परजिष्ठाभावः
आहिनम्। नातिमानिता अयथं मान: अतिमानः, स् यथं विचते स: अतिमानी,
3.1. ‘Splendour’ is executive ability, not the lustre of the skin. ‘Patience’ is the absence of mind’s agitation when abused or beaten; the quelling of such agitation when roused is freedom from anger as noted above (16.2). Thus patience may be distinguished from ‘freedom from anger’. ‘Vigour’ is mind’s energy that pushes aside the weakness of the body and the senses, and maintains them unenfeebled. ‘Cleanliness’ is of two kinds—the external, induced by earth and water, and the internal, the purity of mind and intellect or the negation of flaws like guile, craving, etc. ‘Benevolence’ is the negation of the will to injure; it is non-violence. ‘Non-haughtiness’ negates excessive pride; it is the absence of the notion that one is more respectable than all others. Excellences like fearlessness pertain to him who has inherited the wealth of divine attributes and who is destined to reap future good fortune. This is the sense.

4.0. अष्ठ इदानी आयुरी सम्मत उच्चते—
4.0. Now is stated what the demoniac attributes are:

दम्मो दयोऽतिमानश्र खोध: पारुष्यमेव च
अज्ञानां चाविभजात्स्व पार्थ समयाधार्विृम् ॥४॥

4. Hypocrisy, arrogance, excessive vanity, anger, harshness and ignorance, Arjuna! are his who has inherited demoniac attributes.

4.1. दम्म: इति ॥ दम्म: धर्मघातिज्ञत्वस् । दर्ष: विबधायस्तजनाविनिमितात्
उत्तसे: । अतिमान: पूर्वोऽक् । खोधश्र, पारुष्यमेव च परशुवरचन:—थथा काण
“चक्षुधामानूः”, विरूण: “हृप्यानूः”, होनाभिजन: “उत्तमाभिजन:” इत्यादि । अज्ञानां च
अविवेकज्ञानं कर्त्त्वायाकर्त्त्वादिविषयविषयवृत्त्यात: । अभिभजात्स्व पार्थ ! —कि अभि-
4.1. ‘Hypocrisy’ is ostentatious religiosity. ‘Arrogance’ is elation due to knowledge, wealth, strength of relations, etc. ‘Excessive vanity’ or nātimānilā, has been explained under verse 3 above. ‘Harshness’ is blunt speech like references to a one-eyed man as a man with bright eyes, to a plain man as handsome, to one of low birth as high-born, etc. ‘Ignorance’ is non-discriminative cognition, erroneous notions regarding duties and other actions. These are his who has inherited demoniac attributes.

5.0. अनवयः सम्पदः कार्य उच्चते—
5.0. The effects of these two types of attributes are pointed out:

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः सम्पदं दैवीभमिजातोजसि पाण्डव ॥५॥

5. The divine attributes conduce to liberation; the demoniac attributes, to bondage. Pāṇḍava prince! grieve not; you have inherited divine attributes.

5.1. दैवी इति ॥ दैवी सम्पद् या, सा विमोक्षाय संसारबन्धनात् । निबन्धाय निवयत्: बन्धः निबन्धः तदर्थ आसुरी सम्पद् मता अभिप्रेता । तथा राक्षसी च।
तत्र एवं उस्म शति अर्जुनस्य अन्तर्गतं भावं “कि अहं आसुरीसम्पुस्तकः? कि वा दैवीसम्पुस्तकः?” इत्येव आलोचनारूपेण आलक्ष्य आहं भगवान्—मा शुचः: शोकं मा कार्यं:, सम्पद् दैवी अभिज्ञः: असि अभिलक्ष्य जातोजसि, भाविकन्यायः: तं असि इतर्यं: हे पाण्डव! ॥

5.1. The host of divine attributes conduce to liberation from transmigratory life; and the demoniac ones to sure bondage. This is the doctrine. So too do the monstrous (rākṣasī) attributes. Noting that on hearing this Arjuna must be wondering whether his attributes are the divine or the demoniac, the Lord
remarks: Don't grieve, you have inherited divine attributes. Good fortune is in store for you, O Pāṇḍava!

6. Two orders of beings have been created in this world—the divine and the demoniac. The divine has been set forth in detail; listen, Arjuna! to a statement of the demoniac.

6.1. दौरे ईति। दौरे हिंसकहर्षाकी भूतसमान भूतानां मनुष्यानां सर्गसं सृष्टी
भूतसमान—सुज्ञसं ईति ईति सर्गसं, भूतानां सृष्टिभूतसमानहिंसकहर्षाकी ईति
दौरे ईति। उच्चसं "द्या है वे प्राजात्मक देवाभिवर्गाः" [बृ. उ. १. ३. १।]
ईति बुधसं लोके अस्मानं, संसारे हिंस्क; सत्त्वां हिंसकर्योक्तिः। कौ तौ ईतिभूतसमान
ईति। उच्चसं प्रकृतांवेब दौरे आसुर: एवं च। उत्तमयः पुनः अनुवादप्रयोजनं
आह—दौरे: भूतसमान: 'अभयं सत्त्वसंधिः' [१६.१।] इत्यादिना ईतिभूतसमान विस्तारः
प्रकारः: प्रकारः कथितः; न तु आसुर: ईतिभूतसमान ईति। अतः तत्परिवर्जनाय आसुर
पार्थ! वे मम वचनां उच्चमानं ईतिभूतसमान ईति। शृणु अबधारय।

6.1. Two orders of beings, i.e., of human beings, have been created. Beings created with the divine and demoniac attributes are called the orders of creation. Vide BU 1.3.1—‘‘Two sets of Prajāpati’s progeny—gods and demons.’’ They are here in this empirical world. All things may reasonably be put in two groups. Relevant to the context are the divine and the demoniac. Of these the first, the divine order, has been detailed in verses 16.1, etc. Not so the second, the demoniac. Therefore to facilitate its eschewal, listen to a detailed enumeration of it.

7.0. आ अध्यावपरिसमायः: आसुरी समप्तः प्राणिविशेषणवेच्यै प्रदश्यते, प्रत्ये
क्रियावेच्ये च शक्यते तस्यः परिवर्जनं कहुँकितः—

7.0. Till the end of this chapter the demoniac attributes are set forth as qualifying living beings; they are vividly pictured so that they may be eschewed.
7. Demoniac men don’t distinguish between action and inaction; they are not clean. They have no observances, no truth.

7.1. प्रृवृक्ति च निवृक्ति च जना न बिद्वासुराः।

7. Demoniac men don’t distinguish between action and inaction; they are not clean. They have no observances, no truth.

7.1. प्रृवृक्ति इति। प्रृवृक्ति च प्रवर्तनं, यस्मात् पुरुषार्थसाधने कर्तवये प्रृवृक्ति: तां, निवृक्ति च एतद्विषोरतां यस्मात् अनवहितो: निवृक्तत्वम् सा निवृक्ति: तां तो च, जना: आमुरा: न बिदु: न जानति। न केवलं प्रृवृक्तिनिवृक्ती एव ते न बिदु:—न शौचं नापि च आचार: न सत्यं तेषु विचले—असौचा: अनाचारा: मायाविन:, अनृत्वादिनो हि आमुरा:।

फिच—

7.1. ‘Action’ is effort to cultivate the means to reach human values. ‘Inaction’ is its opposite, a turning away from the means to disvalues. The demoniac folk know nothing of these. Not only of these two are they ignorant; they don’t know cleanliness, right observances or truth. They are indeed unclean, ill-conducted, deceptive and untruthful.

Moreover,

असत्यमप्रतिष्ठेण ते जगवाहुरनीश्चरम्।
अपरस्यस्मृतं किमन्यतकामहैतुकम्।

8. They declare that this world is untrue, ungrounded, and Godless, and is born of mutual union; it is nothing but lust-born.

8.1. असत्यं इति। असत्यं यथा वयं अनृत्वादाः: तथा इदं जगतु सर्वं असत्यं,

8. They declare that this world is untrue, ungrounded, and Godless, and is born of mutual union; it is nothing but lust-born.

8.1. असत्यं इति। असत्यं यथा वयं अनृत्वादाः: तथा इदं जगतु सर्वं असत्यं,

अपृतिष्ठं च—न अस्य धर्मांग्राम प्रतिष्ठा: अत: अपृतिष्ठं च—इति ते आमुरा: जना: जगतु आहु: अनीश्चरम्—न च धर्मायांग्रामस्यपेत्रां: अस्य शासिता ईशर: विचले इति अत: अनीश्चरं जगतु आहु:। फिच—अपरस्यस्मृतं कामप्रयुक्तयो: स्त्रीपुरुषोऽ: अन्योन्यसंगमां जगतु सर्वं सम्भूतम्। फिच अन्यम् कामप्रयुक्त—
8.1. Just as we are, for the most part, false, so this entire world is untrue; it has no ground. For, righteousness and unrighteousness are not its foundation. Such is the declaration of the demonic folk. It is ‘Godless’. There is no God to take into account righteousness and unrighteousness. There is none to rule the world—hence it is ‘Godless’. Besides, the whole world is born of sexual relation between man and woman. It is lust-born. What other cause has it? No transcendent cause like righteousness and unrighteousness prevails. This is the materialist philosophy of lust alone being the source of living beings.

एतां वृद्धिमबष्ट्वम् नष्टात्मानोत्त्त्वबुद्धयः।
प्रभवत्युप्रकर्मणः क्षयाय जगतोहहिता:।९.१॥

9. Depending on this view, having lost their souls, and equipped with puny intellects, these enemies exert themselves fiercely to destroy the world.

9.1. एतां इति ॥ एतां वृद्धि अवष्ट्वम्आत्मित्वं नष्टात्मानं: नष्टवभावः:
विभ्रतपरलोकसाधनः: अत्युद्भयः विषयविशया अत्येव बुद्धः: वेषां ते अत्य- 
बुद्धयः प्रभवति उद्दृक्ष्यति उप्रकर्मणः: कृरकर्मणः: हिसात्मकः:। क्षयाय जगत:-
‘प्रभवति’ इति सम्बन्धः। जगत: अहिता: सत्त्रव: इत्यथः: ॥
ते च—

9.1. Relying on this philosophy, having lost their proper nature, falling away from practices leading to the next world, their puny intellects oriented to objects, they sally forth, fiercely violent, and work to destroy the world; they are the enemies of the world.

And they,
10. Resorting to lust insatiable, with hypocrisy, vanity, and euphoria, deludedly clinging to dogmas, they work with unclean resolve.

10.1. ‘Resorting to lust’, a particular craving hard to satisfy, with hypocrisy, etc., ‘deludedly’ or through lack of discrimination, ‘holding false dogmas’, they strive in this world with unclean resolves. Besides,

11. Depending on endless speculation till their dissolution, intent on the enjoyment of objects of desire, sure ‘that much’ alone is true;

11.1. Resorting to ‘speculation’ that may not be measured—that is illimitable—till the moment of death, i.e., ever speculating; ‘intent on the enjoyment of sense-objects’ like sounds,
etc.; assuring themselves that this enjoyment is the supreme goal of life, that this is the truth;

आशापाशतैरबद्धः कामक्रोधपरायणः।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयानु ।।१२॥

12. Bound by a hundred cords of hopes, given up to lust and wrath, they seek unjustly heaps of wealth to enjoy the objects of their lusts.

12.1. आशापाश इति ॥ आशापाशतैः आशा एव पाशा: तच्चतः: आशापाशतैः: बद्धा: नियमित्ता: सत्ता: सर्वता: आकृष्ट्यांमाणा:; कामक्रोधपरायणः: कामक्रोधः परे अवन्त आययः येषां ते कामक्रोधपरायणः; ईहन्ते चेष्टन्ते कामभोगार्थः कामभोगप्रयोजनाय न धर्मविध अन्यायेन परस्परहरणादिना इत्यतः—किः? —अर्थसंचयान्तु अर्थप्रचायानु ॥
ईदुःश्च तेषां अभिप्रयः—

12.1. The very hopes are the ‘cords’; bound by hundreds of them and pulled in all directions are they whose main props are ‘lust and wrath’. To indulge in these two they strive, and not to promote righteousness. ‘Unjustly’ i.e., by seizing others’ property, etc., they accumulate wealth.

Their idea is as follows:

इदमभयं मया लघुभिंद्रं प्राप्त्ये मनोरथस्।
इदमस्तीवदि ए मविष्यति पुनर्भवस्नस्।।१३॥

13. Today I have won this; I shall fulfil that hope soon.
Now this is; this wealth, again, shall be mine.

13.1. इदं इति ॥ इदं इत्यं अव इवानी मया लघम्। इदं च अन्यतू प्राप्त्ये मनोरथं मनस्तुष्टिकर्मम्। इदं च अस्ति इदम् अपि में भविष्यति आगामिनि संबत्सरे पुनः घनं, तेन अहं घनि विश्वात: भविष्यामि इति ॥

13.1. This wealth I have gained now; I shall fulfil that hope
12-15] Division of Attributes, Divine and Demonic

...to gratify my mind. This is in my possession, and this wealth, too, shall be mine next year. That will make me wealthy and famous.

असी मया हृत: शारुहिनिष्ये चापरानिः।
ईंश्रोहुमहं मोगी सिद्धोहं बलवान् सुखी।।१४।।

14. That foe I have slain; other foes, too, I shall slay. I am the mighty lord, the enjoyer. I am all right, strong and happy.

14.1. असी मया इति। असी देवदत्तनामाय मया हृत: दुर्जयं: शतु:। हुनिष्ये च अपरान्त अन्यानं वराकान् अपि। किं एते करिष्यन्ति तपस्विन: ? सर्वसाधारणान् नास्ति मातुल्यं:। कथम्?—ईंश्र: अहं, अहं मोगी। सर्वसाधारण च सिद्ध: अहं सम्यक्यं पुण्यं नकृत्यं, न केवल मानुषं, बलवानु सुखी च अहमेव।।

14.1. That formidable foe, say Devadatta, has been slain by me; other petty foes I shall slay. What can these puny fellows do? In no wise can any one equal me. How? I am the ‘mighty lord, I the enjoyer’. In every way, I am all right—as regards children, grand-children etc. No ordinary man am I. I am very strong and happy. (Other men are but burdens for the earth).

आधयोभिजनवानतिम कोज्योदित्ति सबुशो मया।
यस्ये दास्यामि मोहिष्य इत्यज्ञानविवोहितां।।१५।।

15. I am wealthy, high born; who is there equal to me? I sacrifice, give gifts, and make merry—so, deluded by ignorance, they deem.

15.1. आधयं इति। आधयं धनेन, अभिजनवानु सत्पुज्यं श्रोत्रियत्वादिस्म्यं—तेनापि न मम तुल्यं: अस्ति कश्चित्तृं। कं अन्यं: अस्ति सदृशं: तुल्यं मया। किं च—यस्ये यागेनापि अन्यानु अभिभविष्यामि, दास्यामि नदादित्यं,
15.1. By virtue of riches I am ‘wealthy’; ‘high-born’, having been born in a family of noted Vedic scholars all through seven generations. For this reason none equals me. Who is there equal to me? Besides, by sacrifices, too, I shall surpass others. I shall give gifts to actors, etc. I shall make merry to the utmost. Thus are they ignorantly deluded, having lost all powers of discrimination.

अनेकचितविभ्रान्ता मोहजालसमावृता:।
प्रसत्ता: काममोगेषु पतत्तिः नरकेश्वर्चौ। १६।।

16. Distracted by myriad fancies, caught in a net of delusion, chasing lustful enjoyments, they fall into unclean hell.

16.1. अनेक इति। अनेकचितविभ्रान्ता: उत्तप्रार्थे: अनेकै: चित्ते: विविधं भ्रान्ता: अनेकचितविभ्रान्ता:; मोहजालसमावृता: मोहः अविवेक: अज्ञानं, तदेव जातिमिव आवरणामकल्यात्, तेन समावृता:। प्रसत्ता: कामभोगेषु तत्रैव निषेण: सत: तेन उपचितकल्पसा: पतत्तिः नरके अशुचो बैतरण्यादाः।

16.1. Distracted by ‘numerous fancies’, as stated above; shrouded by ‘delusion’ or non-discrimination, which, since it covers, is a veritable net; addicted to ‘lustful enjoyments’ whereby, multiplying sins, they fall into an ‘unclean hell’ such as the Vaitaraṇi.

आत्मसम्माविता: स्तव्धा धनमानमदान्विता:।
यजल्ले नामयजैस्ते दम्भेनाविभिपूर्वकम्। १७।।

17. Self-exalted, stubborn, rich, conceited and arrogant, they hypocritically offer nominal worship, defying sacred rules.
17.1. They ‘exalt themselves’ claiming to possess all excellences; but no good men would praise them. ‘Stubborn’, not meek; being ‘rich’, they are ‘conceited and arrogant’. Their sacrifices are ‘nominal’ only and ‘hypocritical’, meant to show off their religiosity. They neglect the accessories prescribed by ‘scriptural rules’.

अहंकार बलं दर्प कामं क्रोधं च संश्वतः।
मामात्मपरेहेषु प्रद्विष्णतोस्वरूपः।

18. Relying on egoism, power, pride, lust and wrath, spurning Me in themselves and others; they are malicious.

18.1. अहंकार इति। अहंकार अहंकारं अहंकारं—विद्यमानं। अविवमानं अविवमानं यथारूपं। विषयमात्र अन्तः तथा। अद्वैतमतः। शरीरक्षमन्तः सर्वसन्धिरस्वं श्रीमानम्। दर्शनम्। अद्वैतमतः। अन्तः करणम्। द्विभविश्वम्। क्रोधं अनिष्ठाविषयम्।

18.1. They exalt themselves ‘egoistically’ in regard to qualities real or fancied, which they have imputed to themselves. This ‘egoism’ or nescience is their worst flaw, the root of all failings as well as of sinful activities. ‘Power’ is conjoined to greed and leads to the overthrow of others. ‘Pride’ is that fault of the mind that leads to the disregard of righteousness. ‘Lust’ has reference to women, etc. ‘Wrath’ refers to what is disliked.
These traits and other gross faults they resort to. And they spurn Me, the Witness of thoughts and acts in their own bodies as well as in those of others. To spurn is to defy My ordinances. They are malicious, as is evident from their comments on the virtues of the righteous.

19. Those who hate and are wrathful, who are the vilest among men in this transmigratory life, and who are impious—I perpetually fling into demoniac wombs.

19.1. Those who are the adversaries of the righteous; who are ‘wrathful’ and who ‘hate’ the virtuous; who are the lowest among men, living worldly lives leading to hells—them I fling perpetually into ‘demoniac wombs’. They are impious as they do evil works. These ‘demoniac wombs’ are the wombs of violent beasts like tigers and lions.

20. Born in a demoniac womb, deluded in repeated births, never reaching Me, Arjuna! they proceed, therefore, to an ignoble state.

20.1. Those who are the adversaries of the righteous; who are ‘wrathful’ and who ‘hate’ the virtuous; who are the lowest among men, living worldly lives leading to hells—them I fling perpetually into ‘demoniac wombs’. They are impious as they do evil works. These ‘demoniac wombs’ are the wombs of violent beasts like tigers and lions.
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20.1. Born in a 'demonic womb', the deluded—those lacking discrimination—, being born every time in wombs predominantly darksome, downwards they plunge, failing to reach Me, the Lord, O Arjuna! Thence they proceed to the very nadir. 'Failing to reach Me' suggests that, had they reached Me, of course there would have been no more worry. But without taking to the right way taught by Me they suffer. This is the sense intended.

21.0. Here is a summary of all the conceivable demoniac attributes; in this threefold evil the endless demoniac attributes are entailed. They could all be avoided by avoiding the three evils to be presently mentioned, these constituting the very root of all misfortunes.

त्रिविधं नरकस्येऽद्वारं नाशनमात्मनः ।
कामं क्रोधस्तथा लोमस्तस्मादेवत्रयं त्यजेतु ॥ २१॥

21. Threefold is the gate of hell, destructive of self—lust, wrath and, likewise, greed. Therefore one should reject them.

21.1. त्रिविधं इति ॥ त्रिविधं त्रिप्रकारं नरकस्य प्राप्ति हि द्वारं नाशनं आत्मनः,
यतं द्वारं प्रविषादेऽव नस्यति आत्मा; कस्मिचित्तु पुरुषार्थं योगीं न भवति अर्द्धनातु
उच्छये 'द्वारं नाशनम् आत्मनं' इति । कि तत्तु ॥—कामं क्रोधं तथा लोभं ।
तस्मातू एततः वर्यं त्यजेतु । यतं एततं द्वारं नाशनं आत्मनं; तस्मातू कामादिन्यं
एततं त्यजेतु ॥

त्वागत्वानुतिरियम्—
21.1. ‘Gateway leading to hell’ is of three kinds; each is destructive of self. As soon as one enters it, the self perishes, becomes unfit for achieving any human goal whatsoever. Such is the force of the expression ‘destructive of self’. What is this ‘three-fold gate’? ‘Lust, wrath and, likewise, greed’. Therefore must one reject those three, lust and so forth.

Here is a laudation of such rejection:

एतैविवमुखः कौन्तेय तमोद्वारेऽस्त्रिमिर्नेरः।
आचर्यायत्मनः श्रेयस्ततो याति परां गतिम् ॥२॥

22. Released from these three doors of darkness, Arjuna! man attends to what promotes his good; thus he proceeds to the supreme goal.

22.1. एति: इति ॥ एति: विवमुक्तः कौन्तेयः। तमोद्वारे: तमसः नरकस्य दुःखमोहात्मकस्य द्वाराणि कामाद्यः। एति: विविभः विवमुक्तः नरः आचरितं अनुनिष्ठितं—कि? आत्मनः श्रेयः। यत्रात्मितबः पूर्वः न आचार्य, तदपगमात् आचरितः।
तत: तदाचार्यात् याति परां गति, मोक्षमिष्ठिते इति ॥

22.1. Released from them, ‘the doors of hell’ whose essence is suffering and delusion, man does—what? He does what ‘promotes his good’. Blocked by them before, he could not do so; now that they are no more there, he can. Doing what promotes his good, he proceeds to the supreme goal, even emancipation.

23.0. सर्वस्य एतस्य आसुरीस्तपतिरवर्जनस्य श्रेयाचार्याय च शास्त्रं कारणसः।
शास्त्राभ्यासानात् उभयं शक्यं कर्तु, न अन्यथा। अत:—

23.0. The cause that brings about rejection of demoniac attributes and promotes action leading to the good is the śāstra. Due to the authority of the śāstra both may be accomplished. There is no other way. So,
23. Rejecting the prescription of the Śāstra and living a desire-ridden life, one does not achieve fulfilment, happiness, or the supreme goal.

23.1. य: हृदि ॥ य: शास्त्रबिधिः शास्त्रं वेदः: तम्य विधि कर्त्त्वाकर्त्त्व्यन-र्यार्यं विधिप्रतिशेषायं उत्तरेत्त्व त्यक्त्वा वर्त्ते कामकार्यः: नान्नत: न म: सिद्ध पुरुषाष्ठोषयताः अवानान्तिः, न अपि अस्मिन्न लोकं सुखं, न अपि परा प्रकृत्या गति स्वर्गं मोक्षं वा ॥

23.1. The ‘śātra’ is the Veda. Rejecting its positive and negative ordinances regarding the ought and the ought not, he who lives according to the promptings of lust, does not achieve fulfilment or fitness for the goals of life; nor happiness in the world, nor, of course, the supreme goal—heaven or emancipation.

तस्माच्छात्त्रं प्रमाणं ते कार्यकार्यवधिवस्थितौ ॥
जातः शास्त्रविधातोत्तं कर्म कर्तुमिहार्षसि ॥२४॥

24. Therefore the Śāstra shall be your guide as regards what should or should not be done. Knowing the work prescribed by the Śāstra, you ought to perform it here.

इति श्रीमहाभारते शतसाहित्यां संहितायां वैयासिकां भीष्मपर्वणि
श्रीमद्भगवद्गीतायां सूतितायां ब्रह्माविधायां योगालाप्यं स्वरूपार्जुनं-
संवादे दैवानुवर्त्संधिभावागो नाम धोड़ोव्यवायः ॥

24.1. तस्मात् इति ॥ तस्मात् शार्वेत्य प्रमाणं सानन्दायन ते तव कार्यार्यः
व्यवस्थितो कर्त्त्वाकर्त्त्व्यवधिस्थायम् ॥ अति जातः ब्रजवा शास्त्रविधानोत्तं विधि:
विधानं, शास्त्रेयतं विधानं शास्त्रविधानं, “कुयावृत्त, न कुयावृत्त।” इच्छेत्येक्षणं. नेन
उक्तं स्वकर्मं यत् तत् कर्त्तं इह अर्हितं—डहं इति कार्यार्यवधिभुस्मिग्रदीनायं इति ॥
24.1. Therefore śāstra shall be your guide or means of acquiring valid knowledge about ‘oughts’ and ‘ought-nots’. Knowing śāstric prescriptions—the commands and the prohibitions of the śāstras—do your work. ‘Here’ reveals the field of duties to those called upon to perform them.

इति श्रीमत्परमहंसपरिब्राजकाचार्यंगोविद्महागवर्त्यपादलिखितश्रीमच्छेकर-
भगवत: कृती श्रीमंहुराजश्रीलाभाये दैवासुरसृपतिभावायो
नाम धोइश्यमाय: ॥१६॥
CHAPTER XVII

THE YOGA OF THREEFOLD FAITH

0.1. 'तस्माच्छाद्यं प्रमाणं ते' इति भगवदायात् लघुप्रश्न्विषेषं: अर्जुः उवाच—

0.1. Seizing from the Lord’s expression, “Śāstra shall be your guide”—a point that prompts a query,

अर्जुः उवाचः

येन शास्त्रविधिमुत्सूर्य यजन्ते श्रद्धायानिविता: ।
तेषां निष्ठा तु का क्रृष्ण सत्त्वमहो रजस्तम्: ॥ ११॥

Arjuna said:

1. What, O Kṛṣṇa! is the status of those who sacrifice with faith while ignoring sāstric injunction? Is it Śāttvic, Rājasic or Tāmasic?

1.1. येन इति ॥ येन केवलं अविभेदितं: शास्त्रविधिः शास्त्रविधानं भृतिमृति- शास्त्रोद्भवं उत्सृज्य परित्यज्य यजन्ते देवादीत्र युज्यति श्रद्धा अन्विता: श्रद्धा
आतिक्षवबुंधया अन्विता: संयुक्ता: सन्त: —भृतिलक्षणं स्मृतिलक्षणं वा केवलं
शास्त्रविधिः अपस्थत: वृद्धवहारस्यनाथवा भ्रमणतया येन देवादीत्र पुजयति
ते हि येन शास्त्रविधिमुत्सूर्य यजन्ते श्रद्धायानिविता:’ इत्येवं गृहते । येन पुनः
केवलं शास्त्रविधिः उपलभ्यानं एवं तं उत्सृज्य अयाविधिः देवादीत्र पुजयति
ते हि येन शास्त्रविधिमुत्सूर्य यजन्ते’ इति न परिगृहते । कस्मात्? —श्रद्धा
अन्विततविशेषणात् । देवादीत्रपुजयाविधिपरं केवलं शास्त्रं पवयतं एव तत्तु उत्सृज्य
अयाविधिः अत्रधानतया तदहित्यायां देवादीत्रपुजयायां श्रद्धा अन्विता: प्रवर्तते इति न शक्यं
कल्यायितुं वस्मात्: तस्मात् पूर्वोऽक्षु एव ’येन शास्त्रविधिमुत्सूर्य यजन्ते श्रद्धायानिविता:’
इत्येवं गृहते । तेषां एवभूतानां निष्ठा तु अवस्थानं का क्रृष्ण! —सत्त्वं आहो
रज: तम: ; कि सत्त्वं निष्ठा अवस्थानं, आहोश्वित: रज: , अथवा तम: इति? ॥
एतत् उत्क्षितत्—या तेषां देवादिविषयं पूजा, सा कि सांत्विको आहोश्वितः
राजसी, उत्तमाय क्रिया: ॥ ॥

1.1. The discussion is general about whosoever ignores
śāsiraic injunctions, i.e. prescriptions of śruti and smṛti, and yet offers sacrifice—worships gods, etc.,—faithfully conforming to current traditions. The people meant are those who are un-aware of injunctions in śruti and smṛti and yet, due to faith in the practices of their elders, worship deities; and not those who, despite their awareness of scriptural injunctions, choose to ignore them and worship deities in their own way. Why? Because of the qualification ‘with faith’. It is impossible to assume that persons with faith can address themselves to worship while ignoring scriptural injunctions in regard to the method of such worship. What is the status of these worshippers with faith, O Kṛṣṇa! what is their 'status', sāttvīc, rājasīc or tāmasic?

2.0. भ्रमणायामेव प्रश्नः न अप्रतिमयार्थम् प्रतिवचनं अहृतीति श्रीमद्भाष्यम् 
उपायः

2.0. To what category does their worship belong?

श्रीमद्भाष्यानुवाच:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।
सात्त्विकी राजसी चैव तामसी चैति तां शृणु॥२॥

2. Three-fold is the faith of embodied beings according to their by-gone impressions; it may be Sāttvīc, Rājasīc or Tāmasic. Listen to the following classification.

2.1. त्रिविधा इति॥ त्रिविधा त्रिप्रकारा भवति श्रद्धा—यस्यां निष्ठायां त्वम 
पृच्छसि—देहिनां शरीरिणां सा स्वभावजा—जन्मात्मारूढार्थम्बिद्यःस्फकारः मरणकाले 
अभिव्यक्तः “स्वभाव,” उच्यते, ततो जाता स्वभावजा। सात्त्विकी सत्त्वतिनिर्भृत्ता 
देवपूजादिविषया। राजसी रजोनिर्भृत्ता यक्षर्गपूजादिविषया। तामसी तमोनिर्भृत्ता 
प्रेतपिशाचार्दिपूजादिविषया। एवं त्रिविधां तस्मात उच्यमानां श्रद्धां शृणु अवधारय॥

2.1. Faith is ‘threefold’—of three kinds—regarding the discipline pertaining to which you have raised this question. It is inherent in human beings. ‘Impressions’ are the resultants of acts, righteous, etc., done in previous lives. It becomes manifest at the time of death. Faith is what is born of these resultants.
Sattvic is the faith fashioned by sattva and devoted to the worship of gods and so forth. Rājasic is the faith fashioned by rajas, its object being the worship of superhuman beings—yakṣas, monsters, etc. Tāmasic faith is fashioned by tāmas and directed to the worship of ancestral spirits, ghosts, etc. Threefold thus is the faith which is being elucidated; pay heed.

3.0. भवति भारत

3.0. This faith is three-fold:

सत्त्वानुरुप्या सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छुदः स एव सः। ॥३॥

3. In the case of all men faith conforms, Arjuna! to their inner sense. Predominantly, man consists of his faith; he is what his faith makes of him.

3.1. सत्त्वानुरुप्या हितोऽसत्त्वानुरुप्या विशिष्टसंस्कारपेतात्तकरणानुरुप्या सर्वस्य प्राणिजातस्य श्रद्धा भवति भारत। यदि एवं ततः किं स्वार्दिति? उच्चयते—
श्रद्धामयः श्रद्धामयः अथ पुरुषः संसारी जीवः। कथा? —यः यच्छुदः, या श्रद्धा वस्य जीवस्य सः यच्छुदः सः एव तच्छुदानुरुप्य एव सः जीवः।

3.1. The faith in all living beings, O Arjuna! is shaped by the mind according to the specialised impressions it is endowed with. So what? Hear: Man here, in this transmigratory life, is largely determined by his faith. How? The nature of his faith shapes him according to itself.

4.0. तत्तश्च कार्यं लिङ्झेन देवादिपूजया सत्त्वादिनिष्ठा अनुभेया हत्याह—

4.0. Therefore based on the effect of the worship he offers to gods, etc., may be inferred his devotion to sattva and the rest:

यजन्ते सात्त्विका देवान् यशरक्षासि राजसा।
प्रेतान् भूतगणांश्राव्ये यजन्ते तामसा जना। ॥४॥
4. Those of Sāttvic faith offer sacrifice to the gods; those of Rājasic faith to supernatural beings and monsters. Others, the men of Tāmasic faith, offer sacrifice to ancestral spirits and hosts of ghosts.

4.1. यजन्ते इति। यजन्ते पुजयति सात्विका: सत्त्विनिष्ठा: देवानुः, यशोरक्षासि
गाजसा:। प्रेतानुः भूतगणाश्रेण सप्तमातृकादीश्रेण अथे यजन्ते तामसा: जना। ॥

4.1. Those of sāttvic temperament, i.e., those established in sattva, offer sacrifice to deities. The rājasic ones do so to supernatural beings and monsters. Others, the people of tāmasic temperament, sacrifice to ancestral spirits, hosts of ghosts, the seven mothers, etc.

5.0. एवं कार्यत: निर्वौि: सत्त्वविनिष्ठा: शास्त्रविध्युस्माः । तत्र कष्टेदेव
महत्त्वः देवपुजाविदिपरः सत्त्वनिष्ठः भवति, ब्राह्मणेन तु रजोनिष्ठः: तमोनिष्ठाश्रेष्ठ
प्राणिन: भवनि। कथम्?—

5.0. The adherence to sattva, etc., has been determined with regard to these effects by śāstraic prescriptions. But only rarely, say one among thousands, do people address themselves to worship of deities, taking their guidance from sattva; the vast majority of beings are attracted to rajas and tamas. How?

अशास्त्रविहितं घोरं तप्यन्ते ये तपे जना:।
दम्माह्याज्ञारसंयुक्ता: कामरागालाभिनाः॥५॥

5. Full of force of lust and greed, and moved by hypocrisy and egoism, those who do terrific penance, unordained by the sāstras.

5.1. अशास्त्र इति। अशास्त्रविहितं न शास्त्रविहितं घोरं पीड०करं प्राणिना
आमन्त्र तप: तप्यन्ते निर्वौियनि ये जना: ते च दम्माह्याज्ञारसंयुक्ता: दम्मातः
अह्याज्ञारश्रेण दम्माह्याज्ञारश्रेण। ताम्यं संयुक्ता: दम्माह्याज्ञारसंयुक्ता: कामरागलाभिनाः
कामश्रेण रागश्रेण कामरागाः, तत्कृतं बलं कामरागलं, तेन अन्विता:, कामराग-
बलान्विता: कामरागबलं: वा अन्विता: ॥
5.1. ‘Unordained by the śāstras’—not moved by their injec-
tions—and ‘terrific’ or painful to living beings as well as to
themselves, is the penance done by the people who are im-
pelled by hypocrisy and egoism. They are supported by ‘the
force of lust and greed’. This may also mean that they are full
of lust, greed and force.

कर्षयत्नः शरीरस्यं भूतग्राममचेतसः।
मां चैवान्तः शरीरस्यं तान् बिद्धायासुरनिष्ठयान्।

6. Such senseless fools enfeebling the organs of the
body, and persecuting also Me dwelling within the
body, know them to be demoniacally resolved.

6.1. कर्षयत्नः इति। कर्षयत्नः कृष्णकुर्वत्नः शरीरस्यं भूतग्रामं करणसमुदायं
अपेतसं। अविवेकिनः मां च एव तस्तम्बूधिमाक्षिपृतं अतःशरीरस्यं नारायणं
कर्षयत्नः। मदनसासनाकरणमेव मकरणं। तानं विद्धं आमुरनिष्ठयानं। आसुर:
निष्ठयं। वेषा ते आमुरनिष्ठयाः। तानां परिहरणायं विद्धं। इति। उपदेशः।

6.1. Such undiscriminating persons who enfeeble the sense-
organs of the body and also Me, Nārāyaṇa, the witness of
their activities and those of the intellect, by failing to carry
out My commands,—know them to have demoniac resolves.
Know them in order to shun them.

7.0. आहाराणां च रस्यालिगातिवस्त्रयरूपेण भिन्नानं यथाक्रमं सालिकराज-
मतममुपुर्णश्रीणिब्रह्मचर्यार्नन्तरं इह किष्ते—रस्यालिगातिवस्त्राया आहारविशेषेषा आत्मनं:
प्रीतिनिरुपेक्षा विद्धं विवेकं सालिकराजं राजसतं च बुद्धवा राजसतौनिष्ठ्यानं आहाराणां
परिवर्त्तनार्थं सत्त्वादिधिनां च उपादानार्थं। तथा यज्ञानांमां सत्त्वादिधिने-
परिवर्तनार्थं विवेकं यथार्थाणिपदं इह “राजसतासामान् बुद्धवा कथं न नाम परिय्येत्,
सालिकराजं अनुसन्धितं” इत्येवर्थं। आह—

7.0. Three kinds of food are discriminated here, each distin-
guished by characteristics like relishability, oiliness, etc. They
certain respectively to the three groups, sāttvic and so forth,
being pleasant to people who are sāttvic, etc. From the fond-
ness one has for these kinds of food one may know oneself to be sāttvic and so forth. The sāttvic food may be sought after and the others rejected. The same is the case with the division of sacrifice, etc., also. In the three groups the sāttvic types are to be chosen and the others shunned.

7. Similarly three kinds of food prove dear, as also do sacrifice, penance and charity. Listen to their distinctions.


7.1. And three kinds of food are dear to all who eat—to all living beings. So too are sacrifice, penance and charity. Listen to their distinctions presently to be set forth.

8. Foods promoting longevity, strength of mind, power, health, comfort and pleasure, which are delectable, oily, firm and appetising, appeal to men of Sāttvic temperament.

mental strength, power, health, comfort and pleasure, which prove delectable, and which are oily, firm and appetising, attract people of sattvic temperament.

9. The foods which please the Rājasic temperaments are excessively bitter, sour, saltish, hot, pungent, harsh, burning; they cause pain, suffering and ill-health.

9.1. The term ati meaning ‘excessively’, must be taken to qualify each of the terms bitter, sour, etc., thus signifying excessively bitter, etc. These kinds of foods, pleasing to the rājasic temperament, cause or yield pain, suffering and ill-health.

10. The food dear to the Tāmasic temperament is ill-cooked, tasteless, smelling, decayed, refuse and impure.

10.1. The food pleasing to the tāmasic mind is inadequately
cooked, and is ‘tasteless’, gatarasa, lacking in sustaining power. What is unpalatable fails to sustain. It is tasteless. The smelling food, cooked and kept throughout the night, and what is left over after eating, ‘impure’—unfit for use in worship—such is the food that pleases the tamasic temperament.

11.0. अथ इदन्नी यजः त्रिविश: उज्ज्वले—

11.0. Now is set forth the threefold sacrifice:

अफलाकारःकश्मिर्यज्ञो विषिक्रृष्टो य इज्यते ।
यष्ट्र्यमेवेवति मनः समाधाय स सात्त्विकः: ॥११॥

11. Sāttvic is the sacrifice offered without desire for its fruit and according to scriptural prescriptions with the unshakable thought, ‘The sacrifice has to be offered.’

11.1. अफल इति ॥ अफलाकारःकश्मिर्यज्ञो यजः विषिक्रृष्टः: शान्त्र- 

चोदनादुष्टः य: यजः: इज्यते निर्विश्ययः यष्ट्र्यमेव एव इति यज्ञस्वरुप्तनिर्विश्ययः 

कार्यं इति मनः समाधाय, “न अनेन पुरुषार्यो मम कर्तव्यः” इत्येव निश्चितः, स: 

सात्त्विकः: यजः: उज्ज्वले ॥

11.1. A sacrifice is called sattvic when it is laid down by śāstraic prescriptions and offered by those who seek no rewards, with the unshakable thought that ‘the sacrificial ceremoney has to be performed though I have no end of my own to secure through this’.

अभिसंवाहय तु फलं दम्मार्थमयि चैव यत् ।
इज्यते भरतप्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

12. But know, best of Bhārata princes! that sacrifice to be Rājasic which is hypocritically offered with desire for its fruit.
12.1. If a sacrifice is offered with an eye on its reward and hypocritically, know, best of Bhāratas, that sacrifice to be Rajasic.

विभिन्नमसृष्टात् मन्त्रहीनमदिक्षणम्।
भ्राताविरहितं यज्ञं तामसं परिच्छते॥१३॥

13. They say that sacrifice is Tāmasic, which is not scripturally enjoined, in which no food is offered, which is done without sacred chants and the giving of priestly fees and is uninspired by faith.

विभिन्नं इति॥विभिन्नं यथाचोदितविप्रितं, असृष्टां भ्रात्वसमयः
न सृष्टं न दत्तं अन्नं यस्मिन् यज्ञं स: असृष्टां; तं असृष्टां, मन्त्रहीनं स्वरतः
वर्णं: वा वियुक्तं मन्त्रहीनम्, अदिक्षणं उक्तदिक्षणरहितं, भ्राताविरहितं यज्ञं तामसं
परिच्छते नमोऽविभिन्नं कथयति॥

13.1. ‘Not scripturally enjoined’ means in opposition to what has been enjoined. ‘In which no food is offered’ refers to the feeding of holy men, the poor, etc. ‘Without sacred chants’ refers to chants defective as regards accents and consonantal sounds. ‘The priestly fees’ refers to the prescribed fees for priests officiating in the sacrifice. Also the sacrifice that is not inspired by faith—sacrifice such as this, they say, is effected by tamas.

14.0. अयः होतानि तपः विभिन्यं उच्च्यन्—

14.0. Now is described the threefold penance:

देवदृश्यंप्रान्जपूजनं शौचमार्जजवम्।
ब्रह्मचर्यमहिः स शारीरं तपं उच्च्यते॥१४॥
14. Reverence to the Devas, the twice-born, the preceptors, and wise scholars, cleanliness, guilelessness, continence, and non-violence—these constitute the penance of the body.

14.1. ‘Reverence shown to the group of Devas, the twice-born, the preceptors, and wise scholars’—this constitutes the first factor. Then follow cleanliness, guilelessness or simplicity, continence and non-violence. These, together, constitute bodily penance, because the body, the psycho-physical organism including agents, etc., is dominant in its achievement. Vide 18.15 which declares ‘these five are the causal factors in regard to it’.

अनुदेवकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायायायसनं चैव वािमयं तप: उच्यते ॥१५॥

15. An utterance that does not offend, is truthful, pleasing, good, and the habitual reading of scriptures constitute verbal penance.

15.1. अनुदेव इति ॥ अनुदेवकरं प्राणिनां अदुःखरं वाक्यं सत्यं प्रियहितं च यत्—प्रियहितं दृष्टान्तोऽपि । अनुदेवकर्तव्यातिरिक्तं: धम्मं वाक्यं विशेषते । विशेषण-परन्मस्वरूपतिः चाचन्तः । परस्रूपायां प्रयत्नम् वाक्यस्य सत्यप्रियहितानुदेव- कर्तव्यां अन्यतमेन द्राम्यां विठ्ठिन्न तीनवते स्वायदिः, न तत्तु वािमयं तपः । तथा सत्यायायाय इतरेऽयां अन्यतमेन द्राम्यां विठ्ठिन्न विहीनतायां न वािमयतपस्त्वम् । तथा प्रियायायायायाय इतरेऽयां अन्यतमेन द्राम्यां विठ्ठिन्न विहीनतयत्वम् न वािमयतपस्त्वम् । तथा हितायायायाय इतरेऽयां अन्यतमेन द्राम्यां विठ्ठिन्न विहीनतयत्वम् न वािमयतपस्त्वम् । कि पुनः तत्तु तपः? —यतुः सत्यं वाक्यं अनुदेवकरं प्रियं हितं च तत्तु तपः: वािमयं, यथा शान्तो भव वस्तुः । स्वाध्यायायं योगं च
15.1. Words that do not pain living beings, truthful, pleasing and good. The last epithets refer to results, visible and invisible. ‘Words’ are qualified by attributes such as inoffensiveness. ‘And’ links together all such attributes. If words uttered to evoke belief in the listeners are lacking in one or more of these attributes, they won’t constitute verbal penance. To achieve verbal penance, all those attributes must be present in the utterances. What then is such penance? An utterance truthful, etc., “Child! be quiet, do your prescribed scriptural reading or pursue Yogic practice. Thus will prosperity accrue to you”. This scriptural reading according to injunctions is also verbal penance.

मनःप्रसादः सौम्यतः मौनमातमविनिग्रहः ।
भावसंशुद्धिरित्येवतत्पो मानसमुच्यते ॥१६॥

16. Mental calmness, gentleness, silence, self-control, extreme emotional purity—these constitute penance of the mind.

16.1. मनः इति ॥ मनः प्रसादः मनसः प्रशान्तिः, स्वच्छतापादनं प्रसादः ॥

मौनम्—यत् सौमनस्य आहु:—मुःसाइशसादादिकायनियम्य अन्तःकरणस्य वृत्तिः ॥

मौन—वाक्याग्राह्य प्रसा:संयम्यन्नको भवति इति कार्य्यं कारणं उच्चते मनःसंयमं मौननिति ॥

आत्मविनिग्रहः—मनोनिरोधः सर्वं सामान्यरूपः आत्मविनिग्रहः ।

वाक्याल्पस्य नामसः संयम: मौनं, इति विकोष्ठः ॥ भावसंशुद्धि—परः व्यवहारकाले
महायाविवल्यं भावसंशुद्धि: ॥ इत्येवते तपः मानसं उच्चते ॥

16.1. ‘Mental calmness’ is its profound quietude. ‘Calmness’ refers to the reduction of the mind to extreme purity. Gentleness is otherwise styled ‘goodwill’. It is the mental state inferred from its effects like the composure offace, etc. ‘Silence’, restraint of speech achieved through mind’s restraint; again it is a reference to the cause from its effect. ‘Self-control’ is the
control of the mind, in general, whereas ‘silence’ is mind-control as regards activities of speech alone. ‘Extreme emotional purity’ consists in candour, freedom from hypocrisy, in dealing with others. All these make up the penance of the mind.

17.0. यथोत्त कायिं वाचिकं मानसं च तपः तपं नरः मन्वादिग्रुणेन कथं च विविधं भवतीति? उच्चये—

17.0. What form does the threefold penance, physical, verbal, and mental, take when people who are sāttvic etc., address themselves to it? Listen:

अफलाकांक्षिभिः सात्विकं परिचक्ते ॥ १७॥

17. They say that this threefold penance, practised with supreme faith, by integrated men free from desire for reward is Sāttvic.

17.1. ब्रह्म्य इति ॥ ब्रह्म्य आस्तिक्यवृद्धया परया प्रकृत्या तपं अनुभितं तपः तत् प्रकृते विविधं विप्रकारं व्यक्तिधारान नरः: अनुष्ठातुब्धः अफलाकांक्षिभिः फलाकार्शार्हिते: युते: समाहिते:—यत् ईश्वरं तपः तत् सात्विकं मात्रनिर्वितं परिचक्ते कथयति शिष्ट: ॥

17.1. ‘Faith’ is intellectual assent to traditional wisdom. When the threefold penance is performed with total faith by integrated men, devoid of desire for rewards, that is styled as sāttvic by savants.

सत्कारमान्यपूजायं तपो दम्मने चैव यत् ।
किष्यते तद्विद्ध प्रोक्तं राजसं चलम्भूवम् ॥ १८॥

18. Penance performed hypocritically to win respect,
honor, and reverence is classed here as Rājasic; it is fickle and uncertain.

18.1. सत्कार इति ॥ सत्कारः साधुकारः: "साधुः अयं तपस्विः श्राह्यः" इत्ये-वमर्थम्, मानः मानम प्रत्युत्तानाभिवादनादि: तदर्थं, पूजा पादप्राक्षालनार्थावथी-तुल्यादित्तथं च तथा सत्कारमानपूज्याय, दम्मेन च एव यत्व क्रियते तथा: तत्तु इह प्रौढं कथितं राजसं च च चादाचिक्षक्ष्यते अनुवम् ॥

18.1. ‘Respect’ is gratulation expressed as follows: ‘This is indeed an ascetic, holy man’. ‘Honour’ is active expression like getting up to receive and paying of obeisance. ‘Reverence’ consists in washing the feet, offering flowers, and feeding. To win all this, penance is done by some hypocritically—and it is called as Rājasic here, its fruit being occasional and uncertain.

मूढ़प्राहेणात्मनो यत्तीड़या क्रियते तथा: ॥
परस्योत्सादनार्थ वा तत्तामसमुदाहृतम् ॥१९॥

19. Penance that is performed obstinately or that which tortures the self and aims at injuring others is Tāmasic.

19.1. दूढ़ इति ॥ मूढ़प्राहेण अबिवेकनिन्यत्येन भात्तमः: पीड़या यत्व क्रियते तथा: परस्य उत्सादनार्थ विनाशाय वा तत्तु तामसं तथा: उदाहृतम् ॥

19.1. ‘Obstinately’ with firmness due to lack of discrimination. It tortures the self or is aimed at injuring others, i.e., for destroying others. Such sacrifice is said to be tāmasic.

20.0. इदानीं दान्यश्रवं उच्चते—

20.0. Now is three-fold charity described:

हातव्यःमि यथारं दीयतेनुपकारिणेऽ
देवे काले च पायेच च तथार्म सात्तिकं स्मृतम् ॥१२॥

20. A Sāttvic gift is one made at the right place and time
with the thought ‘It is good to make a gift’, to a deserving recipient, who cannot make a return for it.

20.1. दाता त्वं इति।। दात्याम्यिते एवं मनः कुश्वा यतृ दानं दीयते अनुपकारिणे प्रत्युपकारारसमर्थ, समर्थार्थ अपि निरपेशं दीयते, देशे पुणे कुश्थेष्वरे, काले संक्रान्त्यादी पात्रे च षडद्विकटद्वारे इत्यादी, ततृ दानं मात्स्यस्म चूडः।।

20.1. ‘Sāttvic charity’ is one offered to a person who is unable to make a return for it or to one to whom, though competent to make a return, the gift has been offered without such consideration. ‘At the right place’ means in places like Kurukṣetra, etc., and ‘right time’ the junction of months and the like. It is offered to the ‘right recipient’—a Vedic scholar, a master of the Vedas with all their six limbs.

यतृ प्रत्युपकारार्थ फलमुद्रित्व वा पुनः।
दीयते च परिक्लिष्टं तद्वारं राजसं स्मृतम्।।२१।।

21. It is said to be rājasic when offered unwillingly, with expectation of a gift in return, or with an eye to some advantage.

21.1. यतृ इति।। यतृ दानं प्रत्युपकारार्थ, काले तु अथ मां प्रत्युपकारिया--
तीयेवर्मण, फलं वा, अस्य दानस्य मे बिविधति अद्वृत्तं इति, ततृ उद्दीश्य पुनः
दीयते च परिक्लिष्टं सेदसंयुक्तं, ततृ दानं राजसं स्मृतम्।।

21.1. ‘A gift with expectation of a return’ is made with the hope that in due course the recipient will do a good turn to the giver of the gift; or hoping that his gift will produce a favourable unseen result. The gift made regretfully, to the accompaniment of such thinking, is held to be rājasic.

अदेशकाले यथानमपात्रे स्मृत दीयते।
असत्केतामवकातं तत्तामसमवाह्यतम्।।२२।।
22. A Tāmasic gift is what is improperly and insultingly offered at the wrong place and time, to undeserving recipients.

22.1. अदेशं इति॥ अदेशकाले अदेशे अपूण्यदेशे मेलच्छालुभ्याविदितं क्रियां, अकाले पुण्यहतुत्वेन अप्रस्याहि संक्रान्त्याविदितविशेषरहितं, अपात्रेष्यं: च मूर्षितस्तकारदियम्।

dेशादिसंपत्तावासत्तुकं वा असात्तुकं प्रियवचनपादप्रसालन्याजितिरहितं अवज्ञातं पात्रपरिम-विपुर्वं च यतं दानं, ततं तामसं उदाहृतम्॥

22.1. ‘The wrong place’ is an unrighteous spot inhabited by barbarous, unclean people. ‘The wrong time’ is a period not known to favour accumulation of religious merit such as the period of transition of the sun from month to month. ‘The underserving recipients’ are fools, robbers, etc. Even if the place and time favour gift-giving it may be unaccompanied by pleasant speech, washing of feet, obeisance, etc., and may be made insultingly. This sort of gift-giving is tāmasic.

23.0. यज्ञदानतपः प्रामृतीत् साद्गुण्यकरणाय अयं उपदेशं: उच्चते—

23.0. To enrich sacrifice, gifts, penance, etc., with excellences, the following counsel is offered:

ॐ तत्सदिति निर्देशः ब्रह्माणस्त्रिविधः स्मृतः।

ब्राह्मणादेशेन बैदाघ्रः यज्ञाः विहिताः पुरा॥२३॥

23. It is held that reference to Brahman is three-fold as AUM, Tat and Sat. Thus of yore were fashioned Brāhmaṇaṣṭ, Vedas and sacrifices.

23.1. ॐ इति॥ ॐ तत्त सदिति एवं निर्देशं: निरविश्वेति अनेनेति निर्देशं: निर्विधः नामनिर्देशं: ब्रह्माः स्मृतं: चिन्तितं: बैदान्तपु: ब्रह्मविविधः। ब्राह्मणः: तेन निर्देशेन विविधेन बैदाघ्रः यज्ञाः विहिताः निविस्थतं: पुरा पूर्वं: इति निर्देशस्तुत्वयं उच्यते॥

23.1. ‘AUM, tat, sat’ traditionally constitute the three-fold
designation of Brahman in the Vedāntas, according to the knowers of Brahman. In this three-fold manner were set up Bṛāhmaṇas, Vedas and sacrifices. ‘Of yore’ is added to extol the designations.

तत्स्मादोमित्युदाहरत्य यज्ञदानतपः क्रिया: ।
प्रवर्तन्ते विधानोत्त्का: सततं ब्रह्माविदनाम् ॥२४॥

24. Therefore, always, those who maintain the doctrine of Brahman, commence ordained rites like sacrifices, gift-giving and penance, after uttering the syllable AUM.

24.1. तत्स्मात् इति ॥ तत्स्मात् ‘ॐ’ इति उदाहरत्य उद्वार्थ यज्ञदानतपः क्रिया: यज्ञादिवेधुपा: क्रिया: प्रवर्तन्ते विधानोत्त्का: शास्त्रचौदिता: सततं सर्वदा ब्रह्माविदना ब्रह्मवदनशीलानाम् ॥

24.1. So after uttering aum the acts of sacrifice, etc., scripturally prescribed start. This is the unbroken practice of all who maintain the doctrine of Brahman.

तद्वित्यनमित्यन्त्याय फलं यज्ञतपः क्रिया: ।
दानक्रियायाः विबिधा: क्रियते मोक्षकार्धिक्रिया: ॥२५॥

25. Various rites of sacrifice, gift-giving and penance are begun after uttering the term Tat by the seekers after liberation without thought of rewards.

25.1. तत्तु इति ॥ ’तत्तु’ इति अनरसिनाय—’तत्तु’ इति ब्रह्माभिधानं उद्वार्थ, अनदिरिक्षणं च यज्ञादिकर्मणं: फलं यज्ञतपः क्रिया: यज्ञक्रियायाः तपः क्रियायाः यज्ञतपः क्रिया: दानक्रियायाः च विबिधा: क्षेत्रहिरण्यप्रदानाविलक्षणं: क्रियते निर्वर्त्याते मोक्षकार्धिक्रिया: मोक्षार्थिक्रिया: मुमुश्यिक्रिया: ॥

25.1. After uttering the word tat denoting Brahman and not desiring the fruits of works, sacrificial actions, penance,
and various kinds of gift-giving including plots of ground and gold are performed by seekers after liberation.

26.0. तच्छव्ययोः विनियोगः उत्क:। अथ इदानी मच्छव्ययोः विनियोगः कम्यते—

26.0. The practical use of aum and tat has been stated; now follows that of the term sat:

सदृश्वे साधुभावे च सदित्येतप्रपञ्चते।
प्रशस्ते कर्मणि तथा सच्छव्यः पार्थ युज्यते ॥२६॥

26. The word Sat is used to denote existence and righteousness; also, Arjuna! it is used to denote a noble deed.

26.1. सदृश्वे इति ॥ सदृश्वे असतः सदृश्वे यथा अबिद्धमानस्य पुञ्जस्य जन्मिति तथा साधुभावे च असुद्वत्तस्य असाधोः सदृश्वे साधुभावे तस्मिन् साधुभावे च ‘सत्’ हृदयेततु अभिधानम् सदृश्वे प्रयुज्यते अभिधीयते। प्रशस्ते कर्मणि विवाहार्दौ च तथा सच्छव्यः पार्थ! युज्यते प्रयुज्यते हृदयेतु तु ॥

26.1. The existence of something yet to be, like the birth of a non-existent son as well as the righteousness of one hitherto wicked, is denoted by the word sat, the designation of Brahman. It is also used, Arjuna! with reference to noble acts like marriage.

यज्ञे तपस्ति दाने च स्थिति: सदित्ति चोच्चते।
कर्म चैव तद्वर्यां सदित्येवामिष्यते ॥२७॥

27. Also does Sat denote devotion to sacrifice, penance and gift-giving; so, too, the work promoting all these is styled Sat.

27.1. यज्ञे इति ॥ यज्ञे यज्ञकर्मणि या स्थिति:। तपस्ति च या स्थिति:। दाने च या स्थिति:। सा ‘सत्’ इति च उच्चवते बिद्विधः। कर्म च एव तद्वर्यां यज्ञ-
27.1. Devotion to the act of sacrifice, penance, and gift-giving is also styled sat by scholars. So too work promoting these, or work dedicated to God, whose three designations constitute the present context, is again designated sat. The idea is that non-sāttvāc, unmeritorious acts of sacrifice, penance, gift-giving, etc., become meritorious and sāttvāc when they are preceded by the faithful utterance of these designations of Brahman.

28.0. तत्र च सर्वत्र श्रद्धाप्रधानतया सर्व संपादते यस्मात्, तस्मात्—
28.0. Since in these activities everything may be secured by the predominant virtue of faith,

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत्रेत्य नो इह्॥२८॥

28. What is sacrificed, given as gift, performed as penance, or done, without faith is said, O Arjuna! to be Non-sat; it is effective neither here nor hereafter.

इति श्रीमहामाराते शतसाहस्रायं संहितायां बैयासिक्यां श्रीमपर्वणि
श्रीमद्गुरुगीतिमूलपतितस्य ब्रह्मविद्यायं योगशास्त्रे श्रीकृष्णार्जुनस्वस्यादे
श्रद्धाध्रुविभागयोगोऽनाम सप्तदशोष्मायः॥

28.1. अश्रद्धया इति॥ अश्रद्धया हुतं हवनं कृतं, अश्रद्धया दत्तं च ब्राह्मणे, अश्रद्धया तपः तपः अनुप्तितं, तथा अश्रद्धया एव कृतं च यत् स्तुतिमस्तकारादि,
तत् सर्वं अस्तं इति उच्यते—महाप्रतिसाधनमार्गेभाववत्—पार्थ ! न च तत्
बुधलाग्नास् अपि प्रेत्य फलायं, नोपि इहार्थं, साधृभुि: निन्दित्वात् इति॥

28.1. Whatever is offered as oblation, given as gift to holy
ones, etc., performed as penance or work accomplished—work of laudation, prostration, etc.,—all these if done without faith, are termed asat; for they fall outside the way leading to Me, O Arjuna! Though these may entail much labour, they prove futile after death as well as here; they have earned the censure of the righteous.

इति श्रीमतंप्रभुविद्यायामयोऽपि भवतः कृतं श्रीमद्भगवद्गीतां अधात्राय विभाषयोऽर्थाय सम्पूणः ॥ १७॥
CHAPTER XVIII

THE YOGA OF LIBERATION
AND RENUNCIATION

0.1. सर्वं यो गीताशःस्त्रय: अर्थः अस्मिन् अध्याये उपसंहृत्य सर्वं श्रवः वेदार्थः
वक्तव्यः इत्येवमयः: अर्थं अध्यायं आरम्भते । सर्वं हि अतीतेषु अध्यायेषु उत्तरं:
अर्थं अस्मिन् अध्याये अवगम्यते । अर्जृनंस्तु मन्यात्मक्यागशास्त्रांस्वः: एव विशेषः
भुवन्: उवाच—

0.1. In order to conclude here the contents of the entire science of the Gitā as well as those of the Vedas, is begun the present chapter. The ideas expressed in all the previous chapters may be grasped from this chapter alone. But Arjuna seeks to know the distinction between renunciation and relinquishment (tyāga); so he said:

अर्जुनं उवाच:
संन्यासस्त्र महाबाहोते तत्तवमिच्छामि वेदितुम् ।
त्यागस्य च हृदीकेश पृथक् केशिनिनिष्ठद् ॥१॥

Arjuna said:

1. Mighty armed! Lord of the senses! slayer of Kesin! I should like to know the distinction between the truth of renunciation and that of relinquishment.

1.1. संन्यासस्त्र इति ॥ संन्यासस्त्र—संन्यासशास्त्रार्थस्त्र इत्येततु—हे महाबाहो !
तन्त्व तस्य भाव: तत्त्वं याथा त्यायमेव इत्येततु: इत्त्वादितु: शार्दुः; त्यागस्य च
न्यागशास्त्रार्थस्त्र इत्येततु: हृदीकेशः पृथक् इतरेतरविभागः; केशिनिनिष्ठद् ! केशि-
नामं हृदच्छा कक्ष्टिः अर्थः: ते निष्पदितवान् भगवान् वामुदेवः: ते सन्तानः सम्भोध्यते अर्जुनेन ॥

1.1. O mighty armed! I desire to know the truth of renunciation, or the content of the term sannyāsa, as also that of the term
tyāga or relinquishment. I desire to know their distinction. Kesin was a demon disguised as a horse; the Lord Vasudeva slew him; so He is addressed as the slayer of Kesin.

2.0. सन्यासत्यागशब्दै तत्र तत्र निरिन्द्री, न निरुपिन्तायाः, पूर्वेषु अभ्यायेषु।
अत: अर्जुनाय पृष्ठन्ते तत्सिद्धवाय भगवान् उवाच —

2.0. The terms renunciation and relinquishment have been employed in a number of passages in the previous chapters, but their meanings have not been clearly explicated. Hence the Lord answered Arjuna who queried, in order to give him a decision in this matter.

श्रीभगवानुवाच:
काम्यानां कर्मणां न्यातं सन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुत्यागं विचक्षणं: ॥ ॥

The blessed Lord said:
2. Sages know renunciation to be the rejection of works prompted by desire for their fruits. Experts declare relinquishment to be the giving up of the fruits of all works.

2.1. काम्यानां इति ॥ काम्यानां अथवंशवादीनां कर्मणां न्यातं परित्यागं सन्यासं संन्यासशब्दः, अनुष्ठारेत्वेन प्राप्तस्य अनुष्ठानं, कवय: पणिताः: केवलं विदुः:
विखण्ति । नित्यैविनिविन्ताः अनूठीयमानाः सर्वकर्मणां आत्माभवनिविन्ताः प्राप्तस्य फलस्य परित्यागं: सर्वकर्मफलत्यागं: तं प्राहु: कधयति त्यां त्यागशब्दार्थ विचक्षण: पणिताः: । यदि काम्यकर्मपरित्यागं: फलपरित्यागं: वा अर्थः वक्तव्यः,
सर्वोपरित्यागमार्गं सन्यासत्यागशब्दोः: एकः अर्थः स्यातूं, न घटपत्तशब्दों हव जात्वन्तरूपायं ॥

2.1. Works prompted by desire for their fruits may be exemplified by sacrifices like the Aśvamedha. The sense of the term renunciation is ‘the relinquishment’ of such works. Some sages know that when an occasion for doing such work
arises, in their non-performance consists renunciation. Experts (however) with special knowledge declare the relinquishment of the fruits of obligatory and occasional works, when they accrue, to be tyāga. It is not a question of relinquishing desire-promoted works or the fruits of work in general. Were it so, no clear-cut difference would emerge between renunciation and relinquishment such as, for example, there exists between a pot and a cloth.

2.2. नन्तु नित्यनैमित्तिकानां कर्मणां फलमेव नास्ति इति आहुः। कर्मेन उच्चते ते श्रां फलत्यागः, यथा वत्सयायः पुत्रत्यागः।

2.2. Objection: "Now the pūrva mīmāṁsā maintains that obligatory and occasional works have no fruits of their own at all. How, then, can one talk of relinquishing their fruits? It will be like a barren woman abandoning her son."

2.3. नैप: दोषः, नित्यानन्दम् अपि कर्मणां भगवता फलवत्तयो इत्यत्वात्। वस्यति हि भगवानु 'अनिष्टमिष्टं मिष्टं च' [१८.१२.] इति, 'न तु सन्यासिनः' [१८.१२.] इति च। सन्यासिनामेव हि केवलं कर्मफलासम्बन्धं दर्शिणू असन्यासिनों नित्य-कर्मफलप्राप्तिः 'भक्तियासिनां प्रेयः' [१८.१२.] इति दशयति।

Reply: "No; the Lord holds that even obligatory works yield fruits; vide B.G.18.12; only, these fruits do not accrue to the renunciants (ibid.). Thus, according to Him, the fruits of such works accrue to the non-renunciants."

त्याज्यं दोषविद्यते कर्म प्राहुर्मनीषिणः।
यज्ञान्तपःकर्म न त्याज्यमितः चापि।१३११

3. Some intellectuals maintain that faulty work must be relinquished; others, that the work of sacrifice, gift-giving, and penance ought not to be relinquished (at all).

3.1. त्याज्यं इति। त्याज्यं त्यज्यं दोषवत्तं दोष: अस्य अस्तीति दोषवत्—कि तत्?—कर्म, बन्ध्येद्वृतातु सर्वमेव। अयथा—दोषः यथा रागादि: त्यज्यते,
3.1. Work that is faulty must be relinquished; for, all such work binds. *Doṣavat* means having faults or faulty. Or, just as faults like attachment are relinquished, so should work, as such, be relinquished. This is the view of some wise men who adopt the philosophic view of the Sāmkhyas. This should apply even to those who are called upon to work. Others however exclude the works of sacrifice, gift-giving and penance from what has to be relinquished.

3.2. कर्मणि: एवं अविकृता:, तात् अपेक्ष एते विकल्पा:, न तु ज्ञानित्यानु व्युत्ताशिष्यं: संयत्सिनि: अपेक्ष:। तत्सामायेन सांवेद्यानां निविद्ध मया पुरा प्रोक्ता। [3.3.] इति कर्मधिकारातु अपोद्वृत्ता: ये, न तात् प्रति चित्त। ननु ‘कर्ममुग्धेन योगिना’ [3.3.] इति अविकृता: पूर्व विभक्तिश्रेष्ठं: अपि इह सर्वशास्त्रायोपसंहारादर्शन्यं यथा विचार्येन्ते, तथा सांवेद्य अपि ज्ञानिनिद्धं: विचार्येन्तां इति।

न, तेषा मोहुः-खिनिद्वित्यानुगानुपपते:। न कायक्षेत्रनिमित्तं दुःखायामः आत्मनि पद्धति, इच्छादीनाः क्षेत्रमन्त्रश्च एवं दाशितवात्। अत: ते न कायक्षेत्र-निर्मित्यां कर्म परित्यज्जति। नापि ते कर्मणि आत्मनि पद्धति, येन नियत्तं कर्म मोहात परियुस्मु:। गुणानां कर्म ‘नैव किंचित् करोमि’ [५.८.] इति हि ते संयत्सिनि। ‘सर्वकर्मणि मनसां संस्थय’ [५.१३.] इत्यविशि: तत्तथविद्: संयत्सिनाकार: उत्तर:। तत्सात् ये अथे अविकृता: कर्मणि अनात्मविद्, येन च मोहिनिमित्तं: त्याग: सम्बन्धति कायक्षेत्रायाचार्य: ते एव तामसाः: त्यागिन: राजसाब्रह्म इति निन्द्यन्ते, कर्मणि अनात्मजाना कर्ममुग्धेयाधुत्तूर्ययंः; ‘सवैरम्भपरित्यागी’...

3.2. These alternatives apply only to activists, *karmināḥ*, and not to those who pursue the path of knowledge, who have gone out of the sphere of works. The discussion under way does not apply to those who have transcended the sphere of activities according to the statement in 3.3: I have declared
of yore the discipline of knowledge for the Sāṁkhyaśas. *Objection:* “Just as in this concluding section of the Gītā activists are discussed, though their sphere also was demarcated in 3.3., why not deem that the Sāṁkhyaśas, the pursuers of knowledge, also are proposed to be discussed here?” *Reply* “No; because it does not stand to reason that they would any longer be called upon to relinquish the cause of delusion and sorrow; for, the Sāṁkhyaśas don’t perceive in the Self sorrow occasioned by the troubles of the flesh. Desire, etc., have already been shown to be attributes of the field (cf. Chapter XIII). Hence the question of their relinquishing works for fear of sorrow arising from the frailties of the body does not arise. Neither do they behold works in the Self. Hence they cannot relinquish obligatory work, which is entailed by delusion. They renounce the works of the gunas, convinced, ‘Never do I perform any work whatsoever’ (vide B.G.5.8). The way of renunciation of works by the knower of Truth has been set forth in 5.13. Therefore, the relinquishers of works censured here are the non-knowers of the Self. In 12.16-19 have been set forth the marks of the full-fledged renouncers in the context describing the transgressors of the gunas. Another reference to them will be made later in XVIII-50. Therefore in the present context, the renouncers whose discipline is knowledge, are not referred to. Hence the relinquishing of the fruits of works is described as sāttvic renunciation, qualitatively, in relation to the rājasic and tāmasic relinquishment. The unqualified total renunciation is not the current theme.”

3.3. सर्वकीर्मसंयासासम्भवे च ‘न हि देहभूता’ [१८६११.] इति हेतुवचनात्
मुखः: एव इति बेद्व—
न, हेतुवचनात् सत्य्यवत्वात्। यथा ‘त्यागच्छान्तिरनन्ति’ [१२६१२.] इति
कर्मफलयागस्तुन्ति: एव, यथोत्तरानांकपशानुवाहास्यकिमस्तं अर्जुं अजः प्रति विचा-
नात्:; तथा इदमपि ‘न हि देहभूता शक्यः’ [१८६११.] इति कर्मफलयागस्तुत्थ्यर्;
न ‘सर्वकीर्माणि मनसा सत्य्य नैव कुष्ठन्ति कार्यमान्तः’ [५७१३.] इत्यथा पक्षम्
अपवादः: केनचित्ति दर्शवित्तं शक्यः। तत्मातुः कर्मणि अधिकात्तात् प्रत्येक एव; सत्या-
सत्यास्वाविलः। ये तू परमान्यदेवः: साहवाः, तेषां ज्ञानिष्ठायाम् एव सर्व-
कर्मसंयासलक्षणायं अधिकारः; न अन्यत्र, इति न ते विकल्पर्यः। तत्त्वा उपादितं
3.3. **Objection:** “The theme here ought to be total renunciation; for, a reason has been advanced to explain why such renunciation is impracticable. Vide 18.11: It is not possible for an embodied being... etc.’” **Reply:** No, the reason advanced is meant only to extol. Just as in 12.12, the proposition, ‘from relinquishment follows immediate peace’, only extols the giving up of the fruits of works in view of the fact that it has been propounded to nescient Arjuna, who is in no position to act upon the numerous alternatives set forth there, here, too, 18.11 extols the giving up of the fruits of works. None indeed can point out a negation of the position stated in 5.13. ‘... neither doing nor causing to do.’ Therefore, the alternatives stated as between renunciation and relinquishment in the present context are addressed exclusively to those directed to perform work. Those wedded to knowledge, the Sāṅkhya, who have realised the supreme Reality, are called upon to devote themselves to the discipline of knowledge marked by total renunciation of all works, and not to aught else. There are no alternatives before them. In the context of 2.21, we have elucidated it as well as in the prelude to Chapter III.

As for these alternatives:

निश्रयं शृणु मे तत्र त्यागे भरतसत्तम 
त्यागो हि पुरुषव्याध्र त्रिविधः संप्रकटितः ॥४॥

4. **With reference to this theme, best of Bhāratas! listen to my decision. O hero! relinquishment has been celebrated as being threefold.**

4.1. निश्रयं इति ॥ निश्रयं शृणु अवधारय मे मम वचनात् तत्र त्यागे त्यागाङ्गसंयसविश्वं यथादशिते भरतसत्तम ! भरतानां साधुतम । त्यागः हि—

त्यागाङ्गसंयसशास्त्रव्याध्रः हि यः अर्थः स एकः एवेति अभिनेत्य आह ‘त्यागो हि’ इति—पुरुषव्याध्र ! त्रिविधः त्रिप्रकारः तामसादिकारः संप्रकटितः। शास्त्रेषु सम्यक्
4.1. Grasp My decision as I state it in regard to this distinction between relinquishment and renunciation, you, best of Bhārata princes! In this context it is affirmed that the contents of both these expressions are identical. Threefold—tāmasic, etc.—is this ‘giving up’, according to the scriptural texts. As far as the non-self-knower is concerned, ‘the giving up’ or relinquishment, is three-fold such as the tāmasic, rājasic and sattvic. It is irrelevance to the self-knower. The subtle truth of this matter, being hard to comprehend, none else than the Lord can pronounce a decision. Therefore, in regard to this scriptural truth bearing on the metaphysical reality, listen to My decisive view as I set it forth.

5.0. क: पुन: असो निःश्रयः ? इति आह—

5.0. What is this decisive view?

यज्ञदानतपः कर्म न त्याज्यं कार्येमेव तत्।
यज्ञो दानं तपश्रैव पावनानि मनोविषाणां।

5. The work of sacrifice, gift-giving, and penance should not be relinquished; it must necessarily be accomplished; for, sacrifice, gift-giving, and penance purify wise men.

5.1. यज्ञ इति || यज्ञ: दानं तपः इत्येतत्तु त्विविधं कर्म न त्याज्यं न त्यक्तव्यं,
कार्यं करणीयं एव तत्। कस्मातः ? यज्ञ: दानं तपः च एव पावनानि विसृङ्खलयनि
मनोविषाणां द्वारानिस्मित्यां इत्येतत् ||

5.1. The three-fold work of sacrifice, gift-giving and penance should not be relinquished, but accomplished. Why? They
purify the wise—bestow purity on those who expect no rewards.

एतान्यपि तु कर्मणि सद्व्र त्वक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥६॥

6. But even these works, Arjuna! must be done without attachment to them and to their fruits: this is My firm and most valid decision.

6.1. एतान्यपि इति ॥ एतानि अषि तु कर्मणि यज्ञदानतपांसि पावनानि उत्ता नि सद्व्र आर्यकु त्रेषु त्वक्त्वा फलानि च तेषां परिवेष्यय कर्तव्यानि इति अनुज्येनानि
इति मे मम निश्चितं मत उत्तमम् ॥

‘निश्चितं शून्यं मे तत्’ [१८.४.] इति प्रतिज्ञयां, पावनलयं च हेतु त्वक्त्वा,
‘एतान्यपि कर्मणि कर्तव्यानि’ इत्येवत् ‘निश्चितं मतमुत्तमं’ इति प्रतिज्ञातायों-
परंतरं: एव, न अर्थात्र वचनं ‘एतान्यपि’ इति, प्रकृतसमिश्रितार्थत्योपपते: ।
सास्त्रम् फलादिन्यं: बन्ध्येत: एतानि अषि कर्मणि मुमुस्को: कर्तव्यानि इति
अपिष्कर्द्यस्य अर्थम्: । न तु अन्यानि कर्मणि अपेक्षय ‘एतान्यपि’ हृति उच्यते ॥

6.1. But even these purifying works must be done after giving up attachment to them and their fruits. This is My firm and most valid view. This is no novel affirmation, but only the concluding statement of a position earlier propounded in 18.4 as the decision going to be offered. The reason for it is the purifying power of these works. The words, ‘even these’ ought to link up with what is immediately relevant. Api, means that even such works, which bind when their agents have attachment and desire for their fruits, have to be performed without attachment by the agent who seeks liberation; It does not imply that there are some types of work to be performed.

6.2. अथवे तु वर्णादिन्ति—नित्यानि कर्मणां फलास्मार्तु ‘सद्व्र त्वक्त्वा फलानि च’
इति न उपस्थते । अत: ‘एतान्यपि’ इति यानि काम्यानि कर्मणि नित्येन्यम्:
अन्यानि, एतानि अषि कर्तव्यानि, किमु यज्ञदानतपांसि नित्यानि इति ॥
ततु अस्तु, नित्यानाम् अषि कर्मणां इत्तेत फलवित्वस्य उपास्यादित्वात्, 'यजो दाने
तपस्वेव पावनानि’ इत्यादिना वचनेन । नित्यानि अषि कर्मणि बन्ध्येत्वादित्वाः

 bud
6.2. Others however explain it as follows: “Obligatory works bear no fruits at all. So reference to giving up attachment to them and their fruits makes no sense. Hence ‘even these’ must mean occasional works that are other than obligatory works. If occasional works have to be done, obviously ‘sacrifice, gift giving, etc.’, must be performed, too.” This explanation is unsound; for we have already explained how even obligatory works do bear fruits. The proof is the affirmation that ‘sacrifices, etc., purify’. The seeker after liberation would fain give up even obligatory works lest they bind; how then can he do occasional works? ‘Work’ has been censured in 2.49. That occasional works bind has already been established in 3.9. Vide also passages like 2.45, 9.20, and 9.21. “Even these” cannot include occasional works, for the present context is far removed from the cited passages discussing desire-prompted works.

7.0. तत्सात्तु अत्सः अधिकृतित्वमुपुषोः —

7.0. Therefore, for one who is nescient and called upon to work,

नियतत्सः तु संन्यासः कर्मणो नोपप्यते।
भोहात्तस्य परित्यागस्तमसः परिकीर्तित। ॥७॥

7. It is unreasonable to renounce obligatory work. Its renunciation due to delusion is well-known to be Tāmasic.

7.1. नियतत्सः इति। नियतत्सः तु नित्यसः संन्यासः परित्यागः कर्मण: न उपप्यते, अत्सः पावनत्वस्य इष्टत्वात्। भोहातू अत्सः तत्स्य नियतत्सः परित्यागः।
—नियतं च अवश्यं कर्त्तव्यं, त्यज्यं च, इति विप्रतिषेधं; अतः मोहिनिमित्वं परित्यागः।
—तामसं विपरितमित्वं मोहुः तम: इति।

कि च—

7.1. The renunciation of obligatory works, which should always be done, is not reasonable; for, the nescient agent would seek purification. Its relinquishment can be due only to delusion. That the obligatory work which must inevitably be done, is sought to be given up is a contradiction in terms. So its relinquishment is traced to delusion. Therefore it is tāmasic also: delusion is darkness.

Moreover,

दुःखमित्येव यत्कर्म कायक्लेशम्यायत्यजेत्।
स कृत्या राजसं त्यागं नैव त्यागफलं लभेत्।

8. Due to bodily fatigue, if work is given up as troublesome, such relinquishment is Rājasic; the fruit of such relinquishment won’t accrue to the agent.

8.1. दुःखं इति। दुःखं इति एव यतं कर्म कायक्लेशम्यायतं शरीरसु:शरीरमायतं
त्यजेत् इति परित्यागं, स: कृत्या राजसं रजोनिर्वर्ध्यं त्यागं न एव त्यागफलं ज्ञान-
पुरुषक्षेत्र सर्वकर्मत्यागस्य फलं मोक्षस्यं न लभेत् नैव लभेत्।

8.1. Fearing bodily fatigue—bodily sufferings—as troublesome if one gives up work, that act is rājasic relinquishment—a result of rajas; one doing so won’t reap the fruit of relinquishment that is preceded by knowledge, implying the surrender of all works as such. The fruit in question is liberation.

9.0. क: पुन: सात्विक: त्यागं इति? आह—

9.0. What then is sāttvic relinquishment? Answer:

कार्यमित्येव यत्कर्म नियतं क्रियतेऽधर्मः।
सदृशं त्यक्त्वा फलं चैव स त्यागं: सात्विको मतं। नैव।
9. Holding that work is to be done without break, O Arjuna, and giving up both attachment and fruit, the relinquishment (entailed) is deemed Sattvic.

9.1. कार्य इति || कार्य कर्त्तव्य इति एव यत् कर्म नियतं नित्यं क्रियते निर्विश्वयते हे अर्जुन ! सङ्गु त्यक्ता फलं च एव। एतत्—नित्यानां कर्माणां फलवस्ते भगवद्वचनं प्रामाण्यं अवोचाम। अध वा—यद्यपि फलं न शूरयते नित्यस्य कर्मं, तथापि नित्यं कर्मं कृतं आत्मसंस्कारं प्रत्यवायपरिहारं वा फलं करोति आत्मनं इति कल्याणं एव अजः। तत्र तामु अपि कल्याणं निवारयति ‘फलं त्यक्ता’ इत्यनेन। अतः साधुं उन्हं ‘सङ्गु त्यक्ता फलं च’ इति। स: त्यागः नित्यकर्मयु सङ्गुफलतिल्यायः। सात्तिकः: सत्त्वनिवृत्तः। मतः। अभिषेकः (म) तः ||

9.1. Suppose duty is performed without break, O Arjuna! giving up attachment and fruit. We have already stated that the Lord’s affirmation is proof of the fruitfulness of obligatory works. Or, though śruti does not state that obligatory works yield fruits, nescient man imagines that their performance stores up right impressions or serves to ward off the sin of omission. Even such an imagination has to be shunned according to this text. Hence “giving up both. . . .” is in place. This relinquishment of attachment and of fruit is sattvic, i.e. is effected by the constituent sattva.

9.2. नन्तु कर्मपरित्यागः। निविषिः। संप्रया:। इति च प्रकृतः।। तत्र तामसः।।

राजसश्रेष्ठ उक्तः। त्यागः। कथं इह सङ्गुफलत्यागः। तुप्राध्येन उच्चते? यथा तयः ब्रह्मणाः। आगमाः।। तत्र वहङ्करितां दौ, क्षणियः। तृतीयः। इति। तत्तु ॥

नैष दोषः। त्यागसामायानं। स्तुत्यवर्ष्ट्वात् । असि हि कर्मसंप्रा स्तुत्ये फलादिप्रियत्यागश् च त्यागसामायानं।। तत्र राजसश्रेष्ठं कर्मगान्तिनिद्या कर्मफलादिप्रियत्यागः। सात्तिकस्तत्तज्ञं सुनयते। ‘स त्यागः। सात्तिकं मतं’ इति ॥

9.2. Objection: The matter under discussion is the threefold renunciation and the relinquishment (of work). Their tamasic and rajasic varieties have been set forth. But how can this verse talk about the renunciation of fruit and attachment as the third variety? It is like the statement that three Brahmmins have arrived, two being versed in the ‘six vedic limbs’, and the third being a kṣatriya. Reply: This may be thus explained.
The relevant theme may be taken to be the praise of relinquishment in general. Both in renunciation of works and in that of the desire for fruits is present the common characteristic of relinquishment. Condemning relinquishment of work as rājasic one extols as sattvic relinquishment of attachment to fruits.

10.0. यस्य अधिक्षुः सङ्ग त्यक्ता फलाकाशस्त्व क नित्यं कर्म करोति, तत्स्य फलरागादिना अकल्यिक्रियाश्च अन्तःकरण नित्यांश्र कर्मभिः संक्रियाश्च विशृष्टिः।
तत्सं विविधः प्रसारं आत्मालोकनक्षमं भवति। तस्य एव नित्यकर्माणुष्ठातनेन विशीदात्तकरणस्य आत्मानात्मानिमुखस्य क्रमेण यथा तत्रिष्टा स्थायिः तत्सं वक्तव्यम् इति आहं——

10.0. The mind of an eligible man who does obligatory work without attachment to work and its fruit is not agitated; it gets purified. Thus purified and clarified, it becomes fit to ponder over the Self. Here is explained how it gradually becomes devoted to the knowledge of the Self, now that it has already been purified through the performance of obligatory works and oriented to Self-knowledge.

न द्विष्टयकुशलं कर्म कुशले नानुष्मज्जने।
त्यागी सत्त्वसमाविष्टो मेधावी विष्णुसंस्कारः। ॥१०॥

10. The renouncer, well established in Sattva, intelligent and rid of doubts, neither hates unmeritorious work nor clings to meritorious work.

10.1. न द्विष्टि इति।। न द्विष्टि अकुशलं अशोभं कामं कर्मं, शरीरार्धः-धारणं संसारकारणं, ‘कि अनेन?’ इत्येवम्। कुशले शोभने नित्यं कर्मणि “सत्त्वमुद्भि-ज्ञानात्मत्तितत्त्वान्तिक कारणं इति” इत्येवं न अनुप्रयज्जते, अनुप्लहेन प्रीति न करोति इत्येवत्। कः पुनः अस्ति? त्यागी, पूज्यतेन सङ्कुचलयायेन तदानु त्यागी, यः कर्मणि सङ्ग त्यक्तव मतत्वं च नित्यकर्मानुष्ठायी सः त्यागी। कदा पुनः अस्ति अकुशलं कर्म न द्विष्टि, कुशले च न अनुप्रयज्जते इति? उच्चये—सत्त्व-समाविष्टि: यदा सत्त्वेन आत्मालोकविवेकविज्ञानस्वतदुष्प्रभुवति स्वच्छत्; संयुक्त: इत्येवत्। अतः एव च मेधावी मेधाया आत्मानालक्षणया प्रज्ञा संयुक्तः तदानु मेधावी। मेधाविविष्ठात् एव छिन्नसंस्कारः। छिन्न: अविविष्ठक: संशयः यस्य “आस-
10.1. The renouncer does not hate unmeritorious—unattractive and desire-prompted—work which causes transmigratory life by entailing embodiment. ‘Does not hate’ means ‘does not seek to avoid’ such work. ‘Does not cling to’ means does not take pleasure in meritorious obligatory work that emancipates through the generation of devotion to knowledge preceded by mental purity. Who is the person concerned? The renouncer, who has given up attachment and fruits of works, and who performs obligatory works. In what circumstances does he do so? When he is pervaded by sattva that generates the discrimination between the Self and the non-Self. He is ‘Intelligent’ who has such knowledge, which dispels all doubts. He is convinced that the means to the summum bonum is nothing but Self-abidance. The competent man thus gradually purifies himself by means of Karma Yoga. He realises his stirless Self, free from all mutabilities like birth, etc. Having renounced all works mentally he dwells neither doing nor causing to do. This is devotion to knowledge which entails ‘absolute worklessness’. This verse teaches the purpose served by Karma Yoga.

11.0. यः पुनः अविभक्तः सन् देहात्माभिमानित्वेः देहमृतं अजः अविभावत्त्व-कर्माध्याबिज्ञानत्या ‘अहं कर्ति’ इति निष्ठितंवः, तत्य अवेषकर्मपरित्यागस्य अत्रस्क्यत्वात् कर्मचेत्तित्वमोष्ण चौदितकर्माणुक्तानि एव अविभावः, न तत्त्वानि इति एतं अर्थ दर्शयितुं आह—

11.0. What about that type of competent man who has the conceit of self in regard to his body, who bears the burden of his body? He is nescient and has not discarded the view that his Self is a doer—he is obviously wedded to the notion ‘I am
the agent”. Of course he cannot renounce all works. He is competent only to do the scripturally ordained works, while giving up the fruits of works. He cannot relinquish them. This idea is expressed as follows:

न हि देहृमृता शक्यं त्यतं कर्मभेदोषतः।
यस्तु कर्मफलत्यागी स त्यागीत्यनिधीयते। ॥ ११॥

11. Embodied man cannot indeed totally renounce works; but he who relinquishes the fruits of works is said to be the relinquisher.

11.1. न हि इति ॥ न हि यस्मात् देहृमृता—देहृमृता—
देहात्माभिमानवान् देहृमृता उच्यते; न हि विबेकी; स हि ‘वेदाविनाधिन’ [ २.२१.]
इत्यादिना कर्मशाधारणात् निविवातः। अतः तेन देहृमृता अर्जो न शक्यं त्यतं
संयसितं कर्मोषिष्टं अशोष्टं निशोष्णं ॥ तस्मात् यदृ तु अजः अधिकत: नित्यानि
कर्मोषिष्टं कुर्वन् कर्मफलत्यागी कर्मफलाभिविषित्रसंतुष्टस्यात: स: त्यागी
इति अभिधीयते कर्मं अपि सदृ इति—सनुजर्भिन्यायेष ॥ तस्मात् परम्पराविधि[न्द्रवः]
नां एव अदेहृमृता देहात्माभावरहितेन अशोष्टकर्मंसन्यासः शक्यते कर्तुष्णु ॥

11.1. The embodied man is the man who bears the body. Since he has conceit in respect of his body, he is styled ‘the body-bearer’. Indeed, he has little discrimination. The discriminator has been taken out of the ranks of the doers of works. The non-discriminator cannot renounce or give up works in their totality. Hence the nescient individual, whose sphere is that of works, does obligatory works; but at the same time, discards their fruits. In spite of his doing works, he is called a relinquisher as he has given up the fruits of his works. The intention is to commend the giving up of the fruits of works. It follows that the percipient of the supreme Reality alone bears no body, i.e. does not mistake the body for the Self, and can possibly renounce works in their totality.

12.0. कि पुरुष: तत्र प्रयोजनं, यत्र सर्वकर्मसंयासात् स्मात् इति उच्यते—

12.0. What purpose is realised through total renunciation?
12. **The fruit of work is three-fold—disagreeable, agreeable, and mixed. It accruces to the non-relinquishers after their death, but never to the renouncers.**

12.1. ‘The disagreeable’ refers to fruits like hell, life as subhuman creatures etc.; ‘the agreeable’ is life as gods, etc.; ‘the mixed’ includes both the elements as in life as man. These are the fruits of works which are righteous or unrighteous. They are produced by the operations of several external factors. Of course they are of the stuff of nescience resembling magical shows. They cause delusion and apparently affect the inner self. The term *phala* points to something that gets liquidated and disappears, being petty. These fruits accrue after death to the nescient, unrelinquishing agents of works who are other than genuine renouncers; but never to genuine renouncers who are exclusively devoted to the discipline of knowledge. This devotion never indeed fails to destroy the seeds of transmigratory life. Therefore total renunciation is possible only for the realizers of the Supreme Reality. Actions, its accessories, and fruits have been super-imposed on the Self through ignorance. Total renunciation is thus not possible for the ignorant who indentify the factors set forth in 18.13, as constituents of the Self.
13.0. This truth is elucidated in the next few verses:

पश्चातानि महाबाहोः कारणानि निबोधः
सांस्क्ये कुतानि प्रोक्तानि सिद्धेः सर्वकर्मणाम्॥ १३॥

13. Mighty-armed! know from Me the five causes, set forth in the Sāmkhya system, as promoting the accomplishment of all works.

13.1. पत्र इति॥ पत्र एतानिः कष्टमाणवाति हे महाबाहोः ! कारणानि निर्वेकः
कानि । निबोधः मे इति उत्तरम् चेतः समाधानायं, वस्तुवैषयम्प्रदर्शनायं च । तानि
च कारणानि ज्ञातव्यतया स्तौति—सांस्क्ये, ज्ञातव्या: पदार्था:। संस्क्यायं यस्मिन्
शास्ते ततै सांस्क्ये वेदान्ते; कुतानि इति तस्येव निर्लोचनम्—कुत् इति कर्म उच्चते,
तस्य अतः परिसमाप्तिः यत स: कुतान्तः; कर्मात् इत्येततः। ‘यायावर्य उद्पाने’
[२.४६.] ‘सर्व भूलित्यन पार्थ ज्ञाने परिसमाप्ते’ [४.३३.] इति आत्मज्ञाने
संज्ञात्य च सर्वकर्मणाम् निर्वृत्ति दर्शयित् । अतः तस्मिन् आत्मज्ञातायां सांस्क्ये कुतानि
वेदान्ते प्रोक्तानि कथितानि सिद्धेः निष्पत्त्यः सर्वकर्मणाम्॥

13.1. The five causes accomplishing works are presently to be set forth. ‘Know from Me’—this expression is used to draw attention and direct it to that heterogeneity. They are now extolled. Sāmkhya is the science of Vedānta wherein are enumerated the principles to be known. Kṛtānta qualifies it; kṛta is work, and the science which elucidates its end is the Vedānta. BG.2.46 and 4.33 refer to the Self-knowledge that terminates all works. Thus in the science of Vedānta are stated the causes which promote the accomplishment of all works.

14.0. कानि तानि इति ? उच्चते—

14.0. Which are the causes in question? Answer:

अधिष्ठानं तथा कर्ता करणं च पृथ्विविधम्।
विविधात्म पृथक्केत्ता दैवं चैव अन्तः पञ्चमम्॥ १४॥
14. (There are) the ground, the agent, various instruments, and manifold movement together with the supernatural as the fifth among them.

14.1. अविष्टां इति ॥ अविष्टां इल्लायतासुकाणामिनां अभिव्यक्तिः: आश्रयः।
अविष्टां शरीरं, तथा कर्मं उपाधिविक्षणः: भौतिकः, कर्मं च भ्रोतादि शयादनः
पलायनं पूर्णविधं नानाप्रकारं तत्र ् द्रादशंस्यं, विविधं: ् च पूर्वक्षेत्रा: वायुविधिः।
प्राणायामाः:; दैवतं च दैविकं च अन्न एते चतुर्द पञ्चमं पञ्चानां पूर्णं
आदिविवादं च चक्रवाचनुप्रहक्मः ॥

14.1. ‘The ground’ is the body in which are manifested attachment, aversion, etc. (vide BG 13.6). The agent is the delimited self who is also the reaper of the fruits of works. The instruments are the sense-organs, twelve in number—ear, etc. which apprehend objects like sound. ‘Manifold movement’ refers to the movements of ‘the vital airs’—the in-breath, out-breath, etc. The supernatural element is the fifth in this list; it is the solar deity, etc., superintending and guiding the function of the sense organs such as the eye.

शरीरवाश्मनोभिन्यत्कर्म प्रारम्भे नरः।
न्यायं वा विपरीतं वा पञ्चेते सत्यं हेतुः ॥१५॥

15. These five are the five causes of whatever work, right or wrong, that a man initiates with his body, speech and mind.

15.1. शरीरं इति ॥ शरीरवाश्मनोभिन्यत्कर्मः यत् कर्मं निभिः: एते: प्रारम्भे निर्विन्यायति
नरः: न्यायं वा धर्मं शास्त्रीयं, विपरीतं वा अशास्त्रीयमं अधर्मं यच्च अपि
निमित्तेनिभिः विद्वत्तिदि जीवनहेतुः: तत् अपि पूर्वक्षेत्रमध्यमयोः ् एव कार्यमेऽ
इति न्यायविपरीत्येऽ: एव गृहणेण मूहितं, पञ्च एते यथोक्तः: तत्सत्यं सर्वस्य एव कर्मणः
हेतुः: कार्यानि ॥

15.1. Whatever work a man does with the three (instruments)—i.e., body, speech, and mind—, whether right or wrong—i.e., in accordance with or opposed to the 'śāstras,'
righteous or unrighteous,—the causes are as stated above. Even the involuntary movements of the body entailed by living are determined by right and wrong done earlier. Hence the expression ‘right or wrong’ include dharma and adharma, merit and demerit. The five factors as stated above are the causes of all work.

15.2. ननु एतानि अविष्ठानादीनि सर्वकर्मणां निर्वर्तकानि। कथं उच्यते ‘शरीर-वाहिनोभिः यत् कर्म प्रारंभते’ इति?

नेतृ दोषः; विचिप्रतिषेधकलक्षण सर्व कर्म शरीरादित्रप्रधानां; तदक्षतया दर्श-नर्ववादि च जीवनलक्षण विचा एव रासोकृतं उच्यते शरीरादित्रभि। आरम्भते इति। फलकालेपः तत्तथानि: साधः: भुज्यते इति पञ्चानाम् एव हेतुत्वं न विचुर्यते इति।

15.2. Objection: “Now works as such are accomplished by the five causes. Why then specify saying work done by means of body, speech and mind?” Reply: “This is no flaw. All works, commended or forbidden, are dominated by one of these three. Seeing, hearing etc. are parts of these works and grouped into three with reference to body, etc. At the time of reaping their consequences they are experienced mainly through these three means. Hence the causality ascribed to the five factors is not inconsistent.”

तत्तैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यक्तबुद्धित्वावर्ष स पश्यति दुर्मिति:।१६॥

16. This being the case, whoever beholds, due to lack of disciplined reason, the pure Self as agent, sees not at all; his is misunderstanding.

16.1. तत्र इति। तत्र इति प्रकटेन सज्जन्ते—एवं सति एवं यथोक्ते: पञ्चाभिः हेतुभि: निर्वर्त्यं सति कर्मणि। ‘तत्तैवं सति’ इति दुर्मित्वत्वया हेतुलेन सम्बवते। तत्र एतेऽपि आत्मानन्त्येन अविधया परिक्रियाय। क्रियमाणस्य कर्मण:। ‘अहं मेव कर्ता’ इति कर्तारं आत्मां केवलं हुदू तु य: पश्यति अविभाज्यं—कस्मात्?
—वेदात्मायायोपदेशसमय:। अहंतबुद्धित्वात् असंस्कृतबुद्धित्वात्—योपि देवादिव्य—
16.1. ‘This’ refers to the present context ‘This being the case’ means—since work can be done only with the cooperation of the five causal factors. The cause of misunderstanding is set forth in this expression—‘this being the case’. As work is done cooperatively by the five factors deemed to be other than the Self, the ignoramus who looks upon the pure Self as the agent, due to nescience, fails to grasp the truth about the Self or about the works. This mis-perception results from the fact that his intellect has not been trained in the teachings of the Vedânta or of competent teachers or in the processes of reasoning. Even he who holds that the Self is other than the body, etc., is wrong if he deems the Self alone to be the doer of works; he has only misunderstanding. His ‘understanding’ merits censure, as it leads to ceaseless births and deaths. ‘Seeing’ he fails to see, just as a man of defective vision sees many moons or a speeding moon when only the clouds stir. A man seated in a palanquin deems himself moving when people carrying the palanquin alone are moving.

17.0. कः पुनः सुमतिः यः सम्प्र्तः पश्यति इति ? उच्यते—
17.0. Whose understanding then is right? who sees aright?

listen:

यस्य नाहुष्टेऽमावो बुद्धयत्स्य न लिप्यते।
हत्वापि स इमाल्लोकाः हृत्ति न निबध्यते॥१७॥

17. He whose attitude is unegoistic, whose understanding is untainted, even after slaying all living beings, neither slays, nor is bound.
17.1. He has the right understanding, he sees aright, who does not deem himself the doer of works. His self has been purified by the teachings of the śāstras and his teacher and by the processes of reasoning. The five factors (BG 18.14) superimposed due to nescience on the Self are the doers of all work and not ‘I’. ‘I’ am only the witness of their operations, Vide MU 2.1.2: “Without vital breaths, indeed mindless, luminous, beyond the Imperishable, the Supreme, I am the Alone, the Immutable.” He knows all this. His intellect—the inner sense—is untainted; it does not cling to thoughts such as ‘I did this, so I shall fall into hell.’ His thoughts are auspicious. He sees aright. Even after slaying all these living beings, he is no killer and is not bound—he is not related to its fruits, the fruits of unremitting evil.

17.2. ननु हृत्वापि न हृति इति विश्वविद्येऽ उच्यते यथा स्नुति?

नैदोषः, लौकिकार्योपायस्यहृदायस्य पदार्थाः तदुपपत्त्। देहवात्मत्वं श्रद्धा हृता अहं इति लोकिको दृष्टि आरम्भ्यं ‘हृत्वापि’ इति आहं; यथादिश्यां पार्थिवें दृष्टि आरम्भ्यं ‘न हृति न निव्यय्यते’ इति-एतत् उपयोग्य पथ्यते एव।

ननु अविभाज्यादिभिः सम्भू न्यो एव आतमा, ‘कर्तकर्तारात्मानं केवलं तु’ [१६.१६.] इति अवियोगायतः।

नैदोषः, आतमः अविभाज्यस्वभावलो अविभाज्यादिभिः संतत्वात्मपापत्त्। विश्वविद्यायात् दृष्टि अथैः संहनं सम्भवति, संहत्या वा कृत्तश्च स्थायत्। न तु अविभाज्यायात् अनेकां इति सम्भवति कृत्तश्च उपयोग्य अविभाज्यस्वभावस्य तद्भवात्। अतः केवलं आतमाः स्वामिकेकिं इति केवलश्च अविभाज्यात्। अविभाज्यस्य च आतमः स्वात्मिकेकिं इति केवलश्च अविभाज्यात्। अविभाज्यस्य च आतमः स्वरूपस्याप्रतिश्च भक्ति। "अविभाज्यायात्मके आतमाः [२.२५], "मुण्डेन धर्माणि क्रियानि क्रियते" [३.३७], ‘शरीरसायोहिनं' करोति’ [१३.११] इत्यादि
17.2. **Objection**: Though meant as commendatory only, this statement that though he slays he slays not is paradoxical.  
**Reply**: “This is no flaw; for it may be explained with reference to the distinction between the empirical and metaphysical view-points. ‘Having slain’ refers to the empirical view-point according to which body, etc., constitute the self. ‘He slays not’ refers to the metaphysical view-point, as has already been elucidated.”  
**Objection**: “Surely the self together with the ground’ (i.e. body etc.), does the work; for 18.16 objects only to the view that the mere self works.”  
**Reply**: “Granting the immortality of the Self, It cannot combine with the ground (i.e. body etc.). Combination with other factors is possible only if an entity is susceptible to modification; then only may It have joint doership. The immortal Self cannot combine with aught else and acquire a joint doership. Aloneness, then, is inherent in the Self. Mereness or aloneness is not predicative; it points to the nature of the subject, Self. Its immutability is celebrated in śruti and smṛti and supported by reason. cf. BG.2.15, 3.27; 13.21. Also BU.4.3.7, etc. Reasoning is as follows: The Self is impartite, independent, and immutable. Even if Self mutates, only Its own changes may occur in It. Some one’s acts cannot accrue to another who has not performed them. What is ascribed through nescience cannot belong to It. Note that silverness does not belong to the nacre; the murkiness of the ground cannot belong to the sky to which the ignorant attribute it. Similarly, the mutations of the ground, etc., belong only to them and not to the Self. Therefore, the observation, ‘being
unegoistic and of untainted understanding, the knower neither slays nor gets bound,' is in order."

17.3. ‘नायं हृति न हृयते’ इति प्रतिज्ञाय ‘न जाप्ते’ इत्यादिहेतुवचनेन अविक्रियतं आतम: उक्तं, ‘वैदाविनासिन’ [२.१९,२०,२१.] इति विद्युषः कर्माविकारनिवृत्ति शास्त्रादृश संकेत: उक्तं, मथे प्रसारितं, तत्त्र तत्र प्रसोधः कृत्वा इह उपसंहरति शास्त्रार्थिन्द्रिकरणाय ‘विद्युत् न हृति न निबह्यते’ इति।

एवं च सति देहमुत्त्वानानुपपत्ती अविद्यात्मशेषकर्मसंन्यासारपते: सम्यासिनाः अनिन्द्यर विविधं कर्मण: फलं (१८.१२.) न भवति इति उपपत्तिः तत्तपर्यन्तं च इतरेऽत्भवति इति इति एततः च अपरिहार्य इति एवः गीताशेषाय: उपसंहृताः। स एव: सर्वेत्थायाँ: नियुपायतिः: पण्डिते: विचार्य प्रति पत्वया: इति तत्र तत्र प्रकरणविभाग्यं दशितं: अस्माभि: शास्त्रार्थिनयानुसारेण॥

17.3. Having affirmed, ‘he neither slays nor gets bound’, and set forth the reason for it in the words, ‘he is not born, etc.,’ which elucidate the Self’s immortality, at the beginning of the Gitā (2.19-21), and having shown also the reason for the knower’s withdrawal from the sphere of activities—the Lord concludes the Gitā’s ideas on this topic in 18.17. These ideas have also been mentioned in various passages throughout the course of the Gitā. In these circumstances it stands to reason that the three-fold fruit of works does not accrue to the renouncers who have no conceit in the body-mind complex, and have therefore given up all works. On the contrary to the non-renouncers the three-fold fruit inevitably does accrue. Thus also is concluded the theme of BG. With penetrating discrimination the scholars must ponder on the essence of this Vedic wisdom and master it. This view has been set forth by us in several contexts analytically, in harmony with the sāstra and reason.

18.0. अष्ट इदानीं कर्मणां प्रवर्तिच: उच्च्यते—

18.0. Now is stated the factor that impels all works:

ज्ञानं ज्ञेयं परिज्ञातां विविधा कर्मचेतना॥
कर्मं कर्म कर्त्तिति विविधं: कर्मसंघ्रहः॥१८॥
18. Knowledge, the knowable and knower—is the three-fold mandate to work. The instrument, work and agent constitute the three-fold summary of work.

18.1. ज्ञानं इति ॥ ज्ञानं जानसे अनेन इति सर्वविषयं अविशेषेण उच्यते,
तथा जैसे ज्ञात्वयं, तदपि सामान्येन एव सर्वं उच्यते; तथा परिज्ञाता उपाधिलक्षणः
अविभाज्यपति: भोक्ता—इति एतत् क्रयं अविशेषेण सर्वकर्मणा प्रवतिका निविधा
विज्ञकरः कर्मचोदना ॥ ज्ञानार्थीः हि तत्राणां सत्यपते हानोपादानाविदयोजनः
सर्वकर्मराम्भः स्थायः ॥ तत्: पश्चातः: अविश्वासनादिभि: आर्यबोधन:कायाध्रोध-
भेदेऽविज्ञया राहौमूलं चिन्तु करणादिषु संगृहते इति एतत् उच्यते—करण क्रियते
अनेन इति बाह्य श्रोतार्य, अन्तःकर्म बद्धाविद्य, कर्म ईप्सिततमः कर्तुः: क्रिया
व्याप्यमानम्, कर्ता करणानां व्याप्तिता उपाधिलक्षणः, इति निविध: निविधकारः
कर्मसंग्रहः—संगृहते अस्यम् इति संग्रहः; कर्मण: संग्रहः कर्मसंग्रहः—कर्म एवुः
हि चिन्तु समविदत, तेन अयं निविध: कर्मसंग्रहः ॥

18.1. Knowledge in general is meant here; the distinctions among particular cognitions are ignored. Such is the case with the knowable and the knower. The knower is bound up with adjuncts due to nescience—the experiencer in general. These three in their generality constitute the three-fold mandate to do work; for, only when these three converge, a beginning to work, directed to acquisition, rejection, etc., can happen. Then are noted three groups of work-factors. The instrument, that by which the work is done, is external sense-organs like the ear, and internal ones like the intellect. Work is what is most intently sought after and pervaded by activity. Agent is the wielder of instruments and his mark is adjuncts like mind and body. Indeed work inheres in these three factors.

19.0. अयं इदानीः क्रियाकारकम् नानां सर्वं गुणात्मकात् सत्तरज्जुतमो-
गुणाभेदत: निविधः भेदः वृत्तम: इति आरम्भते—

19.0. Now is set forth the three-fold distinction among these factors based on the constituents of nature like sattva, etc. For, work, instrument and fruit of work are, essentially, these constituents.
19. Knowledge, work, and doer are just three-fold with reference to the constituents as elucidated in the light of these constituents; listen to a factual statement of these also.

19.1. ज्ञान कर्म च कर्ता च तिरिक्षेतु गुणभेदत:।
प्रोच्यते गुणसंबंधाने यथावच्छणश्च तान्यपि।।१९।।

19.1. Knowledge, work—work means activity and not the technical part of speech defined (in 18.18) as what is most sought after—and the doer, or he who accomplishes activity—thus has work a three-fold division. ‘Just three-fold’—rules out all generality apart from the constituents. This is based on the three-fold constituents, *sattva*, *rajas* and *tamas*. “As elucidated in the light . . . .” refers to the system of Kapila. This *sāstra* is a valid source of knowledge about the constituents and the *jīvas* who experience. Though it contradicts in respect of the non-duality of the metaphysical Real or Brahma, the followers of Kapila are adepts as regards constituents and their operations. Hence their system is cited as worthy of commendation. Listen to their account, keeping reasoning in view. The distinctions drawn are based upon the differences among the constituents; pay heed.

20.0. ज्ञाति तु तावत् निषिद्धतं उच्यते—

20.0. The three-foldness of knowledge is affirmed:
20. **Know that knowledge to be Sāttvic by which one sees in all beings a single immutable existence though these beings themselves are divided.**

20.1. सर्वभूतेषु इति ॥ सर्वभूतेषु अन्यत्कालदित्यावराते भूतेषु येन जानेन एकं भावं वस्तु—भावशास्त्रं वस्तुवाच, एकं आत्मवस्तु इत्यादि—अव्ययं, न ब्योधि स्वात्मानं स्ववस्थमाण वा, कृतस्व-इत्यादि, ईश्वरे परमात्मा येन जानेन, तथ भावं अविभक्तं प्रतिदेहूं, बिभवेषु देहेषु न विभक्तं ततृत्वं आत्मवस्तु, ब्योधितं निरंतरमम् इत्यादि, तत्र भावं सात्मानं सम्प्रदर्शनं अद्वैतात्मविशयं सात्मिकं बिनं इति ॥

20.1. In all beings from the unmanifest to stationary things, the knowledge by which is seen a single existence—the reality or the immutable Self—is *sāttvic*. This reality does not mutate either by itself or through the mutation of its attributes; it is undivided in each of the divided bodies. This undivided Self is like the sky. The knowledge of this non-dual Self is immediate and veridical and it is held to be *sāttvic*.

21.0. **Perceptions of dualities are non-veridical—they are *rājasic* or *tāmasic*; they don’t directly terminate the life of trans-migration:**

21.0. पृथक्क्वेन तु यज्ञानं नानामाणाँ नृत्यविधानं ।
बीति सर्वेषु मृतेषु तज्ज्ञानं विनं राजसम् ॥२१॥

21. **But know as Rajasic the knowledge by which one knows all beings as existents of various kinds.**

21.1. Know as rájasic or as fashioned by rajās, the knowledge by which, one knows varied beings as different in different bodies. Of course, knowledge does not know, but by means of it one knows:

\[
\text{yatu kṛśnadvēkśismin kārayṁ sattmahēṇukām}
\]
\[
\text{ātstārvarṣadharmoḥ ch tattvāmsahūnaḥ} \]

22. That is said to be Tāmasic knowledge, which unreasonably sticks to an object as if it were a whole, and whose content is unveridical and petty.


22.1. But the knowledge that identifies the whole with the body or with something extended like an image, holding the Self or God to be only so much and nothing more exists—is tāmasic. Witness the naked Jains who hold that the Self or jīva is of the size of the body it inhabits. God is only the image, stone or wood, and no more. There is no reasoning to support such views. They are false and petty, relating to a finite object. Its fruit, too, is petty. Such knowledge is said to be tāmasic. Only tāmasic beings, lacking in discrimination, entertain such knowledge.
23.0. अथ इदानीं कर्मण: शैविकं उच्चयते—
23.0. Now is stated how work is threefold:

नियतं सज्जरहितमरागद्वैत: कृतम्।
अफलप्रेयसुना कर्म यत्तसातिचकमुच्यते॥२३॥

23. Sāttvic is said to be the work that is obligatory, done without attachment, passion or aversion, by one who seeks not its fruit.

23.1. नियतं इति ॥ नियतं नित्यं सज्जरहितं आसक्तिबोजितं अरागद्वैतं: कृतं
रागसिद्धे रागसिद्धे च कृतं रागद्वैतं: कृतं, तद्विपरीतं अरागद्वैतं: कृतं,
अफलप्रेयसुना फल्प्रेष्टति इति फलप्रेयसु: फलपूर्णं: तद्विपरीतं अफलप्रेयसुना
कर्मं कृतं कर्मं यतु ततु सातिचं उच्चयते ॥

23.1. Obligatory work done without attachment, passion or aversion by one who does not desire to secure its fruit—who does not hanker after its fruit—is said to be sāttvic.

यतू कामप्रेयसुना कर्म शाह्त्वारेण वा पुनः।
कियते बहुलायासं तद्वाचालमुदाहरतम्॥२४॥

24. The work done with passion for a desired fruit by an egoistic agent, which entails much labour, is said to be Rājasic.

24.1. यतू इति ॥ यतू, तु कामप्रेयसुना कर्मप्रेयसुना इत्यर्थं, कर्ममाह्त्वारेण
इति न तत्वछानापेक्षयाः—कि ताहं?—लौकिकबोधित्रितनिरह्वारापेक्षयाः ॥ य: 
हि परस्तपरिनिरह्वारानामवितुः, न तत्व कामप्रेयसुबहुलायासंक्तृत्वप्राप्तिः
आत्मिः। सातिकस्य अपि कर्मणः अनात्मिकिः साह्त्वाः। कर्म, कित्वा रजः
सततमिः। लोके अनात्मिकिः अपि वैस्वित्रिः निरह्वाराहि: उच्चयते ‘निरह्वाराहि:
अयं ब्राह्मणं।’ इति तस्मातू तपेत्यमाः एव ‘साह्त्वारेण वा’ इति उत्कृष्टम् । पुनःशब्दः
पादपूर्वायाः। किमिते बहुलायासं कर्म (कर्मं) महता आयासेन निर्विवच्यते, ततु
कर्म राजसं उदाहरतम।॥
24.1. *Rājasic* is the work done by one who seeks its fruit, who is egoistic, who is devoid of even the prevalent knowledge of truth: i.e. who is more than ordinarily egoistic. The reference is not to one who is rid of the principle of egoism; for such an agent will be a knower of the Self with whom can never be associated passion for a desired fruit, etc. The agent even of *sāttvic* work is egoistic, not to speak of *rājasic* and *tāmasic* works. A Vedic scholar, though not a knower of the Self, is widely deemed unegoistic of whom one says: ‘This Brāhmaṇa is unegoistic’. Compared with him the agent of *rājasic* work is said to be egoistic. The term *punah* in the verse only completes the first half of the verse. This *rājasic* work is done with much labour by its agent.

अनुबन्ध क्षयं हिंसामन्येक्ष्यं च पौरुषम्।
मोहावारस्यते कर्म यत्तास्मसमुच्चते॥२५॥

25. The work undertaken due to delusion and without regard for consequences, loss, violence involved, and competence is said to be Tāmasic.

25.1. अनुबन्धं इति॥ अनुबन्धं पश्चात् आचारिणेऽव यत् वस्तु सः। अनुबन्धं: उच्चरते तं च अनुबन्धं; क्षयं यस्मिन् कर्मं च ग्रहणं शक्तिः। अर्थमं: वा स्वयं तं क्षयं, हिंसा ग्राणिविधां (-पीडा) च, अनपेक्षा च पौरुषं पुरुषकारं ‘शक्तिमं इदं कर्म समाप्तिं’ इत्येवं आत्मसमाध्यं, इति एतानि अनुबन्धादीनि अनपेक्षा पौरुषान्ति मोहावरस्यते। आरस्यते कर्म यत् तद् तामसस्तमोनिवृत्तं उच्छरते॥

25.1. Consequence is what follows the work. Loss is that which the work causes—loss of power or wealth. Violence is injury to life. Competence is confidence in one’s ability to accomplish the work. Work undertaken without regard for these factors, through delusion or lack of discrimination, is *tāmasic*—is done due to *tamas*.

26.0. इदानि कर्त्तृभेदः। उच्चरिते—

26.0. Now are set forth the different kinds of agents:
26. Sāttvic is the agent devoid of attachment, unegoistic, rich in resolution and zeal, and changeless in success and failure.

26.1. He who has given up attachment, is not pushing himself to the fore, rich in endurance and application, immutable in success and failure, i.e. who has been impelled by the śāstraic mandate and not greed for work’s fruit, is said to be sāttvic.

27. The agent who is attached, seeks the fruit of works, is greedy, violent, unclean, glad and sad—is known as Rājasic.

27.1. He who has attachment is ‘the attached’, i.e. one who seeks the fruit of his works; the ‘greedy’ is the one who is eager
to seize the wealth of others or who won’t give away his own wealth as charity in sacred places. The ‘violent’ is one hurting others; the ‘unclean’, one lacking in internal and external cleanliness; the ‘glad’, one of pleasant experiences, and the ‘sad’, one without pleasant experiences. Or, when one’s work prospers he may be glad, and sad when it is ruined. An agent like this is known as rājasic.  

अयुक्तः प्राकृतः स्तम्भः शाठे नैष्कृतिकोऽपि
विषादी दीर्घसूत्री च कर्ता तामस उच्चते ||२८||

28. Unintegrated, uncultured, stiff, deceitful, malicious, indolent, downcast and procrastinating is the Tāmasic agent.

28.1. अयुक्तः इति || अयुक्तः न युक्तः असमाहितः; प्राकृतः अवत्यासंस्कृततत्तुष्टः
बालसमः; स्तम्भः दण्डवत् न नमति कस्मेविचित्; शाठे मायाबी शलिकुशुद्धिकारी,
नैष्कृतिकः परविभेदनपरः (परवृत्तिच्छेदनपरः); अलसः अप्रवृत्तिशीलः कर्तव्येषु
अष्ट्रि, विषादी विषादवात् सर्वदा अवस्त्रणस्वाभावः; दीर्घसूत्री च कर्तव्यानां दीर्घ-
प्रसारणः, सर्वदा मन्दस्वाभावः, यतो अद्य भः वा कर्तव्यं ततो मासेन अष्ट्रिः न करोति;
यश्ने एवमृतः सः कर्ता तामसः उच्चते ||

28.1. ‘Unintegrated’, or unconcentrated; ‘uncultured’, extremely unregenerate intellectually and childish; ‘stiff’ or like a stick, unbending before any one; ‘deceitful’ or tricky, hiding one’s strength; ‘malicious’ or undermining others or ruining others’ livelihood; ‘indolent’ neglecting even one’s own duties; ‘ever despondent’ always pessimistic in outlook; ‘ever tardy’, one who delays taking up an urgent work even after a month—this sort of agent is held to be tāmasic.

बुद्धमेंद्रं धृतेश्वरं गुणतत्स्विविधं शृणु ।
प्रोज्यमात्रमेश्वरं पृथक्क्वेन धनंजय ||२९||

29. Also listen, O Arjuna, to the three-fold variety of
intellect and of resolve with reference to the constituents, as it is elucidated distinctively and fully.

29.1. बुद्धेश्वरे इति। बुढ़े। भेदं घृते: च एव भेदं सृष्टि—सत्त्वादिगुणत: तिरिवध शृङ्ग—इति सूक्षोपनयासः:। प्रत्येकमाण्ड कथ्यमाण अशेषण निरवशेषत: यथाभवु पुष्कर्तृविवेकत: धार्मिक! —दिरिविजये मानुषे! दैव च प्रभृति धनं जितवान्, तेन असी धनजयः अर्जुनः।

29.1. Listen to the distinctions of intellect and resolve, each three-fold, with reference to the constituents. This is an aphoristic statement indicating the gist of what follows. ‘Distinctively’ i.e. analytically elucidated without any loose ends. Arjuna is styled Dhanamjaya because he collected, during his victorious expeditions, immense wealth—both human and divine.

प्रवृत्ति च निर्वृत्ति च कार्याकार्यं भयाम्बे।
बन्धं मोक्षं च या वेति बुढ़े: सा पार्थ सात्त्विको।

30. That intellect is Sāttvic, Arjuna! which knows action and inaction, duty and non-duty, fear and fearlessness, bondage and liberation.

30.1. प्रवृत्ति च इति। प्रवृत्ति च प्रवृत्ति: प्रवृत्तिः बन्धेः! कर्ममार्गः: शरस्त्र-विविष्यण:; निर्वृत्ति च निर्वृत्ति: मोक्षेः! सत्त्वाकार्वणः:—सन्त्यासामाय:—बन्धोपदेशाकार्व्यत्वात: प्रवृत्तिनिर्वृत्त्ती कर्मसंयासार्वणः इति अवगम्यते—कार्याकार्यं विविष्यति श्रीकर्तिके वैदिके वा शास्त्रबुढ़े: कर्त्त्वाकर्त्त्वो वर्णाकर्णे इत्येतुतु—कस्य?—देशकाश्चाँ-पेव्या दुस्तुर्दाह्ये अर्थेण । भयाभये विभेजति अस्मातृ इति भय चोरोऽधार्थोऽदिति, न भयं अभयं, भयं अभयं च भयाभये, दृष्टाद्वित्यबिवेकत्योऽ: भयाभयोऽ: कारणे इत्यदि:। बन्धं सहेतुकं मोक्ष च सहेतुकं या वेति विज्ञानाति बुढ़े: सा पार्थ भावाविभाविको। तत्र भावं बुढ़े: वृत्ति:; बुढ़ेत्स्यु वृत्तिमती। वृत्ति: अपि वृत्तिविशेषः एव बुढ़े:।

30.1. ‘Action’ is movement leading to bondage—the way of works enjoined by the sāstras. ‘Inaction’ is its opposite leading to liberation—the way of renunciation. As these two terms
occur in the same sentence, where also occur the terms bondage and liberation, we take them to mean the paths of works and of renunciation. ‘Duty and non-duty’ are works enjoined and prohibited by the śāstras and related to the Vedic and secular spheres. Such works have results visible or invisible. ‘Fear and fearlessness’ refer to their causes like thieves, tigers, etc. The reference is to the causes of fears in relation to visible and invisible goals. The sāttvic intellect knows (about) ‘bondage and liberation’ with their causes. Knowledge is a modification of the intellect to which it pertains. ‘Resolve’ too is only a particular modification of the intellect.

31. Rājasic is the intellect, O Arjuna! by which one understands erroneously righteousness and unrighteousness, duty and non-duty.

31.1. ‘Righteousness’ is (action) enjoined by the śāstras while ‘unrighteousness’ is what is forbidden by them. ‘Duty and non-duty’ have already been explained in 18.30. Erroneously, i.e. not after exhaustive examination and decision. The intellect doing this is rājasic.

32. Tāmasic, Arjuna! is the intellect shrouded in Tamas (ignorance) which mistakes unrighteousness for righteousness and knows all kinds of things contrarily.
32.1. The ‘intellect shrouded in ignorance’ that deems unrighteousness i.e., what is prohibited by the śāstras, to be ‘righteousness’ and knows all knowables ‘contrarily’ is tāmasic.

33. The unfaltering resolve is Śāttvic, Arjuna! by which, through concentration, one maintains the functions of mind, vital breaths and the senses.

33.1. The remote expression ‘unfaltering’ should be related to ‘resolve’ or dhi. One ‘maintains’—what? The functions the mind, vital breaths and the senses, preventing them from taking a path opposed to the śāstras. Thus are they made to conform to śāstraic ways. This is done through ‘concentration’ or samādhi. ‘Unfalteringness’ consists in accordance with unbroken concentration. The sense is that the functions of the mind and so forth, maintained through unfaltering resolve, are in fact maintained through concentration. This kind of resolve is śāttvic.
34. But the resolve, Arjuna! by which one upholds righteousness, sexual attachment and wealth while occasionally desiring fruits of works, is Rājasic.

34.1. यया इति ।। यया तु धर्मकामार्थान्तु धर्मशः कामशः अर्थशः धर्मकामार्थान्तुः तत्तु धर्मकामार्थान्तुः पूर्वसः यया यथा धारयते मनसिः नित्यम् एवं कर्त्त्वयुप्तम् अवधारयित हि अब्रजून ! प्रसर्जेन यस्य यस्य धमदिः धारणप्रसर्जेन्तेन तेन तेन प्रसर्जेन फलाकार्यी च भवति यः पुरुषः, तस्य धृति: या सा पार्थ । राजसी ।

34.1. But the resolve by which one upholds ‘righteousness’ (Dharmaḥ), sexual desire (Kāmaḥ) and wealth (Arthaḥ), treating them as eternal oughts to be accomplished, and seeking their fruits as occasions arise is rājasic, O Arjuna.

\[ यया स्वप्नं भयं शोकं विषां वदभेद च । \]
\[ न विमुञ्जितः दुर्मधा धृतिः सा पार्थ तामसी ॥३५॥ * \]

35. Tāmasic is the resolve, Arjuna! by which a mean-minded man clings to sleep, fear, grief, dejection and indulgence.

35.1. यया इति ।। यया स्वप्नं निद्रां, भयं त्रासं, शोकं, विषां [वासा] विस्फोर्णं, मद्र विपयस्वातः आत्मन: बहुमन्यप्राप्तः मृत: इव मद्र एव च मनसि नित्यम् एवं कर्त्त्वयुप्तमत्वाः कूर्बत् न विमुञ्जिता धारयितः एव दुर्मधा: कुल्सितमेधा: पुरुषः यः, तस्य धृति: या सा पार्थ । तामसी [मता] ॥

35.1. The resolve by which a ‘mean-minded man’ does not give up but ‘clings to sleep, fear, grief, dejection and indulgence in objective pleasures’, like one intoxicated—doing all this as a compulsory duty—is deemed to be tāmasic, O Arjuna!

36.0. गुणेश्वर खिपाणं कारकाणं च त्रिविध: भेदः उक्तः । अथ इदानी फलस्य सुखस्य त्रिविध: उक्तेत—

*सा तामसी मता—इति पाठः ।
36.0. The three-foldness of works and their accessories with references to the constituents has been set forth; now is stated that of fruits and pleasure.

36. Now listen, best of Bhāratas! to (the elucidation of) threefold pleasure. That in which, through practice, one delights, reaching the end of pains;

36.1. Now listen to ‘three-fold pleasure’—focus your mind on it, as I state it. That experience of pleasure in which, ‘through practice’, or repetition, one delights and surely ‘reaches the end of pain’;

37. Which, in the beginning, is like poison, but, at the end, is like ambrosia—that is declared to be Sāttvic pleasure, born of the clarity of one’s intellect:

37.1. The pleasure which in the ‘beginning’—at the first
contact, or at the start of knowledge, detachment, meditation and concentration—, is ‘like poison’ or painful due to the arduousness involved; which at the end, is ‘ambrosial’, being born of the maturity of knowledge, etc.—this pleasure is declared to be sāttvic by the wise. It emanates from the ‘clarity of one’s intellect’—its purity resembles the purity of water. Knowledge whose content is, or depends on, the Self may alternatively be understood by the term ātmabuddhi. Of its intensity is this pleasure born. Hence it is sāttvic.

38. It is held that Rājasic is the pleasure that in the beginning, due to contact between objects and senses, is ambrosial but is like poison, at the end.

38.1. The pleasure born of ‘contact between objects and senses’, which, ‘in the beginning’—at the first moment—is ‘ambrosial’, but is ‘like poison’ at the end of its experience leading to decline of power, vigour, beauty, intelligence, understanding, wealth and zeal, and (besides) is the source of unrighteousness and hell—this pleasure is held to be rājasic.

39. Tāmsic is said to be the pleasure that, both in the beginning and in its consequences, deludes the self and sprays from sleep, sloth and error.
39.1. The pleasure which, in its ‘beginning and consequences’, its end and sequel, ‘deludes the self and arises from sleep, sloth and error’ is said to be īmāsic.

40.0. The following verse now concludes the current theme:-

न तद्वितृ पृथिवियां वा दिवि देवेषु वा पुनः।
सत्यं प्रकृतिज्ञेयुः यदेविः स्वात् त्रिभुगुः॥४०॥

40. In this world, in heaven or again, among gods, no being is found that is free from these three constituents of Prakṛti,

40.1. न तत् इति॥ न तत् अस्ति तत् नास्ति पृथिवियां वा मनुष्याविदु सत्यं प्राणिज्ञात्, अन्यूत् वा अभावित, दिवि देवेषु वा पुनः सत्यं प्रकृतिः प्रकृतितः

अतः एवः विभि गुणः सत्याविभिः मुक्तं परित्यक्तं यत् स्वात् अभेतः ‘न तत्
अस्ति’ इति यूद्ध सम्बन्धः॥

40.1. There are no living beings on ‘earth’ i.e., among men, etc., or anything material in ‘heaven or among gods’ or a being ‘free from’—devoid of—these three-fold constituents of prakṛti—sattva and so forth.

41.0. तत्र सबसंसारः क्रियाकरकफलक्षणः सत्त्वजस्तमोणात्मकः अविवातितकल्पितः समूहः अप्रत्येकः वृक्षेश्वमयोः च ‘अर्धमूलः’ ॥ १५.१॥

इत्यादिति, ‘तं च असह्यश्रेण दुःशन छिट्टा तत् पदं ततौ परिमाणतः’

॥ १५.३.४॥ इति च उत्तमः। तत्र च सबस्य नित्यात्मकज्ञात्संसारकारणानि

विवर्तनपत्रोऽप्राप्ताः, यथा तत्रिकम् स्वात् तथा वर्णवः सवर्वश्री गीताशास्त्राः।

उपसंहारं, एतानुवं एव च सवर्वदस्मृत्यर्थ गुप्तार्थ इल्लितः अनुभेदः इत्यवभः

‘भार्त्याकशिविशिश’ इत्यादिः आर्य्यते—
41.0. The entire empirical world consisting of actions, their accessories and fruits, all of which are transformations of the three constituents and postulated by nescience, has been set forth together with its cause; this world is a disvalue. In the metaphor of the tree with ‘the roots up’ (15.1) ‘after cutting which with the sharp weapon of detachment,’ ‘that Status has to be sought’ (15.3,4)—the same has been stated. Since all this is substantially one with the three constituents, the cause of empirical life may be regarded as unabolishable. Thus arises the need to indicate a way to abolish it. Also, the contents of the science of the Gītā have to be concluded—the contents embracing the totality of those of the Vedas and Smṛtis which have to be put into practice by those who aim at the goals of human life. Therefore is commenced the next theme beginning with 18.41.

ब्राह्मणक्षत्रियविविधा शूद्राणां च परन्तप।
कर्माणि प्रविष्कारिता स्वभावप्रभवेदृगुणे: ॥४१॥

41. Scourge of foes! The works of Brāhmaṇas, Kṣatriyas and Vaśyas, as also those of the Sudras have been allotted according to the constituents of their nature.

41.1. ब्राह्मण इति ॥ ब्राह्मणाध्य धात्रियाध्य विस्तः ब्राह्मणक्षत्रियविविधा, तेषां ब्राह्मणक्षत्रियविविधा शूद्राणां च—शूद्राणां असमाकारण एकजातिनि सति वेदान्तिकारात्—हेपरन्तप! कर्माणि प्रविष्कारिता इतरेतरविभागेऽवक्ष्यावपत्त्वन्तिः केन? स्वभावप्रभवेदृगुणि: स्वभाव: ईश्वरस्य प्रकृतिः तिमुणायिकामयाः सा प्रभव: गुणानां ते स्वभावप्रभवाः, तै: शाश्वतीस्मि कर्माणि प्रविष्कारिता ब्राह्मणादीनामः ॥

41.1. Of Brāhmaṇas, Kṣatriyas and Vaśyas as well as of the Śūdras the works have been allotted—separately assigned—according to the constituents (The term Śūdra has been dropped from the compound because, though the Śūdras belong to the same genus, they are not entitled to learn the Vedas). Nature is God’s prakṛti, māyā consisting of the three consti-
tients. Of this māyā are the constituents born, with reference to which have the works, restraint and so forth, of the four classes been assigned.

41.2. अथवा ब्राह्मणस्वभावस्य सत्त्वगुणः प्रभवः कारणः, तथा क्षत्रियस्वभावस्य सत्त्वगुणस्तर्जः प्रभवः, वैश्वस्वभावस्य तत्मुपसर्जः प्रभवः, जैत्यस्वभावस्य रजुपसर्जः प्रभवः, प्राणात्मक्येहामूडलास्वभावदर्शनात् च गुणात्।

41.2. Alternatively, it may be explained that sattva is the cause of the nature of the Brāhmaṇas. Rajas subordinating sattva is the cause of Kṣatriya nature, while rajas, subordinating tamas, is the cause of Vaiśya nature. The cause of the Śūdra nature is tamas subordinating rajas. Serenity, power, covetousness and delusion are observed as natural to each of these four classes.

41.3. अथवा—जन्मान्तरकृतस्वभाववयस्तिः प्रभारिताः वर्तमानजन्मता स्वकायलभिमुखवचनो अभिव्यक्ता: स्वभावः, स: प्रभवः: धैर्यः गुणात् मेघस्वभावः गुणः—गुण-प्रादुर्भावस्य निष्कारणात्तुगापुपला:। “स्वभावः कारणः” इति च कारणाविवेषो- पावानम्। एवं स्वभावप्रभौः प्रक्ष्यतप्रभौः सत्त्वरजस्त्वमोभि: गुणः: स्वकायानुरूपयेण शामादीनिः कर्माणि प्रविष्टतानि।

41.3. Or, again, impressions accumulated in lives and manifested in the current lives leading to their respective fruits constitute the ‘nature’ mentioned in this verse. Of this nature are born the constituents. The manifestation of a constituent cannot be without a cause. ‘One’s nature is the cause’ (vide 18.40)—this dictum makes it necessary to state the causes (of all phenomena). Thus according to these three constituents born of prakṛti, restraint, etc., have been ascribed to their natural causes (present in the classes, Brāhmaṇas, etc).

41.4. ततु स्वत्त्वप्रविष्टतानि शास्त्र्येष विविधाति ब्राह्मणदीनां शामादीनिः कर्माणि; कथं उच्चते सत्त्वावदिगुणप्रविष्टतानि इति?

२०७: दोषं; शास्त्र्येष अपि ब्राह्मणदीनां सत्त्वसिगुणविवेशोपेक्षया एव शामादीनिः कर्माणि प्रविष्टतानि, न गुणपेक्षया, इति शास्त्रप्रविष्टतानि अपि कर्माणि गुणप्रविष्टतानि इति उच्चते।
41.4. “But are not restraint, etc., works assigned to Brâhmanas and so forth, enjoined by the āstras? Why is it declared that they have been allotted according to the constituents?” This is no flaw; for, even āstras allot restraint etc., to the classes not without due regard for sattva and so forth. Hence no logical flaw is entailed in the expression ‘according to the constituents’.

42.0. कानि पुन: तानि कर्माणि इति ? उच्चते—

42.0. Now, what are the works in question?

शामो दमस्तप: शौचं शांतिरार्जवमेव च।
ज्ञानं विज्ञानमातिकायं ब्रह्मकर्म स्वभावजातम्।।

42. Restraint (of mind), restraint of senses, penance, cleanliness, endurance, guilelessness, knowledge, realization, faith in the scriptures—these constitute the work of Brâhmanas.

42.1. शाम: इति॥ शाम: दम: च यथाव्यास्यातायां [१६.१.२] तपः यथोऽक्ष पारिरावल [१७.१४-१६.], शौचं व्यास्यातम् [१६.३.], शान्ति: क्षमा, आर्जवं ऋतु एव च ज्ञानं विज्ञानं, आतिकायं आतिकारम: ब्रह्मानन्ता आगमायेषु, ब्रह्मकर्मं ब्रह्माकारणाते: कर्म स्वभावज—यत् उक्तो ‘स्वभावप्रभृते: गुणे: प्रविभवतानि’ [४१] इति तदेव उक्तं ‘स्वभावज’ इति॥

42.1. The words šama and dama have been explained (16.12); so too tapas, physical, etc. (17.14-16); also sauca (16.3). 'Endurance' is patience; 'guilelessness' is straightforwardness. 'Knowledge', 'realization'; 'faith in the scriptures' or belief in the contents in the scriptural lore—these make up the work of the Brâhmanas derived from their nature referred to earlier (18.41).

शौर्यं तेजो धृतिदृष्टं युद्धे चायपलायनम्।
दानमीभर्मारावश्रे शाचां कर्म स्वभावजातम्।।

43.||
43. Courage, power, resolution, skill, non-flight from battle, generosity, and might constitute the work of the Kṣatriyas derived from their nature.

43.1. शौर्यः इति || शौर्यः शूरस्य भावः, तेजः प्रागतिः, पृतिः धारण, सर्वेवस्मातु अनवसानः। भवतं यथा ठूळया उच्चमात्मस्य, दास्यं दक्षस्य भावः, सहसा प्रलुभासेषु कार्येषु। अव्यायोभेन प्रवृत्तः, युधे च अपि अपलायं अपराधसुखीभावः। श्रुत्यम्, दानं देयद्रव्योऽसु मुक्तहस्तता, ईश्वरभावः च, ईश्वरस्य भावः। प्रभुवक्ति-प्रकटीकरणं ईशित्वयानूऽ प्रति, कार्यं कर्म क्षणियजाते। विहितं कर्म कार्यं कर्म स्वमावजस्म् ||

43. ‘Courage’ is what marks the brave; ‘power’ is ability; ‘resolution’ is the will, supported by which one does not suffer from dejection in any condition of life; ‘skill’ is resourcefulness in action in crises; ‘non-flight from battle’ means facing the foe; ‘generosity’ is free distribution of wealth; ‘might’ is the lordliness, the display of strength towards dependents. These constitute the work of the Kṣatriya class, enjoined on them and derived from their nature.

कृषिगौरस्यवाणिज्यं वैश्यकर्म स्वमावजस्म्।
परिवर्त्यात्मक कर्म शूद्रस्यापि स्वमावजस्म्॥४॥

44. Agriculture, rearing of cattle, and trade are the works of the Vaiśyas born of their nature. The work of the Śūdras born of Śudra-nature is menial service in essence.

44.1. कृषि इति || कृषिगौरस्यवाणिज्यं कृषिप्रकृत गौरक्रमं च वाणिज्यं च कृषि-गौरस्यवाणिज्यं—कृषि: भूमे, विलेखं, गौरक्रमं गा:। रक्षीति गोरक्ष: तस्य भावो गौरक्रमं शूलायनं हल्ल्यं,—वाणिज्यं विभक्तकर्म कृषिक्रियाविदिलक्रमं—वैश्यकर्म बैश्य-जाते। कर्म वैश्यकर्म स्वमावजस्म्। परिवर्त्यात्मक शूद्रस्यवाणिज्यं कर्म शूद्रस्य अपि स्वमावजस्म्॥

44.1. ‘Agriculture’ refers to the ploughing of the land, etc.; herding of farm-animals; purchase and selling of goods— all
these make up the work of the Vaiśyas. Personal service is the work that pertains to the Sūdras; it is derived from their nature.

45.0. Of these works, allotted class-wise, the natural fruit is the attainment of heaven. Vide G.D.S.11.29. Classes and stations, devoted to their respective works experience their fruits after death; then by virtue of the residuum they take birth in particular places, classes, families, with (allotment of) merits, life-periods, knowledge, character, wealth, joys and intelligence. In the Purāṇas too statements have been made about the distinctive spheres and fruits of the different classes and stations. The fruit presently to be stated however has other causes.

45. Man achieves perfection through devotion to his allotted work. Listen how one wins perfection through such devotion.

45.1. Zealously devoted to the works whose distinctions have already been set forth, man, the eligible candidate, wins perfection—the competence to devote himself to the disci-
pline of knowledge after destroying the impurities of body and senses through the performance of his works. Can perfection be won directly through the performance of works alone? No. How, then? Listen how, being devoted to one’s works, one wins perfection.

यत् प्रवृत्तिर्भूतानां येन सर्वस्यं तत्तम् ।
स्वकर्मणात् तपस्यार्थं सिद्धं विन्दवति मानवः। ४६।।

46. Through the performance of his works as worship man wins perfection—worshipping Him from whom all beings have proceeded and by whom all this has been pervaded.

46.1. यत् इति ॥ यत् यस्मात् प्रवृत्तिः उत्पत्ति: वेष्ट्वा वा यस्मात् अन्तर्विभिः ईश्वरात् भूतानां प्राणिनां स्वात्, येन ईश्वरेण सर्वद । ० २ । तत् जगत् व्याप्तं, स्वकर्मणा पूर्वकाले प्रतिवर्णं सं ईश्वरं अम्पर्य पूजितं आराध्य केवलं ज्ञानिष्ठायोग्यतयश्च सिद्धं विन्दवति मानव: मनुष्यः ॥

यत् एवं अतः—

46.1. That inner controller, God, from whom all living beings have originated and by whom all the world has been pervaded—by merely worshipping Him through the performance of each man’s works according to his class, man wins perfection consisting in the eligibility for the discipline of knowledge.

Such being the case,

श्रेयान् स्वधर्मानां विगुणः परधर्मात् स्वचुषितात् ।
स्वभावानियतं कर्म कुर्व्व्याप्ती किल्लिन्थः। ४७॥

47. One’s own law of righteousness, though defective, is better than that of another though well-observed. None incurs sin by doing the work ordained by his own nature.
47.1. ‘One’s own law’ (of righteousness), though defective, is better than another’s law however well-observed. The term ‘though’ is understood here. Doing the work that nature has made obligatory (vide verses 43, etc.), none incurs sin, just as a worm born of a poisonous stuff is not injured by that poison.

48.0. स्वभाविनियंतं कर्म कुर्वाण्, विषय: इव क्रिया, किलिष्यं न आयोति इति उदम्य; परम्परान्त्र भवाहं: इति, अनात्मजाम ‘न हि कृष्ण्वत: क्षण्मणि अकर्म-कृत: विषय्यति’ [ 3.५. ] इति। अत:—

48.0. It was observed that one doing work dictated by nature does not incur sin on the analogy of the poison-bred worm; also that an alien law is a menace. Besides, in 3.5, it has been affirmed that a non-knower of the Self cannot remain for a moment without doing work. Therefore,

सहजं कर्म कौन्तेय सवोषणं न त्यजेत्।
सवर्मभा हि दोषेन धूमेनानिनिरिवाकृता:। ४८।।

48. Son of Kunti! work determined by nature, though defective, one shouldn’t abandon; for all activities are shrouded in flaws as fire is by smoke.

48.1. सहजं इति। सहजं सह जन्मना एवं उपद्र्वं—कि तत् ? कर्म कौन्तेय ! सवोषणं अपि विगुणात्मकत्वात् न त्यजेत्। सवर्मभा: आरम्भते इति आरम्भा:, सवर्ममणि इत्योत्त:—नकरणात् ये केवल आरम्भा: सवयाम्यं: परम्पराम्यं—ते सवं हि यस्मात्—विगुणात्मकत्वाः अत् हेतु:—विगुणात्मकत्वात् दोषेन, धूमेन सहजेन अर्पिन: इदं, आवृताः। सहजस्य कर्मं: सवयाम्यं: परियागेन परम्परान्त्रानेतोपि दोषात् नैव मुच्यते; भयावहं परम्यं: । न च शक्यं अशेषं: त्यत्तु: अजेन कर्मं यत्: तस्मात् न त्यजेत्: इत्यत:।।
48.1. What is ‘determined by nature’ is what is born with oneself. What is that? Work, though defective as it partakes of the three constituents, should not be given up. All works that are initiated—the context shows this means both one’s duties and those of others—, being made up of the stuff of the three constituents, are engulfed by defects, just as fire is covered by smoke. Thus giving up one’s duties, even if accompanied by the adoption of others’ duties, does not help one to get rid of flaws. Besides, others’ duties are a source of fear. Nor is it possible for the ignorant to give up work altogether. So don’t reject work.

48.2. किं अशेष: त्यक्तं अशकंयं कर्म इति न त्यजेतु? किं वा सहजस्य कर्मण: त्यागे दोष: अभवति इति?
किं च अतिः?

यदि तावत्तु अशेष: त्यक्तु अशकंयं इति न त्याज्यं सहजं कर्मं, एवं तर्थिः अशेषः
त्यागे गुणं: एवं स्वयं इति सिद्धं अभवति।

सत्य एवं; अशेषः त्यागः एवं न उपयोगे इति वेदः—कि नित्यप्रचलितात्मकः
पृष्ठं, यथा साध्यानां गुणां: कि वा क्रिया एवं कारकं, यथा बौधानां स्कन्धांः
कणप्रभाविनः?: उभयापूर्वः कर्मण: अशेषः त्यागः न समवेति।

अथ तुतीयोऽपि पक्षं—यदा करोति तदा सक्रियं वस्तुः। यदा न करोति, तदा निन्दिष्य
तदेव। तत्र एवं सति शक्यं कर्म अशेषः त्यक्तुः। अथ तु अस्मिन्तु तृतीये पक्षे
विशेषः—न नित्यप्रचलितं वस्तुं, नापि क्रिया एवं कारकं—किं तर्थिः?
—व्यवस्थिते
इवे अविद्यासं क्रिया उपयोगे, विद्यासमा च विनयित्ति। सुदृढ ततृ इवं शक्तिमत्
अविनिष्ठे—इति एवं आहुः काणादा:। तदेव च कारकं इति। अस्मिन्तु पक्षे को
दोषं इति?

48.2. “What is the reason for non-rejection of work? Is it that—work cannot be wholly given up; or is it that—it is wrong to give up innate work?” What follows? “If the first is accepted, it will follow that total rejection of works is meritorious.” This is true. But the idea of a total rejection itself is unreasonable. Whether man (the spirit that is man) like the Śāmkhya constituents, is deemed an eternal flux, or whether, like the Buddhist skandhas (or groups), they perish instantaneously, the idea of a total rejection of works is unreasonable. Or, a third alternative may be considered:
When work is being done an entity is active; when this is not the case, that entity is inactive. In this alternative it is possible to give up work altogether. But what distinguishes it is that the entity is not a flux in itself and its activity is not self-generated, but that a non-existent activity springs up in a stable entity and an existent activity ceases to be. That pure entity remains potent. This is the Vaiśeṣika view. It may be asked—what is the flaw in this position?

48.3. The flaw, indeed, is that this alternative contradicts the Lord’s teaching. How? He has taught that the non-existent cannot come into being, etc., (vide 2.16). But the Vaiśeṣikas hold the exactly contrary view—the non-existent comes into existence and the existent lapses into non-existence. But if reason supports that view, what does it matter even if it contradicts the Lord’s view? The answer is that the Vaiśeṣika view is faulty, being contrary to all means of right cognition.
To explain: If substances like the dyad are absolutely non-existent before their origination and after a brief existence, they lapse into non-existence, it follows that the existent becomes non-existent and that the non-existent emerges into existence. Before origination which depends on the material, immaterial and efficient causes, those substances like the dyad were like a hare’s horn. One, then, cannot really say that non-existence originates depending on causes. Such a phenomenon is never experienced in regard to things like the hare’s horn. As for positive entities like the pot, they may causally depend on something for the sole purpose of manifestation. Besides, if novel existents come into being and the existents fall into non-being, one cannot rely anywhere on the validity of the means of right cognition or of objects cognised. There will thus be no basis for the conviction regarding existents and non-existents. To say that a dyad originates is to assert its connection with causes. It is non-existent before its origination; then, through the operation of causes it gets related to them, viz., atoms and existence, the link being samavāya. After such relation it comes to inhere in its causes. How can a non-existent entity have its cause? With what can it be related? A barren woman’s son has no cause of his own; nor does he get related in any valid sense of these terms.

48.4. नन् नैव वैशेषिकः अभावस्य सम्बन्धः कल्प्यते । इत्युकादीनां हि द्रव्याणां स्वकारणसंबंधलक्षणः सम्बन्धः सताम् एव उच्यते इति ॥

48.4. न; सम्बन्धः प्राक् सत्वानमुपमानेत् । न हि वैशेषिकः कुलालोद्धकः दियापारात् प्राक्ष घटाविनानं अस्तित्वं इतिवः । न च मृदः एव घटावाकार्याणि इत्यति । ततः एव सम्बन्धः पारिश्रेयात् इत्यति ॥

48.4. Objection: “The Vaiśeṣikas do not thus relate non-existence. What they assert is the relation of existent dyads etc., with their causes viz., Samavāya.” Reply: “No, they do not grant that the dyads, etc. exist before getting related to their causes. They negate the existence of effects like pots before the operation of causal factors like the potter, wheel, and so forth. They do not hold that clay itself assumes the
form of pots, etc. This implies that what is related, in their view, is the non-existent pot, etc.”

48.5. ननु असत: अषि समवायलक्षणः समवतः न विष्ठः।
न्; कव्यापुवादीःनां अदर्शनातु। घराये: एव प्रागभावस्य स्वकारणसम्बन्धः
भवितः, न कव्यापुवादीः, अभावस्य तत्त्वावेशिः, इति विशेषः: अभावस्य वक्तव्यः।
एकस्य अभावः, द्वितो: अभावः, सर्वस्य अभावः, प्रागभावः, प्रच्छंसाभावः, इत-
रेतराभावः, अत्यत्ताभावः: इति लक्षणः: न: केनचित्त: विशेषः: दर्शित: शक्यः।
असति च विशेषे घटस्य प्रागभावः: एव कुलावदिभः: घटभाव आगच्छे, समन्ति ते
च भावेन कपालायेत स्वकारणेऽतः. संबद्धस्य सर्ववहारायोयंशः भवितः, न तु
घटस्य एव प्रच्छंसाभावः: अभावोऽस्य सत्यपरिः, इति प्रच्छंसादेशभावानां न केनचित्तः
व्यवहारायोयंशः, प्रागभावस्य एव घटपुकारदिवेशयोयं उपस्थायोऽयवहाराहैत्यं
हत्येततु: असमग्नजसं: अभावविशेषातु अत्यत्प्रच्छंसाभावायोऽतः।

ननु न्यैः अस्यामां: प्रागभावस्य भावापरिः: उपज्ये।
भावस्य एव तत्त्वह भावापरिः; यथा घटस्य घटापरिः; पद्स्य वा पद्स्यापरिः:।
एतद्यपि अभावस्य भावापरितःतु: एव प्रामाण्यविष्ठः।

48.5. *Objection*: “But it is not wrong to relate the non-existent by means of *samavāya* or inherence.” *Reply*: “No; non-existents like the barren woman’s son are not seen to be so related. You may say that the prior non-existence of pot, etc. alone gets related to their causes, and not absolute non-existents like the barren woman’s son and so forth, though both are forms of non-existence. Thus a distinction has to be drawn among forms of non-existence. But this leads to a list of non-existences—of prior non-existence, post non-existence, mutual non-existence, absolute non-existence, etc. Now no factual distinction is available among these non-existences, as such. In the absence of such distinction, it has to be maintained that the prior non-existence of the pot alone becomes the pot via the activities of the potter, etc., and gets related to the existent particles of clay that form the cause of the pot; then it serves various purposes. Such a thing does not happen to the past non-existence of this very pot. This kind of distinction, according to us, is unreasonable, no essential distinction being available among forms of non-existence. The Vaiśeṣika may reply; ‘The prior non-existence of a pot does not become a pot.’
Then, it may be questioned: Are you holding that one existence becomes another?—that a pot becomes a pot or a cloth?” This view is opposed to valid criteria, just like your earlier view, viz., non-existence becomes existence.

48.6. The Sāmkhya view of transformation also, in so far as it affirms the origination of novel attributes and their destruction, is no better than the Vaiśeṣika view. The affirmation of appearance and disappearance (of attributes) is, as shown earlier, opposed to all means of right cognition, since it involves the question whether this appearance and this disappearance had prior existence or not. Thus stands refuted the view that appearance, etc., are only the states of the cause. By this process of elimination the conclusion follows that reality is one only, which, like an actor, plays numberless roles, assuming attributes like appearance and disappearance due to nescience. This is the Lord’s view as stated in 2.16. The awareness of existence persists throughout, while that of all other factors fluctuates.

48.7. कर्म तद्भव आत्मण: अविक्रियते अवेशत: कर्मण: त्याग: न उपपत्ते इति।
यदि वस्तुभूताः सुरः, यदि वा अविशाकतिः, तद्भव: कर्म। न तद्भव आत्मणि
अवसाधारयोपितम् एव अविभादः न हि कर्मितुष्णमपि अवेशत: त्याकुश्य वादाति।
[३.१५] इति उक्तम्। विवेकम् सुरः: अविभादः अरुच्छाताः चातुर्दश्च अवेशते।
कर्म चिन्तयतुष्ण: अविभादायत्तस्य सोपत्ताते। न हि तैत्तिरी-कृष्णणः अवार्योपितम् दिव्यादिः: तिमिरायागेशः अवतिपते।
एवं च सत्यं इति। [५.२३] इत्यादि, ‘स्वे स्वे कर्मणि
भिरत: सोस्वते नरः’ [२८.४५], ‘स्वकर्मणिः तमस्क्ष्णेन सोऽविन्दति
मानवः’ [१८.४६] इति च।
48.7. Thus if the Self is immutable, it is not unreasonable to maintain that activities must be renounced wholly. Whether the constituents are existent reals or set up due to nescience, action is their attribute. Through nescience it is superimposed on the Self. The ignorant man can’t wholly give it up (3.5). But the wise man, once nescience is dispelled through knowledge, can indeed do so; for, there is no residue for an ignorantly precipitated super-imposition. The double moon, seen with the diseased eye, is not seen, once the disease is cured. Such being the case, the utterance in 5.13 may also be seen to be eminently reasonable, just as also others like 18.45-46.

49.0. या कर्मजा सिद्धः उत्तरा ज्ञाननिष्ठायोपताल्क्षणः, तस्या: फलभूता
नैक्षम्यसिद्धः: ज्ञाननिष्ठाल्क्षण च वचन्या इति श्रोऽक्ष: आरम्भेत—

49.0. This verse sets down the attainment of that perfection which results from works and which consists in the fitness for the discipline of knowledge. The fruit of this is the winning of worklessness which is a feature of the discipline of knowledge. Both these concepts call for affirmation.

असत्त्बुधः सर्वत्र जितात्मा विगतस्मृृः।
नैक्षम्यसिद्धः परमां सत्यार्थनिगम्यति॥४९॥

49. He whose intellect is unattached to objects, whose self is disciplined, and from whom all desires have departed, wins the supreme perfection of worklessness by means of renunciation.

49.1. असत्त्बुधः: इति ॥ असत्त्बुधः: असत्ता सज्जरहिता बुधः: अन्तःकरणः
यस्य स: असत्त्बुधः: सर्वत्र प्रज्ञारापितः आसन्मित्तिरेपुरुः: जितात्मा जितः
वशीकृतः आत्मा अन्तःकरणः यस्य स: जितात्मा, विगतस्मृः: विगता स्मृःता तृष्णा
देहीविवङ्गेयः यस्मातुः स: विगतस्मृः:। ये: एवमूः: आत्मः: स: नैक्षम्यसिद्धः
निगतानि कर्मणि यस्मातुः निजिच्याव्यावस्त्वायस्य कर्मसम्बोधात् स: निजिकर्मा तस्य भवः
नैक्षम्यः, नैक्षम्यः च ततुः सिद्धः सा नैक्षम्यसिद्धः, निजिकर्मन्तस्य वा निजिक्र-
वायुत्त्वपावस्याल्क्षणस्य सिद्धः, निगत्यति:, ता नैक्षम्यसिद्धः परमां प्रकृष्टां कर्म-
49.1. He whose intellect or inner sense is unattached to objects like children, wife and so forth which usually claim attachment, whose self, i.e., the inner self, is disciplined, whose clinging to body, life and enjoyments has departed—such a Self-knower wins the status of a total renouncer, all of whose works have left him due to the knowledge of the quiescent Brahman. This status is the perfection Naiskarmya-siddhi mentioned in this verse. Or, it may mean the emergence of the status of the actionless Self. This gain is different from the work-born perfection mentioned earlier. It is the same as instantaneous liberation, and won through renunciation—a right perception, leading to the giving up of all activities. This has been mentioned in 5.13.

50.0. गौरवाते स्वकर्मानुष्ठानेन ईश्वराम्बेचनस्पेष जनितां प्राणुमकल्क्षणां सिद्ध प्राप्तस्य उत्तमात्मबिभेकवाक्यां कवलाभात्मानिनिविन्धा नैकर्म्यलक्षणा सिद्ध: येन क्रमेण अवति तत् वृक्षयम् इति आह—

50.0. Now is set forth the sequence of steps leading the man of discriminative Self-knowledge to the perfection of quietude—the man who started from the initial fitness born of the performance of his duties as the worship of God:

सिद्ध प्राप्तो यथा ब्रह्म तथाअन्योति निभोध मे।
समासेनेव कौन्तेय निष्ठा ज्ञानस्य या परा।५०।।

50. Know from Me briefly how one, made fit (for the discipline of knowledge), reaches Brahman—the supreme consummation of knowledge, O Arjuna!

50.1. सिद्ध इति || सिद्ध प्राप्तः स्वकर्मण ईश्वरं समयचर्यः तत्प्रसादः
कायेनिद्वियाणं ज्ञानिनिविन्धातत्तालक्षणं सिद्ध इति: ‘सिद्धं प्राप्तं’ इति तदनुवादः।
50.1. The seeker after perfection has won the fitness of the body and the senses for the discipline of knowledge—a fitness born of the grace of God due to His worship by the doing of one’s works. The reference here is to the initial fitness and not to the final attainment. It is only an introduction to the steps for the final attainment stated hereafter. This affirmation refers to the manner in which, through the discipline of knowledge, one attains Brahman, the supreme Self. Learn from My words the steps leading to the final consummation of knowledge, the establishment in the discipline of knowledge. It is but briefly that I shall speak. The attainment of Brahman promised above is directly specified in the words ‘the supreme discipline of knowledge.’ Nīṣṭā or discipline of knowledge refers to a definitive achievement and a goal. Goal of what? The supreme goal of Brahman-knowledge. What is this goal like? It is like the knowledge of the Self. And what is this like? ‘It is like the Self’. ‘What is the Self like?’—Like what has been elucidated by the Lord (cf.BG 18.17), is affirmed by the Upaniṣads, and is in accordance with reason.

50.2. नन्दू विषयकार्य जानम्य। न जानविषयः, नापि आकारवानु आत्मा इध्यते कवचित।

नन्दू: ‘आदित्यवर्णः’ [भे. उ. ३.८], ‘भारूपः’ [छा. उ. ३.१४.२], ‘स्वयंज्ञोति’ [बृ. उ. ४.३.९] इति आकारवच आत्मन: धूते।

न: तमोरूप्तप्रविधयाध्यात्मूत्तर तेषा वात्यानाम—इवयुगायाप्रविधयाध्यात्मूत्तर आत्मन: तस्मापते प्राते तत्वतिथियाऽथिन: ‘आदित्यवर्णः’ इवयादैनै वात्यान। ‘अरूपः’ [कठ. उ. ३.१५] इति च विशेषत: हृदप्रतिथियात्। अविषयत्वाच—‘न संपुर्दे तिथियाः रूपमस्य न च पञ्चाश्च पश्यति काश्चनै’ [भे. उ. ४.२०], ‘असाध्यस्य’
50.2. Objection: “Knowledge implies that the mind assumes the form of the object. But nowhere is the Ātman held to be an object of knowledge; neither has Ātman a form.” Tentative reply: “But look at the affirmations of śrutis: ‘The sun-coloured’, (BU 4.2.9). These teach that the Self has a form.” Objection: “No, the purpose of these affirmations is to state that the Self is not mere darkness. When the Self is denied as a substance, quality, etc., there arises the contingency that it is mere darkness—this is denied in the statements quoted above from SU etc. KU.3.15 specifically affirms that the Self is formless. Also It is said to be no object. Vide: ‘Its form is not seen; none sees It with the eye, (SU.4.20); soundless, touchless’ (KU.3.15), etc. Therefore with reference to the Self the statement that knowledge conforms to Self’s form is erroneous. Then how does the knowledge of the Self arise? All kinds of knowledge conform to their objects. But the Self is held to be formless. If both Self and knowledge are formless, how can there be a discipline of contemplation on either?” Final reply: This is no valid objection; for reasoning shows that the Self is absolutely pure, supremely transparent, and wholly subtle. The intellect may reasonably resemble this Self in these respects and share with It Its conscious nature. Further, the mind reflects the intellect; the senses reflect the mind, and the body reflects the senses. Therefore worldly folk look upon the body itself as the Self.

50.3. देहचैतन्यवादिनां लोकायतिका: ‘चैतन्यविशिष्ट: काय: पुरुषः’ इत्यादिः।
तथा अन्ये इन्द्रियैतन्यवादिन्, अन्ये मनोतन्यवादिन्, अन्ये बौद्धचैतन्यवादिन्।
50.3. “The materialists, lokāyatikas, for whom the body is intelligent, aver man is body qualified by intelligence. So also are there others who declare that the senses are intelligent; for still others the intellect is intelligent. Other than those are the thinkers for whom an inner principle, the unmanifest called the un-differentiated (avyākṛta) sunk in nescience, is the self. In all these cases, from the intellect down to the body, the cause of the delusion, that the body etc. form the Self, is the reflection of the Self’s intelligence in them. Hence in all these cases, it is not right to enjoin a knowledge of the Self. Rather, what is to be achieved is an abolition or sublation of the superimposed name and form that are other than the Self and not the knowledge of intelligence that is the Self; for the Self appears, in all these cases, as qualified by the objects superimposed on It. This indeed is the reason why the idealistic Buddhists aver that nothing is real except cognitions. This knowledge does not depend on an independent means of cognition, for each cognition is self-cognised. Therefore, as regards Brahman, what is to be aimed at is only the repudiation of objects superimposed through nescience; no effort is needed to secure knowledge of Brahman that is absolutely evident. To those, however, who lack discrimination, who are distracted by appearances associated with name and form, the self-evident Brahman seems to be remote; though effortlessly known, seems hard to
know; though the closest being, the very Self, seems alien. On the contrary, for those who have withdrawn their intellect from external objects, who have won the grace of their teacher, and whose mind has attained serenity, nothing is easier to understand or is closer than Brahman. Vide BG 9.2. etc.

50.4. केवित्तु पप्पितमन्या: ‘निराकृतत्वात् आत्मस्वतू न उपैति बुज्ञः। अतः

दुःसाध्या सम्प्रजनानिष्ठा’ इति आहुः।

तत्त्वं एवं गुणस्मृद्वारसहितानां असुप्राचार्यतानां अत्यन्तविलितविश्वासपरिव्रुद्धीना

सम्प्रजनानिष्ठं अस्परिवश्चार्यतानां. तत्त्वविद्वारसहितानां तु लौकिकग्राहकीत्वस्तुनि सदबुज्ञः

नितानु: दुःसाध्या, आत्मजैत्यपास्रितिेण वस्त्रविद्वाराय अनुपल्लेः, यथा च एततः

एवम् एव, न अन्यथा इत्यत्व अवयाद्वं; उत्तरं च भजनता ‘यथा जाग्यति भूतानि

सा निशा पञ्चमौ मुने’ [ २.६९ ] इति। तस्यत्तु धार्माकर्मेऽबुज्ञः निष्ठिः

एव आत्मस्मृद्वारायस्मात्वारसहितानां। न हि आत्मा नाम कस्यचित्तथः कदाचित्तः अप्रसङ्गः

प्रायः, हेयः, उपदेन: वा। अप्रसङ्गः हि तस्मिन् आत्मनि, स्वाच्छि: सर्वव: प्रभृत: स्व: व्यय: व्ययः प्रसहेनः

न च देहाशेषत्वार्थिः शक्ति कल्पितयुः। न च सुखार्थ सुखं, दुःशर्तदुःस्वम्

आत्मावहारीयार्यार्यां वाच्च सर्वववहारस्त्र [ ३.४.२६, २७ ]

tस्मातृ यथा स्वेतक्षेत्र परिपूर्वेऽर्था न प्राप्यात्तार्थेः, ततोत्तर: आत्मन: अन्तः

रत्तत्वातृ तद्विस्तार: प्रति न प्राप्यात्तार्थेः। इति आत्म्रज्ञानिष्ठा बिवेकिनाः

सुसिद् इति सिद्धम्।}

50.4. However, some self-styled scholars maintain that the Self, being formless, is unnamable to understanding and so the discipline of knowledge is difficult to acquire. This is true only of people devoid of the advantages of the right tradition established by a real teacher; who have not been schooled in Upaniṣadic wisdom; who are the thralls of the realm of objects and are untrained in the employment of the means of right cognition. But those who are of the opposite type (Advaitins) make this very difficult; they don’t cognise anything other than pure consciousness that is the Self. We have already explained how this is so. The Lord too has declared:- ‘To the sage . . . .

The wakeful state is night’ (2.69). Therefore what makes one resort to the Self’s essence is the mind’s withdrawal from the realm of objects. To none indeed, at any time, is the Self an alien, to be attained or rejected or accepted. Were that
Self unknown, all self-regarding activities would turn out to be pointless. They cannot be supposed to subserve inert things like the body. Pleasure and pain don’t subserve themselves. All activities must ultimately subserve Self-knowledge (vide BSB 3.4.26,27). Hence just as there is no need to resort to a pramāṇa to know one’s body, there is no need for a pramāṇa to know the Self that is far more intimate than the body. So, to the discriminating, the discipline of knowledge is very well-known indeed.

50.5. वेङ्कत अधि निराकार ज्ञान अत्यन्तकरण, तेनाम् अधि ज्ञानवशेष एव वेङ्कत-गति: इति ज्ञाते अत्यन्तप्रसिद्ध सुभाषितत्व एव इति अन्युपास्तव्यम् ॥

जिज्ञासानुपपत्तेघाँ—असिद्ध चेतु ज्ञाते, ज्ञेयवत् जिज्ञास्येत् । यथा जेम घटा-दिवकण ज्ञानज ज्ञाता व्याप्तं इत्यतित, तथा ज्ञानम् अधि ज्ञानात्मकं ज्ञाता व्याप्तं इत्यतित । न च एतत् असि । अतः अत्यन्तप्रसिद्ध ज्ञाते, ज्ञाताजि अतः एव प्रसिद्ध: इति ॥

तस्मात् ज्ञाने यत्वः न कर्त्वतः, किंतु अनात्मनं आत्मबुद्धिनिवृत्तस्व एव । तस्मात् ज्ञाननिष्ठा सुसामाय ॥

50.5. Even those who hold that formless cognition is not immediate must admit that the object of knowledge is known through that knowledge; so, like pleasure, etc., knowledge is immediately experienced. Nor can a desire to know knowledge be admitted. Were knowledge not directly known, it would be sought after like any other unknown object. As a pot, etc., is sought to be encompassed by knowledge, knowledge would have become an object of pervasion by another knowledge. But this is not so, in fact. Hence knowledge is most readily apprehended; so too is the knower. No effort is necessary to know knowledge. The effort is directed to get rid of the notion that non-self is Self. Thus the discipline of knowledge is easily cultivated.

51.0. सा इत्यं ज्ञानस्य परा निष्ठा उच्च्यते, कथं कार्यं इति ?—

51.0. How is the supreme discipline of knowledge to be accomplished?
51. Conjoined to the purified intellect, restraining the self with resolution, rejecting objects like sounds, and setting aside attachment and aversion;

51.1. बुद्धचा इति ॥ बुद्धचा अच्छन्नसायलक्षणया विशुद्धया मायारहितयाय युक्तः सम्प्रद: पूत्त्य घृणेऽय आत्मानं कार्यकरणसुवृत्तमानं नियम्य च नियममनं कृत्वा कसी-कुलं, शब्दादीनं शब्दं: आदि: येषां तातु विश्यानं त्यक्तवा—सामायत: शरीर-स्थितिमिहेतुभवानुं के कर्तानुं मुक्तवा तत:। अधिकानुं सुखार्थ: कत्वा इत्यथं:—शरीरस्थितयायर्थनेन प्राप्तेऽपरं रागद्रोही व्युदस्त्य प्रतियज्जयं च ॥
ततः:—

51.1. ‘Conjoined’ or united with the intellect, the faculty of decision that has been purged of all guile; restraining with resolution ‘the self’ or the intellect and the psycho-physical organism, i.e. subduing it, rejecting objects like sound and reducing them to their indispensable limits, i.e. not seeking pleasure in objects; and ‘setting aside attachment and aversion’ to everything except in regard to the minimum needed to support life in the body; then,

विविष्टसेवी लघ्वाशी यत्वाक्यायमानस: ।
ध्यानयोगपरो नित्यं बैरायत्यं समुपाध्रितं:।१५।२॥

52. Cultivating solitude; eating lightly; speech, body and mind controlled; ever intent on the Yoga of meditation; resorting to dispassion;

52.1. विविष्ट इति ॥ विविष्टसेवी अरण्णविद्धित्वमिरिमुहारस्त्रं विविष्टकान्त: देशानुं सेवितुं शीलं अस्ति इति विविष्टसेवी, लघ्वाशी लघ्वाश्यायमी:—विवि-सेवालघ्वारस्त्रं: निःध्वारश्यायित्वक्त्रेण चतुर्माण्डां देशानुं ग्रहणं—यत्वाक्यायमानस: वाक्च कायश्च माणसं च यतानि संयतानि यस्य ज्ञाननिष्ठस्य त: ज्ञाननिष्ठ:
52.1. Habitually resorting to solitary spots like woods, riverbanks, hills and caves; ‘eating lightly’—these two traits are mentioned as they diminish flaws like sleep and promote mind’s clarity—and having controlled speech, body and mind—the ascetic should be firm in the discipline of knowledge. Thus with all the instrumental senses stilled, he will be engaged in contemplation or investigation into the essential nature of Self and Yoga. Thus he will be dispassionate. Other activities like japa are ruled out in his case. He has resorted to unwavering dispassion or non-craving for objects, seen or unseen.

And,

अह्न्द्वारं बलं दर्पं कांतं क्रोधं परिह्रमुः।
विमुच्य निर्मम: शान्तो भह्मूयाय कल्पते।

53. Renouncing egoism, force, pride, lust, wrath, and possessions, rid of the sense or ownership and tranquil, one becomes fit for the Status of Brahman.

53.1. अह्न्द्वार इति। अह्न्द्वारणं अह्न्द्वार: देहाविषु तं, बलं सामथ्यं काम-रागसंयुतं—न इतरतु शरीरावद्वसथ्यं, स्वामाविकलतेन तत्त्यागस्य अगाध्यत्वात्—दर्पं, दर्पं नाम हर्षान्तरभावी धर्म्मतिक्रमंहेतु: ‘हृद्यो दृष्टि दृष्टि धर्म्मतिक्रमंहेतु: ’ [आप. ध. १.१३.४] इति स्मरणात्; तं च, कामं इच्छा, क्रोधं देतं, परिह्रं, इदिन्द्रियमोक्तिपरिर्णसंवेदन शरीरविधारणप्रस्तुतं धर्मनिर्मातानिनिमित्तेन वा वाम्प: परिह्रं: प्राप्तं; तं च विमुच्य विर्यव्य, परमहस्पतिप्रजाक: भूला देह-जीवनवान्तेपि निर्गतमभवः। निर्मम: अत: एव शान्त: उपरतं, य: सहह्ममायाय: यति: शान्ति: भह्मूयाय भह्मवनन्याय कल्पते सम्भवं: भवति।
अनेन क्रमं—
53.1. ‘Egoism’ consists in treating the non-self such as the body as Self. ‘Force’ is capacity based on lust and greed and not the natural competence of body, etc. This latter, being natural, can’t be given up. ‘Pride’ is what, in the wake of joy, makes one transgress righteousness. Vide Ap.D.S. 1.13.4: “One delighted grows proud; the proud transgresses righteousness.” ‘Lust’ is desire; wrath, is anger; also possession—even after giving up the flaws of the senses and the mind, one may have to maintain external possession to support bodily life and practise righteousness; this too has to be given up. In other words, becoming a mendicant of the Paramahamsa Order, discarding the sense of possession in respect of the means of supporting the body, and becoming tranquil, the asetic arrests all forms of turbulence, becomes disciplined in knowledge, and acquires fitness for the Brahma-status:

By this process,

54. Becoming Brahman, with a tranquillized mind, he neither grieves nor desires. The same towards all beings, he wins supreme devotion to Me.

54.1. ब्रह्मोत्सः इति ॥ ब्रह्मोत्सः ब्रह्माप्राप्तः प्रस्मात्मा लभ्यायात्मप्रसादस्वभावः न शोचति, किचिद् अर्थवैकल्यं आत्मनः वैगुण्यं वा उद्धित्य न शोचति न सन्तप्ते, न काद्भिति । न हि अप्राप्तविषयाकांशं ब्रह्मविदं उपयूक्ते; अतः ब्रह्मवृत्त्वय अयं स्वभावः अनूठि ते ‘न शोचति न काद्भिति’ इति । ‘न हृष्ट्विति’ इति वा पाठान्तरम् । सम: सर्वेऽूैैः भूतेऽूैः आत्मोपप्नेन सर्वशूैैः मुख तुस्कं वा सममेव पत्थितं इत्येकः । न आत्मसमवृद्धिं इह, तत्स्व विश्वाणामित्वः ‘भक्त्या मामभिजानाति’ [१८.५५] इति । एवंमूलः ज्ञानविशेषः मूर्तिः मघोपेक्षारे भक्तः भजन परां उत्तमां ज्ञानलक्ष्यां चतुर्धीं लभते, ‘चतुर्धीं भजन्ते मा’ [७.१६.] इति हि उक्तम् ॥

54.1. Having risen to Brahman’s status and won serenity of mind, he does not grieve when some material concern gets
upset or deterioration (vaigunya) supervenes; neither does he seek anything. A Brahman-knower can't desire any un gained object. So the phrase 'does not grieve nor desire' is just a statement of fact about him. An alternative reading is 'delights not'. On the basis of equality with the self, he sees others' pleasures and pains as his own. Here what is meant is not the vision of the one Self in all. It will be mentioned in the next verse. This disciplined knower attains the highest devotion to Me, the supreme Lord, devotion marked by knowledge, i.e., of the fourth kind of devotees (vide 7.16).

55.0. तत् ज्ञानक्षणया—

55.0. By means of this devotion marked by knowledge,

भक्त्या मामभजनाति यादान यद्धास्ति तत्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥५५॥

55. He comprehends Me—what My extent is, who I am: Thus knowing Me in truth, he enters (into Me).

55.1. भक्त्या इति॥ भक्त्या मां अभिज्ञाति यादान आहं उपाधिक्षुतवस्तरभेदः।
   व: च आहं असि विश्वसतस्यचात्माधिभेदः उत्तम: पुरुषः आकाशकल्यः, तत् मां आवृत्तं
   चैत्यमाकृकरस अजैत्र अभियं अनिधि: तत्वत: अभिज्ञाति। तत्: मां एवं तत्त्वत: ज्ञात्वा विशते
   तदनन्तरं मामेव ज्ञानान्तरम्। नात्र ज्ञानान्तरप्रवेशकिस्मिते भिन्ने विविधकरे 'ज्ञात्वा विशते तदनन्तर' इति। कि ताहि—
   फलान्तरमावात् ज्ञान-मात्रेवेच, क्षेत्रां चापिष्या मां विष्यः' [१३.२.] इति उद्भवत:॥

55.1. By means of devotion he knows Me—what My extent is, My extent being due to multifarious adjuncts, and who I am, i.e., as the supreme Spirit I am devoid of all adjuncts whatsoever, like the sky. He truly knows Me who am non-dual, whose sole essence is consciousness, unaging, fearless, endless. Thus knowing Me, he enters into Me immediately. Two activities are not meant here—those of knowing and entering; for, there are not two results. Pure knowledge is what is meant. Vide 13.2 "Know Me also to be the field-knower."
55.2. Objection: “Is this not self-contradictory?—to say that by the firm establishment in Knowledge through disciplines like repetition (cf. 18.50), one comes to know Me. To explain: The moment one acquires knowledge of an object, the knower knows it immediately; there is no further need for a discipline of knowledge consisting in the repetition of that knowledge. Here however is affirmed not that by knowledge one knows, but by its repetition, by the discipline of knowledge.” Reply: “This is no flaw. By discipline what is meant is the definitive consummation of the experience of the Self, which is no longer exposed to doubts of any kind; for, it is the final fruit of the rise of Self-knowledge. The supreme discipline of knowledge that is
relevant may be pin-pointed: it is the status of certitude of Self-experience accompanied by the renunciation of all works, consequent on the disappearance of plurality among accessories of action such as agent, instruments, etc. Of course, this follows from the perception of identity between the field-knower and the supreme Self, brought about by the instructions of the sāstras and the teacher, and the cooperation of causal factors listed in 13.7 and the purity of intellect, etc. This discipline has also been styled in 7.17 as the fourth variety of devotion distinct from devotions marking the sufferer, the seeker of knowledge and the pursuer of possessions. By this supreme form of devotion, one knows the Lord truly, immediately after which the idea of difference between God and the field-knower vanishes. Therefore, there is no contradiction in the statement quoted above (‘by which one knows Me’).” In the light of this interpretation alone, all sāstraic injunctions bidding cessation from work, in Vedānta, Itihāsa, Purāṇa and Smṛtis can be seen to be consistent with reasoning and therefore significant. “Knowing . . . . . . . go forth and become mendicants” (BU. 3.5.1); “So they say that renunciation excels all these austerities” (Maha.Nā.U. 24.1); “Renunciation alone excelled” (ibid.10.62.12); “Relinquishment of voluntary works is san-nyasa”(18.2); “Giving up Vedas, this world and that” (AP.D. S.2.23.13); “Give up righteousness and unrighteousness” (Sānti.329. 40; 331.44), etc. In the Gītā also such affirmations have been made (5.13). It is unreasonable to hold that these affirmations are futile. Nor are they merely glorificatory; for, they occur in their autonomous contexts. Besides, liberation hinges on the immutability of the inner Self. Of course, he who wishes to reach the eastern sea cannot follow the same route as he who wishes to reach the western sea. Discipline of knowledge is the zeal for the unbroken contemplation of the inner Self. It conflicts with work just as the routes leading west and east. Their contrast is similar to that between a hill and a mustard seed, as all epistemologists recognise. Therefore, it follows that the discipline of knowledge must be achieved by means of the renunciation of all works.
56.0. The gaining of ‘perfection’, i.e., of the fitness for the discipline of knowledge, is the fruit of the Yoga of devotion consisting in divine worship in the form of the performance of one’s allotted works; this fitness leads to the discipline of knowledge and culminates in liberation. Now this Yoga of devotion to the Lord (consisting in the performance of one’s allotted work as worship of Him) is exalted in this concluding portion of the Gītā, the aim being the strengthening of the conviction regarding its doctrines.

56. Though performing all works continuously, in total dependence on Me, due to My grace, one achieves the eternal and immutable status.

56.1. Though doing all works, even forbidden ones, depending on Me, the Lord Vāsudeva, all his emotional attitudes being oriented towards Me, he will, due to My grace, attain the eternal and immutable status of Viṣṇu.

This being the case,
57. Mentally surrendering all works to Me, setting Me above all, and resorting to concentrated understanding, fix your mind unceasingly on Me.

57.1. चेतसा इति। चेतसा विवेकबुद्धिः सर्वकर्माणि दृष्टादृष्टार्थानि मयि ईश्वरे संयस्य ‘यत् करोधः वद्यसासिः’ [७.२७] इति उक्तन्यायेन, मत्तरः अहं वासुदेवः परः यस्य तव सः तव मत्तरः सन् समाधिपितसर्वव्यः समाधिपितसर्वव्यः शरणात् मन्चित्तः मयि एव चित्ते यस्य तव सः तव मन्चित्तः सततं सर्वदा भव॥

57.1. ‘Mentally’ means through discrimination; ‘surrendering’, in the spirit of verse 9.27 ‘all works’ aimed at results, seen and unseen, to ‘Me’, the Lord; ‘setting Me,’ Lord Vāsudeva, above all, i.e. having spiritual attitudes directed to Me; ‘resorting to concentrated understanding’—fix your mind, at all times, exclusively on Me, since I am your sole refuge.

मन्चित्तः सर्वदुर्गाणि भवसादातरिप्रसितः।
अथ चेत्त्वसहुव्वारश्रोष्यसि विनिष्कष्यसि॥५८॥

58. With your mind fixed on Me, you will overcome all obstacles due to My grace; but if, egoistically, you pay no heed, you will perish.

58.1. मन्चित्तः इति॥ मन्चित्तः सर्वदुर्गाणि सर्वाणि दृष्टारणि संसारहेतुजातानि मत्तसादात मन्चित्तम्प्रसितं अत्रक्रियसि। अथ चेत्तं यदि तव भवतो अदुहुः ‘पणितः अहू’ इति न श्रोष्यसि न ग्रहीतसि, ततं तव विनिष्कष्यसि विनाशं गमिष्यसि॥

58.1. With your mind fixed on Me you will, due to My grace, overcome all obstacles that are hard to overcome, i.e., the causes of this transmigratory life, in their totality. If, however, ‘egoistically’ thinking ‘I am wise’, you pay no heed to what has been said—do not accept and act on it—you will perish, come to ruin.
59.0. Don’t imagine “I am free; why should I do what another bids?”

यद्यहङ्गारमाधिशिव्य न योत्स्य इति मन्यसे ।
भिघ्येष व्यवसायस्ते प्रकृतिस्त्वां नियोज्यति ||५९||

59. If egoistically you maintain ‘I will not fight’, this decision of yours is erroneous; your nature will constrain you.

59.1. यद्यहङ्गारं इति ॥ यदि चेतु तवं अहङ्गारं आशिष्य न योत्स्ये इति न युधं करिष्यामि इति मन्यसे विन्याससि निष्क्रय करोण्, मिथ्या एषः व्यवसायः
निष्क्रयः ते तवः यस्मात् प्रकृति: क्षत्रियस्वभावः त्वः नियोज्यति ॥

यस्माडाः

59.1. Resorting to egoism if you think ‘I will not fight’—if you resolve thus—this resolve of yours is erroneous. ‘Nature’—your nature as a kṣatriya—will constrain you to fight. Also because,

स्वाभावजेन कौन्तेय निब्दः स्वेन कर्मणा ।
कर्तृं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥६०॥

60. Son of Kunti! What, through delusion you don’t desire to do, bound by your own work, born of nature, you will inevitably do.

60.1. स्वाभावजेन इति ॥ स्वाभावजेन शौयादिना यथोत्पन्न कौन्तेय ! निब्दः
निष्क्रयेन बदः स्वेन आत्मीयेन कर्मणा कर्तृं न इच्छसि यत् कर्म मोहातू अविवेकातः
करिष्यसि अवशः अपि परवशः एवम् ततू कर्म ॥

यस्मात् —
60.1. Arjuna! swayed by heroism, etc., ‘born of your nature’ as already explained, and ‘bound by your work’ which, due to ‘delusion’ or non-discrimination, you don’t desire to do—you will do that unavoidably.

For,

ईश्वर: सर्वभूतानां हृदेशेर्जून तिष्ठति।
अभ्रायण सर्वभूतानि यन्त्राङ्क्षदानि मायया॥६.१॥

61. God is in the heart of all beings, Arjuna! causing them all to revolve through māyā, as though they are mounted on a machine.

61.1. ईश्वर: इति॥ ईश्वर: ईश्वर: नारायण: सर्वभूतानां सर्वप्राणिनां हृदेशे हृदयेशे अर्जुन शुक्लान्तरायमस्वभाव ! विश्वदान्त:करण—‘अहुः भृक्ष्ण-महर्जून च’ [क्र. सं. ६.९.१] इति दयनात्—तिष्ठति स्थिति लभते । तेषु सः कथ तिष्ठतीति ? आह—ञायण् भ्रमण कारण्यं सर्वभूतानि यन्त्राङ्क्षदानि यन्त्राणि आधिबद्धतानि इव—इति इवशद्: अत्र इवशध्यः—यथा दारुकुलपुष्पादीनि यन्त्राङ्क्षदानि । मायया छयाना ब्राह्मणम् तिष्ठति इति सम्बन्धः॥

61.1. O Arjuna! Mighty God-Nārāyaṇa dwells in the hearts of all beings. Arjuna is so called because his inner self is ‘white—pure’. Vide ‘The day black and the day white’ (RV 6.9.1). How does He dwell there? Causing all those beings to revolve as though they are mounted on machines. The phrase ‘as though’ iva must be understood here. They resemble wooden puppets set on machines, caused to revolve through Maya or illusion. Thus it has to be construed.

तमेव शरणं गच्छ सर्वाशाश्रयं भारत।
तत्प्रसादान्तरां शाल्तिः स्थानं प्राप्यसि शाश्वस्तम्॥६.२॥

62. O Bhārata! seek refuge in Him alone with all your heart and all your soul. Due to His grace you will win peace supreme and status eternal.
62.1. Seek refuge with all your heart and all your soul—in your entirety. Rest in Him alone to save yourself from the sufferings of transmigratory life, O Arjuna! Then, due to His grace—divine blessings—you will win supreme peace or withdrawal and the eternal status of Viṣṇu.

63. Thus has been declared to you knowledge most secret by Me. Taking full account of it, do as you deem fit.

63.1. Thus has this knowledge been declared—an extreme secret, a mystery—by Me, the omniscient Lord. Taking full account of it and pondering over this mandate—i.e., this group of ideas in its entirety as set forth—do as you think fit.

64.0. Listen again to what is going to be said:

64. Again listen to My supreme word—the most exalted
mystery; for you are indeed dear to Me. So I shall say what is good for you.

64.1. सर्वगुह्यतं इति ॥ सर्वगुह्यतं सर्वेष्य: गृहोभ्य: अत्यन्तगुह्यतं अत्यन्तरहस्य ुक्तम् अपि असक्तू भुत: पुनः भुणू मे मम परम प्रकुट वच: वाक्यम्।

न भयातु नापि अर्यकारणात् वश्यामि; किं ताहः? इदत्र प्रियः असि मे मम दृढः अभ्यंबिचारेण इति कृत्वा ततः तेन कारणेन वश्यामि कथविष्यामि ते तव हितं परम ज्ञानप्राप्तिसाधनम्, ततः हि सर्वहितानां हिततमम् ॥

64.1. Listen to My supreme word, the most exalted mystery, the greatest secret, though often it has been declared. Not out of fear nor due to desire to gain some end, do I speak but because you are consistently dear to Me indeed. I shall say what is good—the best means of securing knowledge. This knowledge is the highest good indeed.

65.0. कि ततु इति ? आह—

65.0. What is that? Says the Lord—

मन्मना भव मूर्त्तो मद्याजी मां नमस्कुह।
मामेवैष्णव सत्यं ते प्रतिज्ञाने प्रियोदिशि मे॥६५॥

65. Set your mind on Me; be My devotee; sacrifice unto Me; prostrate before Me; you will surely attain Me. Truly do I promise thus, for you are dear to Me.

65.1. मन्मना: इति ॥ मन्मना: भव मच्छितः भव। मूर्तुकः भव मद्यजनः भव। मद्याजी: मद्यजज्ञीतः भव। मां नमस्कृतम नमस्कारं अपि मयेव कृह। ततः एवं वर्तमानः: वामुदेवे एवं समपितसाध्यायुक्तो: मामू एव एव्या आग्नमिष्यार्थिः।
सत्यं ते तव प्रतिज्ञाने, सत्यं प्रतिज्ञा तरोमि एतस्मिन् बसुभ इत्यार्थं; यत: प्रियः असि मे। एवं भवन्त: सत्यप्रतिज्ञान बुध्वा भगवद्भक्ते: अवश्यम्पावि मोक्षधं अवधार्य भगवर्च्छर्यापरायणः भवेतु: इति वाक्यार्थः।

65.1. Set your mind on Me; be My devotee—love Me. Sacrifice unto me habitually. Prostrate before Me—pay obeisance unto Me alone. Thus doing—seeing goals, means
and profit in Vāsudeva exclusively,—‘you will attain Me’—come to Me. I promise you this truly in regard to this matter of spiritual concern; for, you are dear to Me. The idea is that, knowing the Lord’s promise to be certainly true and the fruit of liberation sure to follow, one should dedicate oneself exclusively to the Lord.

66.0. Having thus concluded the supreme secret of the discipline of Karma Yoga, namely, self-dedication to the Lord, He declares now the discipline of Karma Yoga, or right perception which forms the quintessence of all Upaniṣads.

66. **Giving up all Dharma (acts of righteousness), seek refuge in Me, alone; I shall liberate you from all sins; grieve not.**

66.1. **All Dharma or acts of righteousness**—Dharma (righteousness) here includes Adharma (unrighteousness) also. What is sought to be conveyed is the idea of freedom from all
works. (Dharma here means Karma). From pronouncements in śruti and smṛti like the following it is clear that the sense is the renunciation of all works. “Without withdrawing from evil conduct”, KU.2.24; “Give up righteousness and unrighteousness”, (Sānti P. 329.40; 331.44). ‘In Me alone, in the Self of all, the same dwelling in all, God (the Unlapsing, beyond conception, birth, old age, and death)—seek refuge’ with the idea: “There is nothing but I,” “Know for certain nothing exists other than Me.” If you are firm in this intellectual conviction I shall liberate you ‘from all sins’—from the bonds of righteousness and unrighteousness (i.e. the bondage of all Karma) by revealing My status as the Self of all. In 10.11 it has already been affirmed—established as Self, with the shining lamp of knowledge I destroy the darkness of nescience. Therefore do not grieve. This is the sense.

66.2. कि अस्मिन् गीताशास्त्रे परं निःश्रेयसाधनं निश्चितम्?— कि जान, कर्म वा? आहोत्वत् उभयम् इति?
कृतं संशय—?
‘यत् जात्वामृतमस्तुते’ [१८.१२.], ‘ततो मां तत्त्वतो जात्वा विशते तदनन्तरे’ [१८.१५.]; इत्यावधीत वाक्यानि केवलज्ञानात् निःश्रेयसप्राप्ति दर्शयिन्ति।
‘कर्मयेवाधिकारस्ते’ [२.४७.], ‘कुरु कर्मव’ [४.१५.]; इत्येवमादीन्निः कर्मणां अवभवते दर्शयिन्ति। एवं ज्ञानकर्मणों: कर्तव्यत्वोपदेशात् समुचित्तयो: अपि निःश्रेयसहेतुम् स्वातः इति भवेत् संशय:।

66.2. Question: “In this science of the Gītā what is established as the means of attaining the supreme good or mokṣa? Is it knowledge, work, or both of them together?” Reply (tentative): “Why entertain this doubt at all? Witness statements like the following: ‘Knowing which one experiences immortality’, (13.12); ‘Then knowing Me truthfully one immediately enters into Me,’ (18.55). These reveal attainment of immortality from unaided knowledge. There are other statements of an opposite nature: ‘Only to the performance of works have you the right,’ (2.47); ‘Do only work’ (4.15) etc.—These show that works have necessarily to be performed. Thus,
since both knowledge and work have been ordained it is possible that their combination may liberate. Hence the doubt mentioned above is in order.”

66.3. *कि पुनः अत्र मीमांसासारम्?*

नृसू एतत् एव—एषा अन्यतमस्य परमिन्ते येवसाधनत्वावधारणं; अतिविन्द-ँतर मीमांसाय एतत्।

आत्मज्ञानस्य तु केवलस्य नित्यसच्छलस्य भेदप्रत्ययनिन्तरकालेन कैवल्यफलावसायित्वात्। क्षयाकरकफलभेदबुद्धः अविद्या आत्मनि नित्यप्रवृत्ता—मम कर्म, अहं कर्त, अमृत्यु फलतः इदं कर्म कार्यविधिम्—इति इत्य अविद्या आत्मनिन्तरकाल-प्रवृत्ता। अत्या: अविद्या: निन्तरकते—‘अतिव अहं अस्मि केवल: अकर्ता अक्रिय: अफलः; न मतः अन्य: अतिव कामितः—इत्येववृत्तं आत्मनिन्तरकालं ज्ञातं उपद्योगं कर्मप्रवृत्तिहृदयेणूत्तेतात। भेदबुद्धः निन्तरकालात्।

तुषब्दः पक्षद्वद्वावृत्तिः—न केवलेः यः कर्मस्यः; न च ज्ञातं कर्मस्या समुचिताम् नित्या: कर्मसाधनस्य: इति पक्षयो निन्तरयति। अकर्मायस्य नित्याय नित्यस्य कर्मसाधनत्वावधारणः। न हि नित्यवस्तु कर्मवण्य गन्ते वा किर्ते।

66.3. *Question*: “What will be the result of this proposed inquiry?” *Reply*: “It is the conviction that one of the three alternatives is the means to the achievement of the summum bonum”. Therefore the question demands a wide-ranging investigation.

“Only the unaided knowledge of the Self is the cause of liberation”, as it dispels all notions of plurality and produces the fruit of liberation. Nescience, the sense of difference among works, accessories and fruits, has always prevailed in regard to the Self, taking the form ‘my work’, ‘I am the agent’, ‘I do this work for that specific fruit’. etc. This nescience has been active from beginningless time. Its dispeller is Self-Knowledge whose content is—Here I am, alone, a non-agent; without work of any kind or fruit; there is none other than me.” It dispels nescience, because it abolishes the idea of differences that conditions all activity. *Tu* (or ‘only’ given at the beginning of this para)—serves to rule out two of the three alternatives mentioned above. *Moksa* or liberation results neither from works alone nor from a combination of knowledge and works. As mokṣa is not a product, it is unreasonable to hold that its
means is works. An eternal entity cannot be produced either by works or knowledge.

66.4. Objection: “Then, is not unaided knowledge also pointless?” Reply: “No; for it abolishes nescience and is seen to culminate in liberation. Knowledge that abolishes the darkness of nescience is experienced as culminating in the fruit of moksa. It resembles the light of a lamp that dispels ignorance about the rope-snake, etc. The fruit of the lamp-light is the residual existence of the rope after the abolition of the superimposed snake. Similar is the case of knowledge. Other examples too are available in this context. Activities like cutting of the wood and churning it for producing fire, in which the accessories like the agent operate, do not lead to any result other than separation of parts, blazing forth of fire, etc. (These results are immediately visible) Such is the case with the discipline of knowledge. Its result is immediate and excludes all further object-directed operations. Here the knower is not involved in any of the further irrelevant activity; he is con-
fined to the fruit of liberation solely. So the discipline of knowledge is unaccompanied by work of any kind.” *Objection:* “Why not hold that this discipline is like the activity of eating or the performance of the fire-sacrifice (in which other consequent and collateral activities find a place?)” *Reply:* “No, the fruit of knowledge is mokṣa and the knower cannot reasonably look for any other fruits at all. When knowledge, whose fruit is but mokṣa, has been won, the position is as has been described in 2.46—no activity aimed at lesser ends is conceivable. None striving to secure an empire will waste his energy in seizing a petty field; his goal can’t be the ownership of that field.” Therefore work is no means to emancipation. Nor may combined work and knowledge prove a means. Again, knowledge bearing mokṣa as its fruit needs no assistance from work; for, as the slayer of nescience there is conflict between knowledge and work. Darkness does not abolish darkness. Therefore only pure knowledge is means to mokṣa.

66.5. न—नित्याकरणे प्रत्यावायाते; कैवल्यस्य च नित्यत्वात्। यत् तावत्
केवलज्ञानात् कैवल्यप्राप्ति: हितेतः, तत् असत्; यत् नित्यानां कर्माणां भुत्कानां अकर्षे प्रत्यावाय: तर्कादिप्राप्तिलक्ष्ण: स्यात्—

नतु एव तद्गत्व तह्यः मोक्षः नास्ति इति अन्तिमः एव।

०० सोपः; नित्यत्वात् मोक्षस्य। नित्यानं कर्माणां अनुभवनात् प्रत्यावायस्य
अन्तिमः, प्रतिष्ठितस्य च अकर्षणात् अविभक्तिरारानुपपत्ति:, कामयानां च वर्जनात्
इष्टारानुपपत्ति:, वर्त्तमानरीरारामभक्ति: च कर्म: फलोपस्मोग्ये पतिते अस्मात् वरीरे देहान्तरोपत्ति: च कारणाभावात् आत्म: रागावीनां च अकर्षे
स्वप्नवायः कैवल्यम् इति अवलोकितं कैवल्यं इति।

अतिक्रान्तेनज्ञानजान्तिरुक्तस्य स्वर्गनिर्मातिप्रस्तिकल्य अनार्थकार्यस्य उप-
भोगानुपपत्ते: क्षयाभावं: इति चेत्—

न; नित्यकर्मणुनुसनायासाः, कौषोभोगस्य तत्फलोप्भोगाकोपते। अप्रायक्षतव्या
पुरोपचितां रितिकार्यस्य नित्यं कर्मं। आर्थिकानां च कर्माणां उपभोगेन एव कौषत्वात्
अपूर्वाणां च कर्माणां अनार्थम्ब अवलोकितं कैवल्यम् इति।

66.5. *Objection:* ‘No; the non-performance of obligatory works entails the sin of omission whereas mokṣa is eternal. The Advaitic proposition that the achievement of mokṣa is
through pure knowledge is wrong; for the non-doing of obligatory works ordained by *sruti* entails the sin of omission leading to hell, etc. Further, if *mokṣa* does not result from works, there arises the contingency of non-emancipation. **Reply:** No such flaw needs to be feared. *Mokṣa* is eternal. Through the performance of obligatory works the sin of omission may be averted; through the non-performance of forbidden works unwanted embodiments may be warded off; through the non-performance of voluntary works, desirable embodiments also may be stopped. When the works that led to the present embodiment get exhausted through the due experience of their fruits, the body will fall. No fresh embodiment will follow. Emotions like attachment won’t be there and the Self will abide in Itself. This is *mokṣa* and it is effortlessly won. **Objection:** But it may be argued that the accumulated works of the past many lives won’t dwindle away without their agent experiencing their fruits. **Reply:** Such an apprehension is not in order; for, the troubles taken in the performance of obligatory works may be equated with the reaping of the fruits in question. This case is similar to the performance of expiatory rites. Obligatory works cause the dwindling of sins committed in the past. Works which have started to yield fruits will wear away through their experience itself. No fresh works will be undertaken. Thus effortlessly will *mokṣa* follow.

66.6. न; ‘तमेव विदितवातृतिमृत्युभेति नान्य: पन्था विद्वतेश्यनाय’ [भे. उ. ३.८.]
इति विद्वता अन्य: पन्था: मृत्यु न विद्वते इति श्रुते; चर्मबद्धाकाशेऽवेदना-
सम्बन्धतः भक्तिशुल्क: मृत्युसम्बन्धशुल्कः: [भे. उ. ६.२०.], ‘मानन्तृ कैल्यमान्यन्तै’
इति च पुराणमूः: [?] अनारक्षशीताना पुण्यानां कर्मणां क्षयानुपपत्तेऽध । यथा
पुष्करणानां दुरितानां अनारक्षशीताना स्वातः सम्भवः; तथा पुण्यानां अनारक्ष-
शीताना स्वातः सम्भवः। तेषां च वैशाखां अहंकारशीताना पुण्यानुपपत्ति ।
हर्षसिद्धान्ताना च रागश्रोतृतानां अन्यं आत्मश्रुतानु उच्छेदानुपपत्ते: धर्माघमोऽच्छे-
दानुपपति । नियतानां च कर्मणां पुष्करणानुपपत्ते; ‘वर्णां आत्ममााश्च स्वकर्मनिष्ठा’
[गौ. ध. सू. ११.२९.] इत्यादिसम्बन्धतः कर्मक्षयानुपपत्ति ।

66.6. **Final Reply:** All this is erroneous. *Sruti* clearly teaches
that no road other than knowledge leads to mokṣa Vide: “Knowing Him alone one conquers death; no other road is available for going there” (ṢU.3.8).

Further, 6.20 (ibid) teaches that the non-knower’s achievement of mokṣa is as impossible as the folding up of the sky like a hide. Purāṇas, too, teach that mokṣa is won through knowledge. Note also that without knowledge meritorious works that have yet to bear fruits will not dwindle at all. The meritorious and sinful acts producing their respective fruits stand on the same footing as far as Mokṣa is concerned. The possibility of meritorious works remaining without bearing happy fruits is as likely as that of the unmeritorious works with their unhappy fruits. These meritorious works should lead to fresh embodiment and mokṣa will remain unrealised. The extermination of attachment, aversion and delusion which issue from righteousness and unrighteousness cannot be achieved except through self-knowledge. Thus will dharma and adharma survive in the absence of Self-knowledge. Besides śrutis teaches obligatory works to bear meritorious fruits; smṛtis too do it (GDS. 11.29). Thus works will survive undwindled.

66.7. ये तु आदृः—नियानि कर्मणि दु:खुपत्वातृ पूर्वकृत्तुरितकर्मणां फलमेव, न तु तेषां स्वरूपवितरिक्षणं अन्यतं फलं अस्ति, अमृतवतां, जीवनादिनिमित्ते च विधानात् इति।

न: अप्रूपानां कर्मणां फलदानासम्भवात्; दु:खुपत्वातृपस्वितरिक्षणं स्वतु। यत् उत्क्रमः—पूर्वकृत्तुरितकर्मणां कर्मणं फलं नित्यकर्मानुःमानायांसु: भुजयते इति—तत् अस्तु। न हि मरणकाले फलदानाय अहंकुरीभूतस्य कर्मणः फलं अन्यकर्मार्थे जन्मिति उपमुच्यते इति उपपत्तिः। अन्यतं यथा स्वरूपोपहोगाम अर्हीतार्धिकमितः जन्मिति नरकफलोपहोगानुपपत्ति: न स्वतु। तत्यदु: न महाभारतायांसु: अनेकेऽपि हि दु: होते साम्भवस्य भ्रष्टतु: साधनश्च जन्तुः स्वरूपाचदु: कर्मानुवशेषु हिंदुरागिनिदेशु निनित्तिः न हि शक्यन्ति क्षयिन्तुं, नित्यकर्मानुःमानायांसु: समु: एव रूपविलितिरितिः न शिरसा पाभाणवहनादिः समुः इति। अप्रूपकृति च इदं उच्चयते—नित्यकर्मानुःमानायांसु: सु: पूर्वकृत्तुरितकर्मणं इति। कथमु?—अप्रूपकु त्तुतिः हि पूर्वकृत्तुरितिः क्षयं न उपयोगस्य इति प्रकृतमु। तत्र प्रसूतस्य कर्मणं फलं नित्यकर्मानुःमानायांसु: पूर्वकृत्तुरितकर्मणं इति। यथा सर्वेऽव पूर्वकृति दु: होति प्रसूतस्य एवं इति मल्यस्य भवानु—तत: नित्यकर्मानुःमानायांसु: समु: एव फलं इति विशेषणः
66.7. Wrong is the argument of those who say, Obligatory works, being troublesome, constitute the fruit of evil works done in past; they bear no fruit other than their essential nature of entailing trouble. But the Śruti does not teach such a doctrine; they have been ordained to coexist with the entire life-period. It is not possible for works that cannot by nature bear fruits, yield any fruit. Further this doctrine does not explain how specific troubles accrue from obligatory works. The statement that evil done in the past causes the sufferings involved in the doing of obligatory works, is not fair. It is unreasonable to hold that in a life resulting from other causes is
experienced the result of works that have not yet started yielding fruits. Otherwise there would be nothing illogical if, in a life begun to yield the fruits of heavenly life, there occurred hellish sufferings. Nor can the troubles entailed in the doing of obligatory works be treated as the exclusive fruit of past evils. Such evils are numerous, of course. How can they all be held to cause just these troubles associated with the doing of obligatory works? This will keep unexplained numerous other ills of life. The sufferings of a prisoner condemned to hard labour will, for instance, remain unintelligible. Besides, such contentions as these are irrelevant. How? What is relevant is the view that, without yielding their proper fruits, past evils won’t dwindle away. What you aver is that the pains entailed in obligatory works are the fruits of works that have started to bear fruits, and not those of works not yet yielding fruits. Or, do you contend that all past evil deeds have begun to yield their fruits? Then the specification ‘troubles entailed by obligatory works’ becomes meaningless. Also, in this case arises the contingency that obligatory works have been unnecessarily prescribed; for, all past evils of course will get exhausted through the experience of their logical consequences i.e. their fruits. As the strain of exercises is fully explained by the very exercises, the troubles of obligatory works also are explicable fully by their performance—there is no need to refer them to past evils of any kind. The obligatory works have been ordained to co-exist with life; it is improper to refer them, as expiatory rites are, to past evils. If the pains of expiatory works flow from these very works and their occasions, those involved in obligatory works will have to be referred to the causes of life itself; for, both obligatory and expiatory works are equally occasional—i.e. naimittika. One more point may be noted: since the troubles involved in obligatory and optional fire-churning rite are identical, what is the reason for referring the former alone to past evils? No such reason is forthcoming. However, there is room for inferring that obligatory works bear fruits other than the troubles they entail. Also, a contradiction is involved here: through the performance of obligatory works are
reaped the results of entirely different prior acts. Experience of the troubles is the result of the mere performance of those works, which are at the same time held to be fruitless. Further, when the optional variety of obligatory works is done, obligatory work, as such, of course also gets done, tantreṇa, technically. The troubles undergone in this connection will exhaust the fruit of the obligatory work. It may not be argued that the results of the optional variety of the obligatory work, heaven, etc., are different. Were they different, the troubles also would have been differently experienced. This of course is not the fact. A work that is unprescribed and unforbidden yields only a temporary result; what the śāstras prescribe and forbid will not yield temporary results. Otherwise who would seek to secure heaven, etc., yielded by the supernatural force of śastraic works? No special pleadings may redeem this position. Therefore it is not reasonable to maintain that obligatory works never yield fruits through the forces of adṛśta (unseen efficiencies) released by them.

66.8. अतः अविश्वासुपर्खक्षण कर्मण: विशा एव शुभस्य अशुभस्य वा क्षयकारां अशेषत:, न नित्यसनुपत्तानम्; अविश्वासुपर्खक्षण हि सर्वते कर्म || तथा उपयोगदितं अविश्वासुपर्खक्षण कर्म, विद्विषयं शर्कर्मसंयम्यावृतिका जाननिधा—'उभी तौ न विजानित।' [२.१९.], "वेदाभिन्नाविन नित्यं" [२.२१.], 'जानयोगेन साध्यावान) कर्मयोगेन योगिनां' [३.३.], 'अज्ञाना कर्मसिद्धं' [३.२६.], 'तत्त्ववित्व महाबाहो...गुणाशुपेशु बर्त्तै इति मत्ता न समझते' [३.२८.], 'शर्कर्मसिद्धत्तु मनसा संवेद्यस्यास्ते' [५.१३.], 'वेष किष्टि करोपीतम् युक्तो मन्येत तत्त्ववित्व विद्वेषतु' [५.८.]
—अर्थात् अज्ञ: 'करोपी' इति; आरूढो: कर्म कारण, आरूढो: योगस्य योगस्य शम एव कारण [६.३.]; 'उदाराः' श्रोतोज्य अज्ञ:—'जानी तवचावै मे मत' [७.१८.]
अज्ञ: कर्मण: 'गतागतं कामाक्षां: तमासे' [९.२१.]; 'अनन्याभिष्मितवन्तो मा नित्यायुक्ता: यथोत्तो आत्मानां आकाशक्षणं अकल्मयम् उपयोगते' [९.२२.]; 'ददामि बुद्धियोगेण ते योग मामुणुपत्ति ते' [१०.१०.];—अर्थात् न कर्मण: अज्ञ: उपयोगः। भावकर्मकारिण: ये युत्ततम: असि कर्मण: अज्ञ: ते उत्तरोत्तरसहिनिनियम्यात्माग-बसासाधनाः: [१२.६-१२.१]।।
अनिवेशक्षेत्रावलक्षणु 'अद्वैता सर्वभूतानाम्' [१२.१३-१२.१] इति आ अथाय-परिसमाप्तिः उक्तासाधन: त्यज्यायात्मायोज्यतज्जातसाधनाः [१३.७-११; १४.२२-२६; १५. ४-५.। अविश्वासुपर्खक्षणं कर्मसंयम्यानिधिनिष्ठा: [१८.१४.] आयैक्षेत्राखतुत्त्वात्मानां परस्य जाननिधाः वर्त्तमानानां भगवत्त्वत्त्वादि अविश्वासु-
66.8. For the following reason also only knowledge can bring about the total dwindling of good and evil works born of nescience, and never the performance of obligatory work. Indeed, all work emanates from nescience and desire. This has already been explicated earlier, namely that works are done by the nescient while the discipline of knowledge is undertaken by the knowers who have renounced all works. Vide 2.19,21; 3.3,26,28; 5.8,13; 6.3; 7.18; 9.21,22; 10.10; 12.6-11. The discipline of the devotees of the Immutable may be found set forth in 12. 13-20; 13.7-11; 14.22-26; and 15.3-5. The three kinds of works' fruits—favourable, unfavourable, and indifferent—cannot accrue to the renunciants of the Paramahaṁsa Order who have sought exclusive refuge in the Self, who possess the knowledge of the non-agency of that non-dual Self and who also are cognizant of the real nature of God. Only to the non-renouncing and nescient agents of activities can they accrue. Such is the broad divisions of the duties taught in the B.G.

66.9. अविद्यापुर्वक वर्त्त्य कर्मण: असिद्धम् इति चेत्—

नः; ब्रह्मह्यतदिवेत्। यथपि शास्त्रावतं नित्यं कर्मः; तथापि अविद्यात:

एवं भवति। यथा प्रतिष्ठेश्वरस्त्रावचत्तमः अपि ब्रह्मह्यतदिवेत्

कर्मं अनर्थकपरं अविद्याकामादिवेत्। भवति—अन्यथा प्रजृतियमपति:

—तथा नित्यानीमितिकामानि अपि इति।

देहायतिरिक्तात्मि अज्ञाते प्रवृति: नित्याविद्यासु अनुपप्पन्ति इति चेत्—

नः; चलनात्मकश्च कर्मण: अनात्मकपरिक्षण: ‘अहं करोमि’ इति प्रजृतिदर्शनात्।

देहादिद्वितः अहंत्य: गौणः; न नित्या इति चेत्।

नः; तत्कार्यायं गौणणेयपति:। आत्मिये देहादिसंस्कारं अहंत्य: गौणः;

यथा आत्मिये पुन: ‘आत्मा वै पुनोऽसि’ [१५. सं. २.११.।] इति, लोके च ‘मम प्राण एव अर्थ गोः’ इति, तथृत्। नैव नित्यानित्य:।

मित्यानित्यस्य श्यामुपूर्वयो:। न गौणप्रतित्यस्य मुखपर्यंतितू:।

असिद्धानि विवेषोऽयो:। न गौणप्रतित्यस्य मुखपर्यंतितू:। असिद्धानि विवेषोऽयो:।

यथा ‘सिद्धं देवदत्तं’, ‘अन्यः: माणवकः’ इति सिद्ध इव, अनिरिव कौर्यायं ज्ञातासामायत्वं देवदत्तमाणवकाधिकरणस्य इति।
66.9. *Object*ion: Though obligatory work is inculcated by the *śāstras*, it is operative only in the case of the nescient. Slaughter of holy men etc. are referred to as sources of sins in the prohibitions laid down in the *śāstras*; they are committed only by those who are smitten by flaws like nescience, lust and so forth; without these flaws none would perpetrare them. Similar is the case with obligatory, occasional and voluntary activities.

The argument that without the knowledge of a transcendent Self none would address himself to obligatory works, etc., is defective; for, work whose essence is movement, is found egoistically associated with non-selves like the body. But the treatment of the body etc., as self or ‘I’, is not false or *mithyā*; it is only secondary or *gaṇaṇa*. No, one must discriminate here. The treatment of the body complex as ‘I’ is secondary even as those
of one’s son as one’s self is (Vide:— your son is yourself—T.S. 2.11; this bull is my very self.) An error is entirely different. This occurs when there is failure to distinguish between two entities like a post and a man. Secondary notions don’t produce real consequences; they are meant only to commend by means of implied similes. cf: Devadatta is a lion; the student is fire—these mean fierce and tawny like lion and fire. Those statements are not taken literally. Where errors occur troubles follow. In secondary usage there is no real confusion as between self and body. Even where praise is conveyed, the praised ones know: ‘I am no lion; I am no fire.’ In the case of errors the work of the body is claimed by the self as its own. Wrong is the assertion that the self works due to the causes like memory, desire, exertion, etc.; these are consequences of prior errors, results of impressions of pleasant and unpleasant experiences. Just as in this birth righteousness and unrighteousness and their consequences are products of conceit in the body-complex, attachment, aversion, etc., in prior lives too, the case was similar. Thus transmigratory lives in the past and future are beginningless and nescience-born. Therefore, the definitive dwindling away of transmigratory life is possible only through the discipline of knowledge accompanied by total renunciation. Note that conceit in the body-complex is essentially nescience. When this nescience is sublated, embodiment will cease and so too the transmigratory life. Treating the body-complex as self is obviously an act of nescience. One that knows himself as different from his possessions like cattle, etc, never mistakes them for his self—his ‘I’. Ignorant of this distinction due to non-discrimination, as of the post from a man, one may mistake the body-complex for self. Of course, treatment of one’s son as one’s self is secondary, because they are related as the begetter and the begotten. Of course one can’t eat through one’s son, etc., just as the student can’t operate like the lion and the fire.

66.10. अदृश्यविषयचोदनाप्रामाण्यातु आत्मकर्त्तव्यं गौरी: धैर्यनिधियात्मिनिः क्रियलेः एव इति चेत्—
66.10. Vain is the insistence that due to the validity of Vedic injunction aimed at the generation of the force of *apûrva*, one’s works may very well be performed by the body-complex. The body-complex functions as self not due to secondary use of words like *âtmâ vai putra nâmâsi*, but due to error which makes these non-selves appear as self. Only as long as the error lasts such functioning lasts. Ignorant children aver ‘I am tall, white’, etc., mistaking the body for the self; not so those who discriminate. A secondary usage is admissible only where the distinction between the particular and the universal is clearly grasped. This is the case in regard to the lion and Devadatta; the fire and the student. Where such distinction is not grasped, the secondary usage is not in order. The appeal to the infallibility of the Vedic injunction is misconceived. The infallibility in question refers only to the unseen force or *apûrva*, and is admissible only in regard to matters not confined to the sphere of direct perceptions, etc. The said infallibility is relevant to matters unseen. Therefore, the explanation of the concept of ‘I’ in regard to the body-complex—a matter of error—has nothing to do with secondary usage. Even a hundred statements of *sruti* to the effect that fire is cold and non-luminous
won’t prove valid. If it does make such a statement, its import will have to be interpreted differently. Otherwise, validity won’t attach to it. Nothing in conflict with the means of valid cognition or with its own statements may be imputed to ‘sruti’.

66.11. कर्मण: मिथ्याप्रत्ययवत्कत्तुर्त्त्वात् कर्तु: अभावेय श्रुते: अप्रामाण्यम: इति चेतुः—
न; ब्रह्मविद्यामार्थव्योपपत्ते: ॥
कर्मविद्युतिवतु: ब्रह्मविद्याविद्वेषते: अपि अप्रामाण्यप्रसंस्क: इति चेतुः—
न; बाधकप्रयाग्यानुपपत्ते: ॥ यथा ब्रह्मविद्याविद्वेषतु: आत्मनि अवगते देहान्ति-
संघाते अहंप्रय: बाध्यते, तथा आत्मनि एव आत्मावगति: न कदाचित्तु केनस्वरुपः
कर्मविद्युतु: अपि बाध्यतु: श्रम्य, फलावतिरिरुक्तः अवगते: यथा अभिनु: उण्णा: प्रकाशाश्र
इति । न च एवं कर्मविद्युतु: अप्रामाण्यं, पूर्वपूर्वन्तिििमिरोधेन उत्तरोत्तरपूर्व-
प्रक्षेत्रजननम् प्रत्यमात्माभिमुखेन प्रत्यमात्माभिमुखेन। मिथ्यावेषणि उपायस्य
उपेयवस्तुः सत्यविष्क: एव स्वातः: यथा अर्थवादानि विविधेषथानाम्, लोकेन्द्रे
वालोक्ष्यावरीनि पयतादी पायत्तं वृद्धिवर्धनान्तरवर्धनम् । प्रकाशावर्धनानि च
साधारः एव प्रामाण्यम: सिद्धः, अपि आत्मानात् देहाभिमाननिष्ठ्नप्रत्यक्षाभाविक
प्रामाण्यबतु ॥

66.11. Objection: “Since works are enjoined on agents subject to error, they will cease to be agents on the dawn of knowledge and ‘sruti’ will prove invalid”.

Answer: “No; the validity of ‘sruti’ will hold good in regard to the knowledge of Brahman. There is no danger that as in respect of prescriptions of work, in respect of the knowledge of the Brahman also it will break down, for, in respect of the knowledge of the Brahman no sublating cognition is available. Once the Self is known by virtue of Brahman-knowledge, the error of treating the body-complex as Self is abolished. Such abolition however cannot be shown, by anyone, at any time, in any manner whatsoever, to apply to the knowledge of the real Self as Self; for, there is total correspondence between fact and cognition, exactly as in the case of the cognition ‘fire is hot and luminous’. Neither does this explanation entail the invalidity of scripture enjoining works; for, these mandates are meant only to arrest lower works and promote higher ones, to induce activity aimed at the realisation of the inner Self. The means may very well be erroneous; but what is
sought after is true. Thus even the means turn out to be true. Cf. glorificatory passages subject to mandates. In empirical life, too, unveridical praise is employed to induce the ignorant and the sick to undergo medical treatment. In contexts other than that of Self-knowledge the validity of mandates is direct, just as sense-perception, etc., are valid before the dawn of self-knowledge.

66.12. यत् मन्यसे—स्वयं अव्याप्रियमानोपि आत्मा सत्तिष्ठाप्तं करोति, तदेव मुखं कृत्वं आत्मनः, यथा राजा युद्धानन्देऽ योधे युध्येत् इति प्रसिद्ध स्वयं अव्याप्रियमानोपि सत्तिष्ठाप्तं एव जित: पराजितःशीत, तथा सेवापतिः वाक्षिं करोति; कृत्यालस्मन्धनाः राजा: सेवापतेऽधुष:। यथा च ऋषिविन्यां यज्ञार्जुन, तथा बैहादवानं कर्मो आत्महतं स्वातः, फलपर्यु आत्माभिंतता:। यथा वा भामस्थयं लोकाभामस्थियतवातः अव्यापृत्तस्य एव मुस्यम् एव कृत्वम्, तथा च आत्मन: इति।

तत् अस्त्युः; अनुवर्तः: कारकत्वसम्पन्नः।
कारकं अर्नकलकारश्: इति चेतुः—

नः, राजार्जुनानि मुखस्य अपि कृत्वम् दर्जनात्। राजा तत्वं स्विवापारण अपि युध्येत्; योधानम् च योध्यितृतृतेः धनदाने च मुखस्य एव कृत्वं, तथा जय-पराज्यायनप्रभोः। यज्ञार्जुनस्य अपि प्रधानवानं दश्यानन्दाने च मुखस्य एव कृत्वस्य। तस्मात् अव्यापृत्तस्य कृत्वक्ष्योःपचारः। यः। स्यूः। गौणः: इति अव्यापृत्त:। यद्य मुखं अन्यत् कृत्वं स्विवापारणम् न उपलयेत राज्यार्जुनानां, तदा सत्तिष्ठाप्त: अपि कृत्वं मुखं परिक्ष्येत; यथा भामस्थयं लोकाभ्रमणे, न तथा राज्यार्जुनानां स्वातः; नोलयेत। तस्मात् सत्तिष्ठाप्तं कृत्वं गौणं एव। तथा च सति तस्मन्धनव्योऽपि गौण: एव स्यात्। न गौणे मुखं कार्यं निर्विलक्ते। तस्मात् असदे एतत् गौणे देहार्जुन व्यापारण: अव्यापृत्त:। आत्मत्व तर्को भोक्ता च स्यात्। इति। आन्तिनिनिः तु सर्वेऽपपपच्छेद:। यथा त्वारं; मायायम् च एतम्। न च देहार्जुनव्यापारणः भामतिसामान्यवच्छेदेः मुखविनिसमाध्या। (भाषा)। दिष्टं कृत्तिविनन्वायत:। उपलयेत। तस्मात् भामनिन्जयनिनिः। एव अयं संसाराध्य:। न तु परमार्थः। इति सत्यद्विर्यात्त:। अत्यन्त: एव उपरम:। इति सिद्धम्।।

66.12. Now the objector may argue as follows: the inactive Self may accomplish works by mere presence. This may be understood as Self’s agency, just as a king, though not fighting literally, is held to fight when his soldiers alone in fact fight. He is thus said to win or lose. A general operates through com-
mands issued. Both the king and the general are related to the final victory or defeat. This is like the actual work of priests being credited to the performer of a sacrifice. Thus the work of the body-complex may be held to be done by the Self. Or, this is like the operation of a magnet; inactive physically, it produces results. This line of argument is false; for what does not operate at all is treated as an accessory of work. ‘Are there not different kinds of accessories?’ The answer is that the king, etc., do have full-fledged activity also in regard to works. He can and does actually fight also. In causing his soldiers to fight, in remunerating them, etc., his agency is primary. Hence in the example cited above he is an agent only figuratively; it is secondary. If it were known that he could not be an agent in any other way, his mere presence could have been equated with his agency, as in the case of the magnet. This of course is not the case in regard to the king and the general. Therefore agency through mere presence is only secondary, in which case ownership of the results of such agency would also have to be secondary. The secondary agency cannot explain primary results. Hence the entire argument—that the activities of the body-complex may make an inactive Self agent and exper- encer—is invalid. On the other hand, all this may be explained on the basis of an illusion, as the phenomena in a dream or magic show are. When such illusions are broken up in states of concentration or deep sleep, the vexations of agency, etc., are not experienced at all. The conclusion is that the illusion of transmigratory life is caused by an error; it is not real. Through right perception the said illusion will, once for all, dry up.

67.0. सर्वगीताशास्त्रार्थ उपसंहृत्य अस्तित्व अच्छायेः, विशेषतः अते इह
शास्त्रार्थदाताय संकेतत: उपसंहारं क्षत्ता, अथ इदानी शास्त्रसंप्रदायविषिष्म आहु—

67.0. Having concluded the teachings of the Gītā and reiterated them, the traditions of the sāstra are explained finally to strengthen these teachings.
67. Don’t impart this to a non-ascetic (one without control of the senses), a non-devotee, at any time, nor, again, to one who seeks it not and to one who reviles Me.

67.1. इदं इति || इदं शास्त्रं ते तव हिताय मया उत्तरं संसारविचित्रं यत्प्रकाययो धरिताय न वाच्यं इति व्यवहिते समवधये । तत्तविनेत्यः अभ्यतय गुरू देवे च भगवद्धरितं काव्यं कथापुरूषं अथि अवस्थायां न वाच्यम् ।

भद्रं तपस्वी अथि सनू अशुभेऽः यः भवति तस्मि अथि न वाच्यम् । न च यः मां वाच्येवं प्राक्तं मनुष्यं मत्वं अम्यूषायति आत्मनः साधिदेवाभावारोपणो ईश्वरतं मम अजनानं न सहते, असौ अथि अवोध्यं, तस्मि अथि न वाच्यम् । भगवति अम्यूषायतृयात् तपस्वीने भूताय शुभेवे वाच्यं शार्तं इति साम्योऽति गमये ।

तत् ‘मेधाविने तपस्विने वा’ [?] इति अनयोः विक्षप्यर्वतत्वम् शुभवाभगवद्धितृयात् तपस्विने वेद्यता मेधाविने वा वाच्यम् । शुभवाभगवद्धितृयात् न तपस्विने नाथि मेधाविने वाच्यम् । भगवति अम्यूषायुक्ताय समस्तगुणवत्ते अथि न वाच्यम् । ग्रुह-शुभवाभगविमते च वाच्यं हृदयं शास्त्रसंप्रदायविचितः ।

67.1. This śāstra, imparted to you for your good—for terminating your transmigratory travails—, don’t impart, in any circumstance to a non-ascetic. ‘Na vācyam’, not to be imparted, must be read here, though remotely placed in the verse. To be an ascetic is not enough; one must also be a devotee—have devotion to God and teacher. Even asceticism and devotion don’t suffice, one must also have the desire to heed. The seeker should not, again, be a reviler, taking Me, Vāsudeva, to be a mere man, accusing Me of boastfulness and other faults, not tolerating, through ignorance, My Godhood. He too is unfit to receive this instruction. Its fit recipient is a non-reviling ascetic devotee, anxious to listen to it. An alternative reading uses the expressions, ‘to an intelligent or ascetic person’.

The right tradition here insists that the candidate, no matter how richly endowed, shall not be a reviler of God or one with-
out devotion and yearning to learn. Teach one who has the yearning and devotion to God and teacher.

68.0. सम्प्रदायस्य कर्तृष्ण फल इदानी आह—

68.0. Now is set forth the fruit accruing to one who follows the right tradition:

य इमं परमं गुहां मद्वैतेऽवस्मिधास्यति।
भक्तं मयि परां क्रृत्वा मामेवैव्यत्यसंशयः॥६८॥

68. He who imparts this transcendent secret to My devotee, nurturing utmost devotion to Me, will doubtlessly attain Me.

68.1. य इमं इति ॥ य: इम यथोत्म परमम परममि: एसार्य्य केशवार्ज्जनोऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽঃ

68.1. This ‘transcendent secret dialogue’ between Kṛṣṇa and Arjuna which yields the summum bonum—whoever imparts it to My devotee, both in letter and spirit, as I did in your case, will attain Me indeed. How is it to be imparted?— ‘Nurturing the utmost devotion to Me’, i.e., in the spirit of service done to the Supreme Teacher, the unlapsing God. No doubt about this need be entertained. Reference to devotion a second time in the second half of this verse shows that eligibility for cultivating this sāstrā is bound up with devotion to God alone. Also,

न च तस्मान्मनुष्येऽद्भि कष्टिन्मे प्रियकृत्तमः।
भविता न च मे तस्माद्भ्य: प्रियतरो मुखः॥६९॥

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69. None among men, other than he, does a deed dearer to Me; nor is there in the world one dearer to Me.

69.1. न च इति। न च तस्मात शास्त्रसम्प्रदायकर्म: मनुष्येऽपि मनुष्याणां मन्ये कष्टमेव मम प्रियकृतम्: अतिशेषेन प्रियकरः; अन्य: प्रियकृतान्: नस्त्येवं इत्यत:। वर्तमानेऽय। न च भविता भविष्यति पितृ: तस्मात्ह दृष्टियः। अन्य: प्रियतरः प्रियकृतात्। मूच लोकस्मिने न भविता। इति योजय।

69.1. Among men, now, none does a deed dearer to Me than he who transmits the tradition of this śāstra. Nor, in future, will there be another in this world who does aught dearer to Me.

He, too,

अध्येयते च य हि मम धर्मः संवादायकः।
ज्ञात्यजनेन तेनाहामिष्ट: स्यामिति मे मति:।।७०।।

70. Whoever shall study this righteous dialogue between us shall have offered Me a sacrifice wrought with knowledge—this is My view.

70.1. अध्येयते इति। अध्येयते च पाठित्वत य: इम धर्मः धर्मांदिनपेतं संवाददेशं ग्राम्य आयोऽ। तेन इदं कृतं स्मात्। ज्ञात्यजनेन—विपिन्यपापायुक्तसानं यज्ञानं ज्ञात्यजन:। अवच्छन्नं मनो स्माते। विशिष्टतम: इत्यत:। तेन ज्ञात्यजनेन गीतासास्त्रस्य अध्ययनः स्मृत्यः। फलविधिः। एव वा, देवतादिविश्वज्ञानस्वतं अस्य फलं भवतीति। तेन अध्ययनेन अहं हि:। पुजितः। स्या भवेऽयं इति मे मम मति:।।

70.1. Whoso shall study this righteous dialogue between us shall have offered Me a sacrifice consisting of knowledge. Among the many forms of sacrifice—ritual, muttering either aloud or in a low tone, and mental—the most sacred is mental. The study of the Gītā is exalted as being equal to a mental sacrifice. Or, this may be taken to point to the fruit of such study. This fruit is equal to what is obtained by worship of deities. To study the Gītā is to sacrifice unto Me most excellent-ly. I am sure it is so.
71.0. The fruit of listening to the Gitā is set forth here:

श्रद्धार्थाननुसूययश्वरुणयादपि यो नरः।
सोइपि मुक्तः शुमाल्लोकान्न प्राणुयात्तुष्णकर्मणाम्।१७१॥

71. Endowed with faith and unreviling, whoever listens to the Gitā will be liberated, he will reach the happy realms reserved for the meritorious.

71.1. श्रद्धार्थानु इति॥ श्रद्धार्थानु श्रद्धानु अनसूयोः च असूयार्धितः सनूः
इम् प्राणम् श्रृणयात्र अपि यः नरः—अपिशब्दात् किमुव्य अर्थजानवा? स: अपि
पापात् मुक्तः शुभानु प्रस्तानान्न लोकान् प्राणुयात् पुन्यकर्मां अनिन्होत्राधिकर्मव-
ताम्॥

71.1. Faithful and unreviling, whoso shall at least listen to this work will be liberated from sins and will reach realms reserved for the performers of rites like the agnihotra. Api—at least—shows what excellent fruits await him who understands also its sense.

72.0. शिष्यस्य शास्त्रार्थप्राप्तायप्राप्तस्वविवेकबुद्धिः पृष्ट्वति। तदग्रहणः ज्ञाते
पुनः ग्राह्यविश्लेषम् उपायान्तरोण अपि इति प्रश्च: अभिप्रायः। यत्तात्तरं च अस्त्राय
शिष्यस्य कुलार्थता कल्याणा इति आचार्यांमध्यं: प्रदशित: भवति।

72.0. The (following) question is meant to find out whether the disciple has grasped the contents of the sāstra. If he has failed, he may be instructed again—such is the idea of the teacher. This also shows what the duty of a real teacher is.

कच्चिबेदत् भ्रुतं पार्थ त्याग्नाग्रेण चेतता।
कच्चिबेर्ज्ञानसम्मोहः प्रणष्टस्ते धनुज्जय।१७२॥

72. Have you, Arjuna! with concentrated mind listened
to this? Wealth-winner! has your confusion, wrought by ignorance, been dispelled?

72.1. कच्चव इति। कच्चव ं क एतैः मया उत्त शुं श्रवणेन अवधारितं पार्थ! तथा एकाश्रेण चेतसा चितेन? कि वा अग्रमादः? कच्चव अशः-सम्मोऽह: अज्जननिमित: सम्मोऽह: अविविक्तभाव: [विचित्रभाव: ] अविवेक: स्वाभाविक: कि प्रत्य: ?—यदसः अयः शास्त्रवृत्तावणयायाः कवायाः प्रवृत्त:—तेतव हे धन्यजय !

72.1. Have you grasped with concentrated mind what I have told you? Arjuna! Has your native non-discrimination, born of nescience, perished? It was for this that you took the trouble to listen to Me and I to impart this शास्त्र.

अर्जुन उवाच:

नष्टो मोहः: स्मृतिर्लभ्या त्वत्प्रसादात्मामयःत्युत।
स्थितोपिस्त्म गतसन्देहेः: करिष्ये वचनं तव॥७३॥

Arjuna said:

73. Lord! Confusion has been dispelled, and memory (of truth) regained due to Your grace. I abide, unsaddled by doubts. I shall do Your bidding.

73.1. नष्ट: इति। नष्ट: मोहः: अशः: समस्तसंसारानंथितः: सागरः: इव हुःस्तः। स्मृतिः: च आत्मतत्वविषया लब्धः—यस्या: लाभातु: सर्वपूर्वनुसंधारनात्मामयः विनिमोक्षः—त्वत्रप्रसादात् तव प्रसादात् मया त्वत्रप्रसादं आपनेन अच्छत्। अनेन मोहनावप्रतिविचारः सर्वाश्चार्याननन्दः श्रवणः एतात् एव इति निनिम्पते दशितं भवति, यत: मानातु: मोहनाय: आत्मस्मृतिलाभः: च इति। तथा च शुूती 'अनात्म-विवेकोऽन्नात्माम' इति उपन्यास्य आत्मज्ञानेन सर्वभाषायोऽविनाशकः: उपत:—[चः: उ. ७. १३; २६.२]। 'भिन्नेत्वा हृदयान्न्यः' [मु. उ. २.२.८.], 'तत्र को मोहः: क: शोकः: एकार्यसुपरस्यः' [ई. उ. ७. ] इति च मन्त्रवर्णः। अथ इदानी त्वज्ञः-सने स्थितं: अस्मि गतसन्दे: मुक्तसंयायः। करिष्ये वचनं तव। अहं त्वत्रप्रसादात् कृतार्थः: न मे कर्तं अस्ति इत्यभिप्रायः॥

73.1. Destroyed is the nescience-born confusion, the cause
of all transmigratory ills—a veritable sea, hard to cross. Won is the memory of the Self’s truth by virtue of which all knots of the heart have been rent. All this has been due to Your grace, on which alone I depended, O Lord! This expression proves that the fruit of mastering this śāstra is the destruction of confusion and the winning of the memory of the Self. The śrutis, after mentioning, ‘I, a non-kower of Self, am grieving,’ proceeds to show freedom from all bonds through Self-knowledge:—

CU.7.1.3; 26.2. MU.3.2.8; IU.7. Now subject to Your discipline, I am no longer assailed by doubts. I shall do your bidding. I have fulfilled all my duties due to Your grace. Nothing more remains to be achieved.

74.0. परिसमाप्तः शास्त्राः । अय हदानी कथासम्बन्धप्रदर्शनाय संजयः उवाच—

74.0. Completed is the import of the śāstra. Now its relation to the epic story is set forth by Sañjaya:

संजय उवाच :

इत्यह वासुदेवस्य पार्षदस्य च महात्मनः ।
संवादमिमांसाभौमद्वृतं रोमहर्षणम् ॥७४॥

Sañjaya said:

74. Thus have I listened to this dialogue between Vāsudeva and the high-souled Arjuna—a dialogue marvelous and thrilling.

74.1. इत्यह इति ॥ इति एवं अहं वासुदेवस्य पार्षदस्य च महात्मनः संवादं इमं 
यथात् अर्थोऽर्थं शृवतवान् असम्भवादेभुदात अत्यत्तिस्तवकस्य रोमहर्षणं रोमाखकरम् ॥

तं च इमम्—

74.1. Thus have I, as set forth above, listened to the dialogue between Kṛṣṇa and the high-souled Arjuna—extremely wonderful and hair-raising. And this,
75. Due to the grace of Vyāsa, I heard of this most secret and supreme Yoga, directly from Kṛṣṇa Himself, the Master Yogin who elucidated it.

75.1. Due to the favour of Vyāsa, through the gift of the divine sight, I heard this dialogue, and of this most secret Yoga—the text which teaches this Yoga being itself Yoga. I heard it from Kṛṣṇa, the master of Yoga, who spoke it forth directly, and not indirectly through disciples, etc.

76. O King! Calling to mind again and again this wonderful and holy dialogue between Kṛṣṇa and Arjuna, I repeatedly rejoice.

76.1. King Dhṛtarāṣṭra! recalling this dialogue every moment, wonderful and holy, of Kṛṣṇa and Arjuna—merely to hear it is to dispel all sins— I repeatedly rejoice.
77. Repeatedly calling to mind that most wonderful form of Kṛṣṇa, my amazement, O king! waxes; I rejoice without measure.

77.1. तत्त्र इति || तत्तु च सम्प्रूत्य संस्मृत्य रूपं अङ्गद्वृत्तं हृदे: विभ्रमं विस्मयं: मे महान्त राजन् ! हृष्यामि च पुन: पुन: ||
कि बहुना—

77.1. Recollecting again and again that most marvellous form—the cosmic form—of Kṛṣṇa, O King! my amazement waxes; I rejoice again and again.

Why dilate!

यत्र योगेश्वरः कृष्णो यत्र पार्थ धनुर्धरः।
तत्र भीक्ष्वजयो भूतिभुवा नीतिमूर्तिमेतम ||७८||

78. Where the master Yogin Kṛṣṇa is, where the bowman Arjuna is, there, I deem, dwell glory, victory, prosperity and stable order.

इति श्रीमहाभारते सत्साहस्रायां संहितायां वैयासिक्यां भौमपणकणिः
योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंवादयोगो नाम अष्टादशोद्धारः: ||

78.1. यत्र इति || यत्र परमेश्वरः कृष्णो योगेश्वरः: सर्वोपनां इश्वरः—तत्रभवत्वात्
सर्वोपनाज्ञ्य—कृष्ण:, यत्र पार्थ: यमिनी द्वस्त: धनुर्धर: गण्डीवधनवा, तत्र श्री:
तमिनु पाण्डवानां पश्च: श्री: बिजय:, तत्वं भूति: थिय: विशेष: विस्तार: भूति:
भूवा अवभिचारिणी नीति: नय:, इतशेषं मति: मम इति ||

78.1. To the side where the master Yogin Kṛṣṇa is—of whom are born all forms of Yoga—, and also Arjuna, the bearer of the bow Gāṇḍīva, is will go fame, victory, affluence, vast glory—and stable order. Order means State-policy. This is my conclusion.

इति श्रीमत्परमहृत्त्यजकार्ताकायोविविधमवत्तुज्यपादशिष्य श्रीमण्डुर्धर्मगवतः
इति श्रीम्वन्दुर्धर्ममीमांस्यायं मोक्षसंवद्योगो नाम अष्टादशोद्धारः: ||७८||
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